Ethiopia in Transition: A Multicultural Education Perspective on Teacher Education Policies, Curricula, and Practices

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Dedication

To my late mother, Mosite Tizazu Kasa, whose enduring love and care laid the foundation for my existence. Mum, although I miss you, your unconditional love and immense contributions to pursue my education will remain in my heart forever.
Abstract

This dissertation explores the extent to which the Ethiopian government’s diversity-oriented policies have been effectively transferred and reflected in the country’s secondary teacher education policies, curricula, and institutional practices using multicultural education as a guiding concept and analytical tool. Teacher education is the focus of analysis based on the assumption that it can be used as a strategy to effectively implement the diversity-oriented policies as it may have a multiplier effect in terms of fostering a better understanding about issues of diversity. In Ethiopia, unlike pre-primary and primary teacher education institutions which accommodate prospective teachers within the respective regional states, secondary teacher education institutions host prospective teachers from all over the country. It is assumed in the study that secondary teacher education can instill knowledge, attitudes and skills necessary to effectively implement issues of diversity.

A multilevel analysis research design was used to analyse issues of multicultural education at the secondary teacher education policies, curricula, and institutional levels. Banks’ (1995, 2006, 2010) five dimensions of multicultural education and Banks’ (1993, 2001, 2006) four approaches to the integration of ethnic and multicultural education contents into teacher education curricula were used as analytical frameworks. The sources of data included the Ethiopian constitution, the education and training policy and the cultural policy documents, in general, and the secondary teacher education policy documents and curricula, in particular. The experts who designed the teacher education policies, i.e. the Teacher Education System Overhaul (TESO) and the Postgraduate Diploma in Teaching (PGDT), were also used as sources of information together with secondary teacher education institution officials, teacher educators and prospective teachers. Document analyses, content analyses, questionnaires, and interviews were instruments of data collection. The data were analysed using mixed methods.

The results of the study revealed a sporadic and fragmentary treatment of issues of diversity in the secondary teacher education policies, curricula and institutional practices. In other words, the expectation that the Ethiopian government’s diversity-oriented policies have
been effectively transferred and reflected in the country’s secondary teacher education system is not realized. It can be concluded that the current Ethiopian secondary teacher education system is not designed in a way which acknowledges the country’s multicultural, multilingual and multiethnic characteristics and/or in line with the diversity-driven policies. Suggestions which are assumed to alleviate these problems are put forward in the study.
Table of Contents

Acknowledgements........................................................................................................... iii
Dedication........................................................................................................................... v
Abstract............................................................................................................................. vi
Table of Contents........................................................................................................... viii
List of Articles................................................................................................................ xi
List of Figures.................................................................................................................. xii
List of Maps..................................................................................................................... xii
List of Tables................................................................................................................... xii

PART I: EXTENDED ABSTRACT

1. Introduction.................................................................................................................. 1
   1.1. Background and Rationale of the Study................................................................. 6
   1.2. Research Problem and Research Questions......................................................... 10
   1.3. Operationalization of Key Terms ......................................................................... 12
   1.4. Structure of the Thesis......................................................................................... 14

2. Research Setting and Context of the Study................................................................. 16
   2.1. The General Context of the Study....................................................................... 16
   2.2. The Specific Issues of the Study......................................................................... 19
       2.2.1. Historical Development of Ethiopian Teacher Education............................. 19
       2.2.2. Multicultural Education in Ethiopian Teacher Education............................. 22

3. Conceptual Framework for the Study........................................................................ 25
   3.1. Historical Development of Multicultural Education............................................. 25
   3.2. The Meaning of Multicultural Education............................................................. 27
   3.3. Pros and Cons of Multicultural Education........................................................... 29
   3.4. Theoretical Frameworks of Multicultural Education........................................... 31
       3.4.1. Conservative Multiculturalism....................................................................... 31
       3.4.2. Liberal Multiculturalism................................................................................. 32
<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.4.3.</td>
<td>Critical Multiculturalism</td>
<td>33</td>
</tr>
<tr>
<td>3.5.</td>
<td>Multicultural Education and Teacher Education</td>
<td>35</td>
</tr>
<tr>
<td>3.6.</td>
<td>Frameworks for Analysing Multicultural Education</td>
<td>40</td>
</tr>
<tr>
<td>3.6.1.</td>
<td>Dimensions of Multicultural Education</td>
<td>40</td>
</tr>
<tr>
<td>3.6.2.</td>
<td>Approaches to the Integration of Multicultural Education into Teacher Education Curricula</td>
<td>43</td>
</tr>
<tr>
<td>3.7.</td>
<td>Multilevel Analysis</td>
<td>47</td>
</tr>
<tr>
<td>4.</td>
<td>Methodology and Design of the Study</td>
<td>54</td>
</tr>
<tr>
<td>4.1.</td>
<td>Research Methods</td>
<td>54</td>
</tr>
<tr>
<td>4.2.</td>
<td>Sources of Data</td>
<td>56</td>
</tr>
<tr>
<td>4.3.</td>
<td>Samples and Sampling Techniques</td>
<td>56</td>
</tr>
<tr>
<td>4.4.</td>
<td>Tools of Data Collection</td>
<td>59</td>
</tr>
<tr>
<td>4.4.1.</td>
<td>Document Analysis</td>
<td>59</td>
</tr>
<tr>
<td>4.4.2.</td>
<td>Content Analyses</td>
<td>60</td>
</tr>
<tr>
<td>4.4.3.</td>
<td>Questionnaires</td>
<td>61</td>
</tr>
<tr>
<td>4.4.4.</td>
<td>Interviews</td>
<td>62</td>
</tr>
<tr>
<td>4.5.</td>
<td>Administration of the Instruments of Data Collection</td>
<td>63</td>
</tr>
<tr>
<td>4.6.</td>
<td>Methods of Data Analysis</td>
<td>64</td>
</tr>
<tr>
<td>4.7.</td>
<td>Validity, Generalizability, Ethical Considerations, and Limitations of the Study</td>
<td>65</td>
</tr>
<tr>
<td>4.7.1.</td>
<td>Validity</td>
<td>65</td>
</tr>
<tr>
<td>4.7.2.</td>
<td>Generalizability</td>
<td>66</td>
</tr>
<tr>
<td>4.7.3.</td>
<td>Ethical Considerations</td>
<td>67</td>
</tr>
<tr>
<td>4.7.4.</td>
<td>Limitations of the Study</td>
<td>69</td>
</tr>
<tr>
<td>5.</td>
<td>Summaries of the Articles</td>
<td>70</td>
</tr>
<tr>
<td>5.1.</td>
<td>Article I</td>
<td>70</td>
</tr>
<tr>
<td>5.2.</td>
<td>Article II</td>
<td>73</td>
</tr>
<tr>
<td>5.3.</td>
<td>Article III</td>
<td>76</td>
</tr>
<tr>
<td>5.4.</td>
<td>Summary</td>
<td>78</td>
</tr>
<tr>
<td>6.</td>
<td>Discussion and Conclusions</td>
<td>79</td>
</tr>
<tr>
<td>6.1.</td>
<td>Summary, Findings and Conclusions</td>
<td>79</td>
</tr>
<tr>
<td>6.2.</td>
<td>Contributions of the Study</td>
<td>83</td>
</tr>
<tr>
<td>6.3.</td>
<td>Recommendations</td>
<td>86</td>
</tr>
<tr>
<td>6.3.1.</td>
<td>Recommendations for Teacher Education Policy Makers</td>
<td>86</td>
</tr>
<tr>
<td>6.3.2.</td>
<td>Recommendations for Teacher Education Curriculum Designers</td>
<td>87</td>
</tr>
</tbody>
</table>
List of Articles

Article I

Article II

Article III
List of Figures

Figure 2.1 Ethiopian Teacher Education Qualification Structures.................................22
Figure 3.2 Schematic Representation of the Analytical Levels.........................................48

List of Maps

Map 1.1 The Nine Regional States and the Two Chartered Cities of the Federal Democratic Republic of Ethiopia.................................................................3
Map 4.1 Distribution of the Ten Universities Training Secondary Education Teachers through the PGDT Program, with particular Emphasis on the Three Study Areas.................................................................58

List of Tables

Table 1.1 Overview of the Articles Forming Part of the Study........................................15
Table 4.1 Professional Courses Prepared for the PGDT Program.....................................57
Table 4.2 Number of Interviewees, by Category..............................................................59
Part I: Extended Abstract
1. Introduction

Ethiopia is one of the oldest countries in the world with diverse cultures, traditions, customs, religions, languages, people, and tribes (Abbay, 2004; Amare, 1982; Lovegrove, 1973; Semela, 2012; Tibebu, 1995; Wagaw, 1981). The country has more than 80 ethnic groups and 83 languages with over 200 dialects (Bekele, 2008; Milkias, 2006). Nevertheless, as will be discussed in more detail in the second chapter, traditionally this diversity has not been addressed in the education system of the country. With the change of government in 1991, a new constitution was introduced, which gives much attention to issues of diversity. The constitution states that “the government shall have the duty to support, on the basis of equality, the growth and enrichment of cultures and traditions that are compatible with fundamental rights, human dignity, democratic norms and ideals, and the provisions of the constitution” (Federal Democratic Republic of Ethiopia, 1995, Article 91, p. 133). In addition, the constitution declares that “education shall be provided in a manner that is free from any religious influence, political partisanship or cultural prejudices” (Federal Democratic Republic of Ethiopia, 1995, Article 90, p. 133).

It could be argued that the current Ethiopian constitution is rather unique in the African context in recognising the rights of the different ethnic groups of the country to self-determination to the extent of secession (Federal Democratic Republic of Ethiopia, 1995, Article 39). According to Debelo (2007, p. 1), the coming to power of the current Ethiopian government brought a turning point in the history of the country as the government policy has officially used ethnicity as a core ideology to “protect the rights of ethnic groups and as a remedy to past injustices”. Similarly, Fiseha (2006, p. 132) asserts that the post-1991 Ethiopian experiment in ethnic federalism stands as an exception, or perhaps even a breakthrough, in terms of changing the prevailing trend on the African continent.

One of the subsequent policies developed to facilitate the implementation of the constitution is the education and training policy of Ethiopia. With respect to issues of diversity, the education and training policy states “to provide education that promotes democratic culture, tolerance and peaceful resolutions of differences that raises the sense of discharging societal responsibility” (Federal Democratic Republic Government of Ethiopia, 1994, Article 2.2.9, p. 10). In addition, the same education and training policy underscores “to provide education that can produce citizens who stand for democratic unity, liberty, equality,
dignity and justice, and who are endowed with moral values” (Federal Democratic Republic Government of Ethiopia, 1994, Article 2.2.10, p. 10).

Moreover, in 1997, Ethiopia developed a cultural policy to promote the various cultures of its people in a fair way as enshrined in the constitution of the country. In this regard, two of the objectives of the policy state that:

To enable the languages, heritage, history, handicraft, fine arts, oral literature, traditional lore, beliefs and other cultural features of the various nations, nationalities and peoples of Ethiopia to receive equal recognition and respect; to preserve and conserve these and pass them over to future generations. To promote the culture of the different nations, nationalities and peoples, and to develop these in harmony with modern education, science, and technology; and to create culture conscious citizens that are proud of their culture and identity and are determined to preserve these (Federal Democratic Republic of Ethiopia, 1997, pp. 2-3).

Furthermore, the cultural policy proposes strategies, such as inclusion of cultural themes into the school curricula with the intention of integrating culture with education and thereby shape the youth with a sense of cultural identity as well as the transmission of educational programs that reflect the various cultures of the country through mass media (Federal Democratic Republic of Ethiopia, 1997, p. 8). This trajectory implies the existence of harmony between the constitution, the education and training policy, and the cultural policy of Ethiopia in terms of addressing issues of diversity.

As a consequence of the formulation of the above policies, reforms such as new school curricula, new modes of instruction and assessment, decentralization of the educational administration, and the use of the vernacular languages of the different ethnic groups as media of instruction have been introduced in primary education (grades 1-8) (Mebratu, 2011). Furthermore, the vernacular language used in the respective region has been made the medium of instruction for the training of pre-primary and primary education teachers (Federal Democratic Republic Government of Ethiopia, 1994, Article 3.5.3, p. 23). In general, since 1994, Ethiopia is a federal country made up of nine regional states and two chartered cities administered by the federal government (Abbay, 2004; Hailegebriel, 2010; Mergo, 2010; Negash, 2006; Semela, 2014) (see Map 1.1).
Despite all these changes, members of the Ethiopian society continue to differ with respect to the acceptance and celebration of diversity in the education system of the country. There are groups who consider the incorporation and implementation of issues of diversity into the education system of the country as something appropriate that fits the Ethiopian reality (Mebratu, 2011; Mergo, 2008; Semela, 2012; Wagaw, 1999; Yirga, 2007; Yirga & Bejitual, 2007). On the other hand, there are people who oppose the practices on the ground that accepting and celebrating diversity is a threat to national unity (see Kenea, 2010).

This implies the existence of disagreement about the role of schools in Ethiopia with respect to addressing issues of diversity. The former group may see the school as a reflection of a multicultural society in which all cultures are equally valued and promoted, whereas the latter group may consider the school as an instrument for promoting assimilation of the different ethnic group cultures into the mainstream culture. With respect to these ideological differences, the research by Kenea (2010, p. 58) on Ethiopian primary school teachers’
attitudes towards the ‘inclusion of issues of diversity into the primary school curriculum’ revealed that:

Teachers who have reported to belong to the historically dominant ethnic group seemed to have little support for the inclusion of ethnic issues into school curriculum experiences compared to those who claim to have been disadvantaged in the past political landscape of the country. Teachers who speak other local languages besides the official language (Amharic) showed superior support for the inclusion of ethnic issues as compared to those who speak Amharic only.

These kinds of attitudes may have serious impacts on the overall development of the country. I assume that the most important question is ‘how is it possible to harmonize these differences and mobilize the different ethnic groups towards the same goal of ensuring sustainable development in the country?’ It might be remembered that a similar claim was made even during the Ethiopian students’ national movements in the 1960s. A case in point was Walelign Mekonnin (1969 cited in Vaughan, 2003, p. 136) who states that “we must build a genuine national state in which all nationalities participate equally in state affairs…where every nationality is given equal opportunity to preserve and develop its language, its music, its history... a state where no nation dominates another nation be it economically or culturally”.

In Ethiopia, diversity among students increases as one goes from primary education schools to higher education institutions (Yirga & Bejital, 2007). This means that although it is important to address issues of diversity in the teacher education systems of pre-primary and primary education of large cities, such as Addis Ababa and Dire Dawa, due to their cosmopolitan nature, it is important to analyse particularly the degree to which the changes in the constitution and other subsequent policies are incorporated in the secondary teacher education system. This is because, unlike the pre-primary and primary teacher education institutions that host student teachers from their respective regional states, secondary teacher education institutions train teacher candidates who join the program from different regional states of the country (see Map 1.1).

Moreover, according to Balsvik (2007, p. 136), because of the expansion of universities, the Ethiopian Ministry of Education formulated a policy of “talent distribution” whereby the “best students” would be evenly distributed among the universities in order to ensure a higher standard in the entire country. As stated by Balsvik (2007, p. 136), there is also a policy of
deliberately assigning students to universities which are far from their homes in order to mix students of different ethnic groups so that they can learn to live together. All of this would support the importance of addressing issues of multicultural education in secondary teacher education programs (teacher education policies, curricula and institutional practices) in order to enable prospective teachers to plan, teach, and assess their respective courses in a culturally responsive manner. Designing the secondary teacher education policies, curricula, and pedagogy in an integrated manner as regards issues of multicultural education is assumed to contribute to the promotion of mutual understanding, tolerance, and peaceful coexistence among the different ethno-cultural groups in the entire nation. Schweisfurth (2002, p. 303) also argues that “schooling has a potentially powerful role to play in the development of democratic citizenship”.

As can be realised from the above discussion, the basic principles enshrined in the current Ethiopian government’s policies are areas of concern in multicultural education. Hence, in this study, I use multicultural education as a guiding concept as it relates to the fundamental values incorporated into the Ethiopian government’s diversity-oriented policies. Furthermore, multicultural education is used as an analytical tool as it is assumed to help capture the degree to which the diverse nature of the country is entertained in the secondary teacher education system.

Banks (2006, p. 208) asserts that “multicultural societies are faced with the problem of constructing nation-states that reflect and incorporate the diversity of its citizens and yet have an overarching set of shared values, ideals, and goals to which all of its citizens are committed. Diversity and unity must be balanced in multicultural nation-states”. This is because trying to maintain unity without paying attention to diversity may result in cultural domination. By the same token, ensuring diversity at the expense of unity may lead to the disintegration of the country (Banks, 2004). According to Osler (2009, p. 97), diversity does not necessarily lead to a lack of solidarity and a threat to national identity. This suggests that whether diversity is a threat or otherwise mainly depends on how it is managed. Overall, as argued by Banks (2003, p. 4), “the attainment of the balance that is needed between diversity and unity is an on-going process and ideal that is never fully attained”.

In the following, the background and rationale of the study, the research problem and basic research questions, and the operationalization of key terms used in the study are
presented. This is followed by the structure of the study and a brief overview of the three articles that are part of the study.

1.1 Background and Rationale of the Study

The dissertation is based on insights from my experiences as a university instructor in Ethiopia since 2004 as well as my prior research on issues of diversity in the Ethiopian context (Mergo, 2008, 2006\textsuperscript{1}). Through my experiences and the previous findings I realized that there is a policy–practice gap with respect to the way issues of diversity are addressed, especially in the higher education institutions of the country. In other words, the expectation that Ethiopian universities play a key role in implementing issues of diversity as they host students from the different regional states in the entire country is not realized in practice.

My assumption about the policy–practice gap is confirmed by local research (Adamu, 2013; Egne, forthcoming; Mergo, 2008; Semela, 2012; Wondimu, 2004; Yirga & Bejital, 2007) conducted on issues of diversity suggesting that the Ethiopian higher education system is not sensitive to the diverse nature of the country. This raises the question whether this is also the case of the secondary teacher education program which is part of the higher education system. This makes analysing the Ethiopian secondary teacher education program in relation to multicultural education interesting and timely.

Furthermore, some of the local research (Mergo, 2008; Tessema, 2006; Yirga, 2007) reveals that instructors of Ethiopian higher education institutions very often use the traditional direct teaching approach. This reflects a “one-size-fits-all” approach to teaching and fails to take the diversity of students, as well as their needs and interests into account (Cummins, 2000; Yishak & Gumbo, 2014). According to Grant and Sleeter (1985), the teacher-centred approach applied in the implementation of several curricula is probably not the appropriate teaching approach for the goals of multicultural education. On the other hand, as Schweisfurth (2005, p. 232) explains, “concepts such as ‘learner centeredness’ must be seen as part of a continuum of values rather than as absolutes, and expectations need to be adjusted accordingly”.

\textsuperscript{1} Since I officially changed my name in July 2010, all my published research before this time is under the name Mergo, B.
Many scholars (Banks, 2010; Diamond, 1998; Gay, 2013; Hill et al., 2003) suggest the importance of addressing the different learning styles of students with different socio-cultural backgrounds in higher education curricula. It can be argued that teachers have professional as well as moral obligations to treat all students in a fair way regardless of their background. Teachers are assumed to be guardians as well as transmitters of cultural heritage in a fair way in order to ensure its sustainability. Furthermore, teachers are supposed to facilitate the cognitive as well as the moral development of all students in order to enhance students’ learning outcomes. According to Avalos (2000), teachers are assumed to be inter-cultural communicators and mediators with respect to cultural differences in the classrooms and beyond.

Nonetheless, many instructors of Ethiopian higher education institutions often demonstrate insensitivity to issues of diversity which, in turn, may pave the way for the perpetuation of the dominant culture (Adamu, 2013; Egne, forthcoming; Egne, 2010; Mergo, 2008; Yirga, 2007; Yirga & Bejitual, 2007). The favouritisms which are seen in the Ethiopian higher education institutions (Abbay, 2004; Adamu, 2013; Mergo, 2008; Yirga & Bejitual, 2007) may make students who do and do not belong to the dominant group misbehave inside and outside the classrooms. Students of the dominant ethnic group may think that they are superior to the rest of the groups. Furthermore, they may think that they deserve special treatment from the teachers and classmates. As a result, they may dominate the other students. On the other hand, students who do not belong to the dominant ethnic group may develop inferiority complexes and strive to get recognition or they may lose hope and become submissive which, in turn, may lead to self-denial and identity crises. Vann and Kunjufu (1993, p. 490) underscore that “because students internalize what they are taught, schools have a profound effect on [their] confidence and self-esteem”.

These feelings may aggravate prejudice, hostility, and violence, thereby forcing students to focus on interpersonal problems instead of on their academic work. This may adversely affect the quality of education. Gay (1986, p. 167) claims that “…ethnicity, self-image, self-concept and school achievement are closely interrelated. Teachers who hold certain ethnic groups in low esteem tend to behave negatively towards students who are members of those groups. These negative attitudes create self-fulfilling prophecies”. A study by Adamu (2013, p. 92) on Bahir Dar University, one of the largest public universities in Ethiopia, to analyse factors that either facilitate or deter positive intergroup relationships among university students, revealed that prejudice, stereotypes and ethnocentrism, language
and ethnicity-based friendship, political party membership, and ethnic composition are the key factors that impede the development of positive intergroup relations in the diverse student population of the university. In such a context, multicultural education may have the potential to make the diverse student body have a better understanding about their own culture and of other cultures which, in turn, may neutralize the socio-cultural tension that may hamper the teaching and learning process.

Moreover, when students interact in a learning environment with many cultures and perspectives, their learning may be enhanced as they acquire knowledge from different aspects. The learning outcomes as well as the intergroup relationships of students from diverse socio-cultural and other backgrounds may be fostered if teachers have the knowledge, attitudes, and skills necessary to treat the learners in a culturally responsive way. This, amongst other things, may make the learners feel safe, secure, and comfortable with the learning environment. This may nurture a positive self-concept as well as a sense of belonging in the learners. According to Cummins (2000, p. 262), “the ways we organize classroom life should seek to make [students] feel significant and cared about – by the teacher and by each other. Unless students feel emotionally and physically safe, they won’t share real thoughts and feelings”. Vygotsky (1986), through his social-cultural theory, considers human development as intrinsically social and being developed through his/her lived experiences, and social, historical and cultural perspectives (Mohammed, 2011). This implies the importance of constructing the identities of students based on their specific socio-cultural and linguistic backgrounds.

Education can play a key role in ensuring well-rounded development of a country. It is also one of the basic human rights. Therefore, any country that aspires towards ‘integrated development’ and fair treatment of all of its citizens has to design and deliver quality education. On the other hand, the quality of the education system mainly depends on the competence and commitment of teachers. In other words, the success of an education system to a large extent depends on the character and ability of teachers (Mergo, 2002; Oliveira & Farrell, 1993). Al-Madani and Allafajiy (2014, p. 448) argue that “teachers are the key knowledge producers and the development driving force of any nation”.

The contribution of education to the overall development of a nation becomes evident especially through higher education of which secondary teacher education is a part. This is because higher education is the level at which students are pursuing professional learning in
their respective areas of specialization before they enter the world of work (Mergo, 2006). Higher education is considered a key to delivering the knowledge requirements for development. Studies reveal a strong association between higher education participation rates and levels of development, and that high levels of education are essential for the design and production of new technologies, for enhancing innovative capacities, and for the development of civil society (Cloete et al., 2011).

The positive impacts of higher learning institutions on economic development and poverty reduction particularly in developing countries is underscored by public figures, such as Kofi Annan, the former Secretary-General of the United Nations who, as quoted in Bloom et al. (2005, p. 4 ), states:

The university must become a primary tool for Africa’s development in the new century. Universities can help develop African expertise; they can enhance the analysis of African problems; strengthen domestic institutions; serve as a model environment for the practices of good governance, conflict resolution and respect for human rights, and enable African academics to play an active part in the global community of scholars.

Despite this fact, enrolment rates in higher education in Sub-Saharan Africa are by far the lowest in the world (Bloom et al., 2005). Studies also suggest (Balsvik, 2007; Nkinyangi, 1991; Semela, 2012) that higher education institutions in Sub-Saharan Africa are characterized by high student unrest. According to Balsvik (2007, pp. 3-4), contrary to experiences in the western world, due to student unrest, regular teaching and studies are often disrupted in African universities for weeks, months, even for years and has become endemic in many places in Africa (Balsvik, 2007; Semela, 2012).

As explained by Semela (2012, p. 324), African institutions of higher education are targets of opposing political forces and radical religious elements. Many scholars ascertain the existence of conflicts, which have ethno-cultural, ethno-political, and/or religious bases, among students of Ethiopian universities (Adamu, 2013; Semela, 2012; Yirga & Bejital, 2007). Adamu (2013, p. 79) also underscores that “higher education institutions are one of the contexts where ethnic tensions and conflicts occur, and there is an increasing concern that they become the major battlefields for ethnic conflict in Ethiopia”.

9
This unrest may be minimized by systematically making the learning environment conducive for all students via cross-cultural interactions among students with diverse backgrounds. According to Dewey (2007, p. 19), “...the only ways in which adults consciously control the kind of education which the immature get is by controlling the environment in which they act, and hence think and feel. We never educate directly, but indirectly by means of the environment”. According to Zeichner et al. (1998, p. 166), however, no social context is neutral, as the contexts of classroom, school, local community, and society are constantly negotiated based on pre-existing and unequal relations of power and privilege.

According to Gurin (1999), there is a consistent pattern of positive relationships between diversity in higher education institutions in both learning and democracy outcomes. Gurin (1999) further asserts that a university composed of diverse students is essential not only to the intellectual well-being of individual students but also to the long-term health of a nation. According to Gurin et al. (2002, p. 334), “the impact of diversity on learning and democracy outcomes is believed to be especially important during the college years because students are at a critical developmental stage, which takes place in institutions explicitly constituted to promote late adolescent development”. This implies the importance of making the learning environments in higher education institutions conducive to instilling the essence of equality, coexistence, reciprocity, and trust among students from diverse backgrounds.

1.2 Research Problem and Research Questions

The main aim of the study is to investigate the extent to which the Ethiopian government’s diversity-oriented policies have been translated and reflected in the country’s secondary teacher education system using multicultural education as a guiding concept. Because of its key role in building a nation through training and supplying teachers who, in turn, produce informed and ethical citizens, teacher education could be used as a strategy to effectively implement what is stated in the policy documents with respect to diversity.

Furthermore, the knowledge, attitudes, and skills that student teachers construct during their stay in teacher education institutions may have a multiplier effect in fostering a better understanding about how to effectively manage ethnic identities and national unity in a fair way. Zeichner et al. (1998, p. 164) state that “a commitment to multicultural education
without a solid commitment to the activity of teacher education is not sufficient”. This notion is based on the assumption that the school is not only a place where students acquire knowledge and develop skills and attitudes, but also the center from which these attributes are disseminated to members of that particular society and beyond.

While there is ample literature on training of teachers in a multicultural way in the western world because of issues related to immigration and racial relationships, little is known about the training of teachers in ways that enable them to handle issues of indigenous diversity in an African context where immigration and race relationships are not burning issues. It could be argued that addressing issues of diversity is important in Africa, especially in Sub-Saharan Africa, where many countries are victims of protracted conflicts among indigenous ethnic and tribal groups. According to Semela (2012, p. 324), these conflicts usually target school children and young people in higher education institutions. Hence, through this thesis I aim to enhance understanding of how to train teachers in order to enable them to effectively implement issues of multicultural education in Africa taking Ethiopia as a case study.

Although it is important to address issues of multicultural education particularly in the Ethiopian secondary teacher education system as a means to facilitate the implementation of the diversity-oriented policies of the country, no study has yet been conducted to explore whether and how the Ethiopian secondary teacher education policies, curricula and institutional practices effectively entertain issues of multicultural education. Hence, this dissertation aims at answering the following research questions:

1. How are the multicultural characteristics of the Ethiopian society addressed in the secondary teacher education policies of the country?

2. How is the multicultural nature of the Ethiopian society incorporated in the current secondary teacher education curricula?

3. How do secondary teacher education institution officials, teacher educators, and student teachers perceive, interpret and practice the multicultural nature of the diverse Ethiopian society?

This dissertation is article-based, applying a multi-level analysis which involves multiple cases. It is guided by the notion that for teachers to effectively fulfill their responsibilities of contributing to the production of tolerant and ethical citizens, amongst other things, it is
necessary to design the entire teacher education system, i.e. teacher education policies (see Article I), teacher education curricula (Article II) and the actual institutional practices (Article III), in ways that are responsive to the nation’s constitution and other subsequent policies in order to effectively address the country’s multiple nature.

1.3 Operationalization of Key Terms

According to Neuman (2006, p. 184), operationalization of a key concept means moving from a construct’s conceptual definition to specific activities or measures that allow a researcher to observe it empirically. For Sarantakos (2005, p. 139), operationalization contains four major elements: identifying the dimensions of the concept; selecting indicators; identifying empirical referents; and quantifying the variable. Although different scholars present different typologies of multicultural education (Jenks et al., 2001; Kymlicka, 2007; Loobuyck, 2005; Nieto, 2010; Rhoads, 1998), the one applied in this study is multicultural education which emphasizes cultural pluralism and the practices of issues of diversity through transforming the existing educational structures.

Furthermore, although multicultural education encompasses issues such as culture, ethnicity, language, gender, disability, race, religion, sexual orientation, and other forms of diversity (Banks, 2010), attention in this study is specifically given to issues related to ethnicity and culture. This is because in Ethiopia, these two concepts play pivotal roles in determining relationships among the various ethno-cultural groups of the country. Moreover, the current government policies emphasize culture, ethnicity, and language more than the other elements of multicultural education as they have been used as the core criteria for determining local and regional boundaries (Semela, 2014, p. 116). However, due to the fact that English is the single official medium of instruction at the secondary and post-secondary education levels (Nekatibeb, 2004, p. 2), and because of the characteristics of the analytical frameworks used in this thesis, ethnicity and culture have been emphasized.

It is important to further operationalize ‘culture’ and ‘ethnicity’ to avoid conceptual ambiguity. According to Banks (2008, p. 56), there are many definitions of culture, but there is no single definition that all social scientists would heartily accept. Banks (2007, p. 119) defines culture as “…the unique values, symbols, lifestyles, institutions, and other human-made components that distinguish one group from another”. Nieto (2010, p. 136) defines
culture as “the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion”. As can be noted from these definitions, culture is an elusive concept, which lacks a precise definition. However, according to Banks (2008), culture is a core concept in multicultural education. In this study, the term more specifically refers to discrete artefacts, such as the histories, languages, literature, visual arts, performing arts, foods, etc., of the diverse Ethiopian society (see Article III).

According to Jenkins (1997, p. 9), ethnicity comes from the ancient Greek ethnos, which refers to a range of situations in which a collectivity of humans lived and acted together, and which is typically translated today as ‘people’ or ‘nation’. Many scholars (Banton, 1992; Brown & Schafft, 2011; Chaturvedi, 2001; Denton & Deane, 2010; Henry, 2010) argue that ethnicity has been used frequently and interchangeably with race. Nevertheless, according to Bhavnani et al. (2005), even though ethnicity is often used interchangeably with race, it differs from race because it is a social construct. In this study, it refers to the different nations, nationalities and peoples of Ethiopia that may share a sense of a specific ethnic identity based on language, culture, and descent.

For Gornitzka (1999, p. 14), “a policy is a public statement of an objective and the kind of instruments that will be used to achieve it”. In this study, it designates a secondary teacher education policy which addresses the ethno-cultural and linguistic diversities of the Ethiopian society in a fair way. For the secondary teacher education policy to effectively address the diverse nature of the country, its intentions and interpretations must be echoed in the secondary teacher education curricula.

According to Goodson (1995, p. 8), curriculum defines statements of intent. It also sets a standard against which educational initiatives are judged. In this study, it refers to a secondary education teacher education course in which elements of multicultural education are infused into all components.

As explained by Manen (1990, p. 2), “pedagogy is the activity of teaching, parenting, educating, or generally living with children, that requires constant practical acting in concrete

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2 According to the current Ethiopian government’s policies, nations, nationalities, and peoples refer to the different ethnic groups in the country.
situations and relations”. In this study, it refers to multicultural education-oriented practices in a secondary teacher education institution.

When it comes to the conceptualisation of multicultural education, many scholars define it in different ways. In this thesis, the definition by Banks (2010, p. 25) is adapted and used as a guideline. It states that “multicultural education views the school as a social system that consists of highly interrelated parts and variables. Therefore, in order to transform the school to bring about educational equality, all major components of the school must be substantially changed”. This is because it includes the most important components of the educational system (policies, curricula, and pedagogies) of a multicultural society. Drawing on Banks’ (2010) definition of multicultural education, one could argue that to successfully implement multicultural education in a teacher education program, the teacher education policy, the curriculum, and the pedagogy must reflect the essence of multicultural education in a harmonised manner.

1.4 Structure of the Thesis

The dissertation is organised in two main parts: the extended abstract; and the three articles that form the core of the thesis. The extended abstract consists of six chapters. Chapter one introduces the background and rationale of the study, the research problem and research questions, and the operationalization of key terms used in the study. Chapter two discusses the research setting and context of the study. Chapter three details the conceptual framework of the study. Chapter four presents the methodology and design of the study. Chapter five summarises the articles. Chapter six presents the summary, core findings, and conclusions of the study.

In the second part, the three separate, but logically connected articles are presented. While each makes a distinct contribution, the articles are interrelated since they all analyse the extent to which the Ethiopian diversity-oriented policies have been transferred and reflected in the Ethiopian secondary teacher education policies, curricula, and institutional practices, i.e. practices both in the formal teaching and learning process and in the informal campus environment, in terms of effectively addressing the multicultural, multiethnic and multilingual nature of the Ethiopian society. The articles have been submitted to scientific journals for publication. The second article was accepted by the Journal of Teacher Education for
Sustainability on 8 May 2014 and is published in volume 16, issue 1, 2014. The other two articles are under review. The titles, research questions, and the data basis of the three articles are presented in an overview form in Table 1.1. The articles are summarized in chapter five of this extended abstract.

Table 1.1 Overview of the Articles Forming Part of the Study

<table>
<thead>
<tr>
<th>Title</th>
<th>Article I</th>
<th>Article II</th>
<th>Article III</th>
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<tbody>
<tr>
<td>Title</td>
<td>Ethiopian secondary teacher education policies vis-á-vis multicultural education</td>
<td>Representation of the Ethiopian multicultural society in secondary teacher education curricula</td>
<td>Perceptions and practices of multicultural education among Ethiopian secondary teacher education program officials, teacher educators, and prospective teachers</td>
</tr>
<tr>
<td>Research questions</td>
<td>Are TESO and PGDT in line with the 1995 constitution and the 1994 education and training policy of Ethiopia concerning the need to provide education in a way that reflects the multicultural and multiethnic nature of the country? To what extent are the two teacher education policies vertically integrated with the constitution and the education and training policy of Ethiopia in terms of addressing the multicultural and multiethnic nature of the country? To what extent are TESO and PGDT horizontally linked in terms of addressing the multicultural and multiethnic nature of the diverse Ethiopian society? In which ways do the actors involved in the formation of TESO and PGDT interpret and address the multicultural and multiethnic nature of the country?</td>
<td>How are the multiethnic and multicultural characteristics of the diverse Ethiopian society addressed in the current secondary teacher education curricula?</td>
<td>How do Ethiopian secondary teacher education institutions’ officials, teacher educators, and prospective teachers perceive and interpret the integration of multicultural education into the secondary teacher education program of the country? How do the three groups of actors facilitate the practice of multicultural education in the secondary teacher education institutions in order to prepare secondary teachers to effectively teach in the diverse Ethiopian society?</td>
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2. Research Setting and Context of the Study

In this chapter, the general context of the study is presented and reflected upon in more detail. The chapter also discusses the specific local contextual issues related to teacher education and multicultural education in Ethiopian teacher education.

2.1 The General Context of the Study

Ethiopia is located in the horn of Africa and shares boundaries with Djibouti, Eritrea, Kenya, Somalia, Sudan, and South Sudan. It has a total land area of over 1,127,127 square kilometers. The topographical features of the country vary from the highest peak at Ras Dashen that is 4,620 meters above sea level to the Danakil Depression which is 115 meters below sea level (Ethiopian Ministry of Information, 2004). The economy of the country predominantly depends on agriculture (Bogale et al., 2006; Pickett, 1991; Semela, 2008). Concerning major religious affiliations, 43.5% of the total population is Orthodox Christian and 33.9% is Muslim. Protestant and traditional religion followers account for 18.6% and 2.6%, respectively (Federal Democratic Republic of Ethiopia Population Census Commission, 2008, p. 17).

According to the most recent, 2007, Population and Housing Census, Ethiopia has a total population of 73,918,505 of whom 84% and 16% live in rural and urban areas, respectively. Ethiopia is the second most populous nation in Africa, only preceded by Nigeria, and has more than 80 ethnic groups living together. The major ethnic groups are: Oromo (34.5%), Amhara (26.9%), Somali (6.2%), Tigré (6.1%), Sidama (4%), Guragie (2.5%), Wolaita (2.3%), Hadiya (1.7%), Afar (1.7%), and Gamo (1.5%) (Federal Democratic Republic of Ethiopia Population Census Commission, 2008, p. 16). It can be characterized as a mosaic of nations, nationalities and peoples, as well as linguistic groups (Abbay, 2004; Levine, 1974). Well over 80 different languages are spoken in the country constituting 22 Cushitic, 18 Omotic, 18 Nilo-Saharan, and 12 Semitic languages (Ethiopian Ministry of Information, 2004).

Unlike other African countries, Ethiopia was never colonized but did experience the 1936-1941 Italian occupation (Abbay, 2004; Alemu & Tekleselassie, 2006). Levine (1974, p.
15) states that “the symbolism of independent Ethiopia gave hope to oppressed Africans and Afro-Americans and support to their freedom movements”. Nevertheless, the country had a history of internal war and conquest that resulted in the subjugation of several ethno-cultural groups (Abbay, 2004; Gudina, 2003; Jalata, 2005; Levine, 1974; Semela, 2012; Tibebu, 1995; Wagaw, 1999; Young, 1997). The Ethiopian empire’s creation, through assimilating the diverse peoples and cultures by the Shewan Amhara elite under the leadership of Menelik II in the last quarter of the 19th century, resulted in the political, economic, and socio-cultural domination of the Amhara over a multitude of other ethnic groups (Abbay, 2004; Debelo, 2012; Gudina, 2011; Hameso, 2001; Jalata, 2005; Levine, 1974; Tibebu, 1995).

According to Gudina (2011), the Shewa Amhara elites made Ethiopia take its present bigger shape, using European firearms that dramatically changed the balance of power in their favour. Due to this imbalance of power, Menelik II made dozens of ethnic groups live under one polity by force. As stated by Tibebu (1995, p. xxv), Menelik II was the only African leader who actively participated in the European scramble for Africa. According to Kebede (1999, p. 10), Emperor Menelik II took an active part in the scramble for Africa by effectively competing with the French, Italians, and British colonial powers.

Many scholars (see, for example, Amare, 1982; Bowen, 1976; Kassaye, 2014; Milkias, 2006; Negash, 1990; Zewde, 2002) consider Menelik II as a reformist in terms of introducing modern western education as well as other technologies into Ethiopia. Nonetheless, when it comes to the rights of the peoples of Ethiopia, it was during his reign (1889-1913) that the cultures, languages, histories, traditional values, etc., of the diverse Ethiopian society started to be assimilated under the domination of the Amhara ethnic group. Markakis (1974, p. 22) argues that “the period of [Menelik’s] reign (1889-1913) is a milestone in Ethiopian history. It witnessed the culmination and consolidation of the vast territorial expansion launched by Menelik while still King of Shoa which turned Ethiopia into an empire in fact as well as name”.

These nation-building measures have created, amongst other things, two contradictory views among the Ethiopian people. Those who are the beneficiaries of the process consider the measures as positive historical developments necessary for the process of ‘nation-building’. They claim that no great power in history ever built a nation without conquest and the use of force (Gudina, 2003, 2011). In contrast, those who belong to the subjugated groups
have been considering the nation-building project as ethnic hegemony (Abbay, 2004; Gudina, 2006).

Tibebu (1995, p. xxii) argues that in order to effectively study the impacts of the making of modern Ethiopia, cultural analysis is indispensable. This may imply the importance of culture in human beings’ overall existence. Certain scholars assert that it is impossible to separate human beings from their respective cultures, that is, human beings and their cultures are strongly intertwined (Bruner, 1996). Wallerstein (1980, p. 65) underscores that “our cultures are our lives, our most inner selves, but also our most outer selves, our personal and collective individualities”. Spradlin and Parsons (2008, p. 4) also argue:

Our cultural heritage and background influence our lives in many ways. No aspect of human life is not touched and altered by culture. Our personalities, the way we think, and the ways we solve problems, as well as methods we use to organize ourselves, are all given shape, in large part, by cultural experiences.

Despite this fact, since the inception of modern education in Ethiopia in 1908 until the set-up of the current education and training policy (Federal Democratic Republic Government of Ethiopia, 1994), the education system has emphasized the culture, language, history, and other attributes of one ethnic group at the expense of those of other ethnic groups (Yishak & Gumbo, 2014, p. 191). According to Erickson (2010, p. 35), “in a sense, everything in education relates to culture - to its acquisition, its transmission, and its invention. Culture is in us and all around us, just as the air we breathe. In its scope and distribution it is personal, familial, communal, institutional, social, and global”.

Several scholars (Abbay, 2004; Debelo, 2012; Gudina, 2011; Hameso, 2001; Jalata, 2005; Semela, 2012; Tibebu, 1995; Vaughan, 2003) claim that the entrenched domination, exploitation, and oppression exercised by the Amhara elites against the other ethno-cultural groups of Ethiopia have since the 1960s triggered ethnic-based political movements as the subjected groups were determined to revitalize their ethno-cultural identities. As a result political parties, such as the Ethiopian Peoples’ Revolutionary Party, the All Ethiopian Socialist Movement, the Tigray People’s Liberation Front, the Eritrean People’s Liberation Front, and the Oromo Liberation Front, were established (Semela, 2012). Fraser (1995, p. 68) contends that “the struggle for recognition is fast becoming the paradigmatic form of political conflict in the late twentieth century”.

18
The above trajectory shows the root cause of the long-standing ethnic questions in Ethiopia, that is, the right to develop one’s own language, history, and culture as well as getting recognition, which emanated from the creation of the Ethiopian empire through conquest and the subsequent dynamics of its evolution (Abbay, 2004; Gudina, 2003). However, as a result of the coming to power in 1991 of the Ethiopian People’s Revolutionary Democratic Front, the country was transformed from a single party military-based political system into a federal state. Furthermore, in the context of a new federal system, the country changed from a centrally controlled government system to a decentralized administrative one (see Map 1.1). The government also changed the monolingual and mono-cultural education and administration policy that had existed in the country for more than a century to multicultural and multilingual perspectives (Habtu, 2005; Heugh et al., 2007; Semela, 2012; Yishak & Gumbo, 2014). Building on these understandings, I discuss in the following subsections the specific local issues of the study from the perspectives of the historical development of Ethiopian teacher education and multicultural education in the teacher education system.

2.2 The Specific Issues of the Study

2.2.1 Historical Development of Ethiopian Teacher Education

The history of the Ethiopian teacher education system is not well documented (Tessema, 2007). However, according to existing literature (Amare, 1982; Hussein, 2007; Semela, 2014; Wagaw, 1979), formal teacher education started in the mid-1940s with the launch of a primary school teacher training program in the premises of the Menelik II School in Addis Ababa.

Three major reform activities have taken place in the history of the Ethiopian teacher education system: first, during the Haile Selassie I regime (1934-1974); second, during the Dergue regime (1974-1991); and third, during the Ethiopian People’s Revolutionary Democratic Front (EPRDF) post-1991 (Semela, 2014; Tessema, 2007). The teacher education system experienced a particularly massive and rapid expansion during the last period (Nega, 2008) since the Ethiopian Ministry of Education has increased the number of education institutions that offer teacher education programs (Federal Democratic Republic Government of Ethiopia, 1994).
As part of the reforms, the Ethiopian Ministry of Education introduced a wide-ranging reform that touched every aspect of the teacher education system via a program called the Teacher Education System Overhaul (hereafter TESO) in 2003. According to the Ethiopian Ministry of Education (2003, p. 6), TESO emerged in response to the serious problems identified in a study entitled *The quality and effectiveness of teacher education in Ethiopia* which was conducted in 2002. The core problems included: the professional competence of teachers is deficient; the content knowledge of teachers is unsatisfactory; teachers do not match up to the standards and expectations of their profession; the practicum receives inadequate emphasis and is insufficiently implemented; the quality of courses and methods of teaching are theoretical and teacher-centred; and there is a lack of professionalism and ethical values in the teacher education system (see Article I). Hence, TESO was introduced to bring about a shift in the Ethiopian teacher education system through effectively alleviating these core problems (Ethiopian Ministry of Education, 2003).

In 2009, the Ethiopian Ministry of Education replaced TESO with a new teacher training policy for secondary education called Postgraduate Diploma in Teaching (hereafter PGDT) based on the assumption that diverse routes to training teachers should characterize the Ethiopian secondary teacher education programs (see Ethiopian Ministry of Education, 2009, p. 5). The Ministry of Education claimed that although TESO has well promoted the culture of school and teacher education institutions’ partnerships as well as the essence of active learning and continuous assessment, the problems that characterize the current Ethiopian secondary teacher education programs are very similar to those which TESO was meant to alleviate. In 2009, the Ethiopian Ministry of Education pinpointed the following as the core problems of the secondary teacher education program: teachers’ subject matter competence is inadequate; active learning methods are not properly and sufficiently employed; professional commitment and work ethics are not demonstrated as desired; teachers’ interest to follow up and assist students is low; and school-community relationships are poor (Ethiopian Ministry of Education, 2009, pp. 3-4).

The ministry underlined that the study conducted on the TESO program further indicated that TESO’s core problem has been the lack of a clear philosophical orientation that was transferred and reflected in the development of the teacher education policy, curriculum and pedagogy. In addition, lack of pedagogical and social feasibility, lack of coherence among program elements, and introduction of simultaneous reforms that do not fit with the direction set in TESO are the drawbacks associated with the TESO program. A very high
student enrolment rate in teacher education programs was identified as another weakness forcing teacher education institutions and the Ministry of Education to compromise on many aspects of TESO (see Article I).

Under TESO, the Ethiopian secondary teacher education followed the concurrent model where prospective teachers pursued their major area courses side by side with pedagogical courses. In PGDT, a consecutive model has been used where prospective secondary education teachers take intensive training in professional or pedagogical courses for one year after finishing their undergraduate studies in applied disciplines to be qualified as teachers (Ethiopian Ministry of Education, 2009; Semela, 2014). Moreover, the central focus of the TESO program was to help the students to have in-depth mastery of the contents of the subject(s) they are expected to teach (Dalelo et al., 2008), whereas the emphasis of the PGDT program is on pedagogical training (for details, see Article I).

Under the current Ethiopian government, teacher education has two main classifications as regards its administration. The teacher education programs for pre-primary and primary education are administered under regional education bureaus and conducted in the respective regional teacher education colleges where the medium of instruction is the vernacular language of the respective region. The teacher education program for secondary education is administered centrally by the Ethiopian Ministry of Education and the training takes place in universities where the medium of instruction is English (Federal Democratic Republic Government of Ethiopia, 1994).

According to the Ethiopian Ministry of Education (2012), from 2005/06 onwards the education system of the colleges of teacher education, which offer diploma programs, has been changed from a 12 + 2 to a 10 + 3 diploma program. As of 2012, there are 32 teacher education colleges in the country that offer teacher education programs at diploma level. In the academic year 2011/2012, the total enrolment in the teacher education colleges in all programs, i.e. regular, evening, and summer programs, was 173,517 students (Ethiopian Ministry of Education, 2012). Furthermore, these colleges offer their courses either in linear or cluster modality. Some of the departments organised under the linear modality include: Amharic; English; local language; history; geography; civics; chemistry; biology; physics; mathematics; educational planning and management; adult and non-formal education; music; art; as well as health and physical education. Under the cluster modality, training programs
are organised as streams, such as language, social science, natural science and mathematics, and aesthetics (Ethiopian Ministry of Education, 2012).

When it comes to the secondary teacher education program under PGDT, out of the 32 public universities, the Ethiopian Ministry of Education selected ten universities to run the program, namely Addis Ababa University, Bahir Dar University, Dilla University, Haramaya University, Hawassa University, Jimma University, Mekelle University, Wallaga University, Wolaita Sodo University, and Wollo University (see Ethiopian Ministry of Education, 2009). The qualifications expected to be held at the different levels and the respective requirements that must be fulfilled by prospective teachers in the current Ethiopian teacher education system are presented in Figure 2.1.

<table>
<thead>
<tr>
<th>Qualification</th>
<th>Requirements</th>
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| First Degree + Postgraduate Diploma in Teaching | • The teacher candidate must have BA/BSC. In addition, he/she must pursue one year of intensive training in pedagogy.  
• The prospective teacher is expected to teach in secondary schools. |
| Diploma                               | • The teacher candidate must pursue the 10+3 teacher training program.  
• Entitled to teach from grades 5-8. |
| Certificate                           | • The teacher candidate must pursue the 10+2 teacher training program.  
• The prospective teacher is expected to teach at:  
  ➢ Pre-primary  
  ➢ First cycle of primary education (grades 1-4) |

Source: Developed based on Semela, 2010

**Figure 2.1 Ethiopian Teacher Education Qualification Structures**

### 2.2.2 Multicultural Education in Ethiopian Teacher Education

Following the downfall of the Dergue regime in 1991, the 1995 constitution of Ethiopia granted all ethnic groups of the country equal rights to develop, preserve and pass on their
respective languages and cultures to the next generation (Wagaw, 1999, Yishak & Gumbo, 2014). The preamble of the constitution states:

We the nations, nationalities and peoples of Ethiopia: strongly committed, in full and free exercise of our right to self-determination, to building a political community founded on the rule of law and capable of ensuring a lasting peace, guaranteeing a democratic order, and advancing our economic and social development; firmly convinced that the fulfillment of this objective requires full respect of individual and people’s fundamental freedoms and rights, to live together on the basis of equality and without any sexual, religious or cultural discrimination (Federal Democratic Republic of Ethiopia, 1995, p. 75).

Cognizant of the advantages for pupils of learning in their mother tongue and the rights of nations and nationalities to promote the use of their languages, the 1994 education and training policy of the country permitted the use of nationalities’ languages as media of instruction in primary education, that is, grades 1-8 (Federal Democratic Republic Government of Ethiopia, 1994, p. 23). In short, as a result of the government change in 1991, the language policy of the country was changed from a monolingual to a multilingual one (Bogale, 2009; Heugh et al., 2007; Semela, 2012). This implied a change from using Amharic as the only medium of instruction in the entire country to using vernacular languages as media of instruction at the primary school level and in the teacher preparation programs for pre-primary and primary education (Semela, 2014). Following these major ideological changes, 22 out of the 83 indigenous languages have been used as media of instruction in the primary schools until to date (Yigezu, 2010; Gebre Yohannes, 2009). This limited use of the vernacular languages as media of instruction, amongst other things, may emanate from the fact that using an ethnic group’s language as a medium of instruction particularly from scratch requires having adequate stocks of, for instance, dictionaries, textbooks, glossaries, and other literature (Gemechu, 2001).

In addition, a new cultural policy was introduced in 1997 to further ensure equal recognition, respect, and promotion of the cultures as well as the languages of all the nations, nationalities and peoples of Ethiopia as enshrined in the constitution (Yishak & Gumbo, 2014, pp. 190-191). Another important development that can contribute to the strengthening of multicultural education is the official annual national celebration of ‘The Ethiopian Nations, Nationalities and Peoples Day’ that has taken place for the last nine years. The Ethiopian
government is celebrating the day, amongst other things, to foster exchange of good experiences and practices among the members of the diverse Ethiopian society as a means to promote ethno-cultural and linguistic recognition, mutual understanding, tolerance and peaceful co-existence.

In addition, the broadcasting of various programs that reflect the diverse cultures and languages of the peoples of Ethiopia through the mass media of the country can be considered as another important input for the promotion of multicultural education (Yishak & Gumbo, 2014). The recent opening of a Multicultural and Multilingual Education Unit at Addis Ababa University is another significant move towards building an all-inclusive society.

As a consequence of the introduction of the education and training policy in 1994, teacher education programs for pre-primary and primary education were restructured based on regional boundaries. The training has been conducted in the respective regional teacher education colleges using the vernacular language of the respective region as the medium of instruction (Semela, 2014; Yishak & Gumbo, 2014). With regard to secondary teacher education programs, multicultural education (referred to as ‘Teaching in a multicultural setting’) was introduced for the first time in 2009 (see Ethiopian Ministry of Education, 2009). Of the total 40 credits professional courses designed for the PGDT program, multicultural education is given as a two-credit course (see Table 4.1).

In general, although the initiatives of gearing the Ethiopian education system towards multicultural education is at the infant stage, the attempts discussed above reveal the attention that the current Ethiopian government has given to the issue. Compared to the imperial and socialist regimes, the current Ethiopian government has introduced significant changes in terms of developing and practicing multilingual and multicultural education policies and practices in the country (Heugh et al., 2007; Semela, 2012). An exploration of the secondary education teacher education programs can help to clarify this for which the general approach appears in the following chapter.
3. Conceptual Framework for the Study

This chapter presents the conceptual framework for the study as rooted in existing research on multicultural teacher education systems. Following Thomson (2013), the discussions of the related literature are guided by three intentions. The first one is to review relevant related literature in order to position the dissertation in the field of multicultural teacher education. The second is to situate the contributions of the study, in particular to underline the relationship between the proposed research and previous investigations on the topic in order to identify the knowledge gap that the study intends to fill. The third one is to present the theoretical and empirical literature which is the foundation of the study. The chapter includes discussions of multicultural education, teacher education (its policy, curriculum, and pedagogy), and multilevel analysis.

3.1 Historical Development of Multicultural Education


> While many credit the 1950s civil rights movement as the origin of multicultural education, scholars such as George W. Williams, Carter G. Woodson, W. E. B. Dubois and Charles H. Wesley had previously denounced discriminatory practices, stereotypes, negative images of African Americans in the late nineteenth and early twentieth century. These scholars were very concerned about restoring or portraying positive images of African Americans. Their scholarship contribution is known as the early ethnic studies movement.

According to Nieto (2009, p. 12), the early phases of multicultural education developed in the United States of America as a response to the civil rights movement and then expanded to other countries, such as the United Kingdom, Canada, and Australia. Many scholars ascertain that Canada was the first country in the world to adopt multiculturalism as
an official policy in 1971, in an attempt to bring unity through diversity (Banks, 2009; Day, 2000; Nieto, 2009; Parekh, 2006). As noted by Nieto (2009, p. 13), Australia was the second country in the world to develop a multicultural policy in 1978.

The reason why many scholars consider the civil rights movement as the origin of multicultural education is the contribution that the movement (Banks, 2010) made in establishing the concept. As argued by Banks (2010, p. 6):

The consequences of the civil rights movement had a significant influence on educational institutions as ethnic groups – first African Americans and then other groups – demanded that the schools and other educational institutions reform curricula to reflect their experiences, histories, cultures, and perspectives. Ethnic groups also demanded that the schools hire more Black and Brown teachers and administrators so that their children would have more successful role models.

In search of the historical development of multicultural education, Boyle-Baise (1999) conducted interviews with scholars who played a major role in establishing the concept, such as Carl Grant, Carlos Cortes, Christine Bennett, Christine Sleeter, Donna Gollnick, Geneva Gay, James A. Banks, and Wilma Longstreet. Overall her results revealed that multicultural education has passed through the following phases to attain its present status: 1) quest for ethnic content; 2) transition from multiethnic studies to multicultural education; 3) the move to greater inclusion; and 4) searching for conceptual clarity. According to Saint-Hilaire (2014, p. 4), multicultural education progressed from ethnic studies to multiethnic studies, to cultural pluralism, and, finally, to multicultural education.

As underlined by Nieto (2009, p. 82), the intercultural education movement of the 1950s together with other movements, such as intergroup studies, ethnic, gender, disability studies, and bilingual education also contributed to the development of multicultural education as an area of study. According to Lynch (1992, p. 12), the ethnic studies movement later came to be called multicultural education in most Anglophone western countries and intercultural education in francophone countries. Although many researchers (for instance, Batelaan & Hoof, 1996; Coulby, 2006; Ernalsteen, 2002; Leeman, 2003; Leeman & Reid, 2006) still use the term ‘intercultural education’ in their research, scholars such as Cherry Banks (2004) and Nieto (2009) claim that as a movement ‘intercultural education’ began in the 1920s and lasted until the 1950s.
Zhou (2002) argues that multicultural education has gone through a series of stages of development and expanded its perspectives on its way. In the course of time, a number of studies have been conducted to define and refine its aims and objectives. As a result, multicultural education has established itself as a fully-fledged field of study and there are now considerations on how to integrate it into the different fields of studies in education (Zhou, 2002).

3.2 The Meaning of Multicultural Education

Multicultural education has been defined differently by different scholars (Grant & Sleeter, 1985; Grant, Sleeter, & Anderson, 1986; Loobuyck, 2005; Sleeter & Grant, 1987; Torres, 1998) due to the complexity and richness of the field (Bennett, 2001). As a field of study, multicultural education embraces a multitude of themes (Zhou, 2002, p. 8) which makes it difficult to group the various definitions of the concept into distinct categories.

According to Banks (2010, p. 1), multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions in order to provide an equal chance for all students with diverse backgrounds and interests to achieve academically in school. In this study, the three perspectives proposed by Banks (2010) to conceptualise multicultural education are used as a basis to discuss definitions of multicultural education.

As asserted by Banks (2008, pp. 55-56), the heart of a field of study is its key concepts, generalisations, and principles. Culture is a basic concept of multicultural education. In a similar way, Parekh (2006, pp. 2-3) states:

Multiculturalism is not about difference and identity per se but about those that are embedded in and sustained by culture; that is, a body of beliefs and practices in terms of which groups of people understand themselves and the world and organize their individual and collective lives.

As an idea, a concept, or a philosophical outlook, multicultural education refers to a set of beliefs and ways of thinking that recognize as well as value the relevance of cultural diversity in shaping the lifestyles, social experiences, individual and collective identities, and the provision of educational opportunities for individuals and groups alike (Zhou, 2002).
According to Bennett (2011, p. 10), “multicultural education has ideological overtones based on democratic ideals that are lacking in less controversial content areas of the curriculum, such as mathematics, reading, or spelling”. The four core values which provide a philosophical framework for multicultural education are: acceptance and appreciation of cultural diversity; respect for human dignity and universal human rights; responsibility to the world community; and respect for the earth (Bennett, 2011).

The conceptualisation of multicultural education as an educational reform movement (Banks, 2010) entails analysing and restructuring the existing education system in order to make it reflective of the social, cultural, ethnic, linguistic and other characteristics of the students that attend it. Banks (1992) defines multicultural education as modifications in the total school environment, including policies and politics, classroom interactions, materials, and resources, extracurricular activities, formal and informal curricula, performance appraisal techniques, guidance and counselling, and institutional norms.

Nieto and Bode (2010, p. 68) define multicultural education as a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in school and society and accepts and affirms the pluralism that students, their communities, and teachers reflect. Multicultural education permeates school curricula and instructional techniques as well as the interactions among teachers, students, and families and the very way that schools conceptualize the nature of the teaching and learning process. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action as the basis for social change, multicultural education promotes democratic principles of social justice (Nieto & Bode, 2010). Nieto and Bode’s (2010) definition highlights seven core characteristics of multicultural education: antiracist education; basic education; inclusive education; education which has a pervasive scope; education for social justice; education which ensures continuity; and education which applies critical pedagogy.

Grant and Sleeter (2010, p. 67) argue that multicultural social justice education deals with oppression and social structural inequality which is based on social and other markers. It aims at preparing future generations to take informed actions to enable the society to serve the interests of all groups of people, particularly those who are underserved.

Multicultural education can also be discussed by considering it as a process rather than a product. This means that its core goals, i.e. provision of educational equity and social
justice, cannot be fully realized. Banks (1997) asserts that educational equality, like liberty and justice, are ideals toward which human beings work but never fully attain. In other words, since the goals of multicultural education can never be fully attained, it is important to work continually to increase educational equality and access for all students. According to Zhou (2002, p. 15), as a process multicultural education requires long-term investments of time and resources, and carefully planned and monitored actions.

From the personal development perspective, Reysen and Katzarska-Miller (2013, p. 858) argue that "as the world becomes increasingly interconnected, exposure to global cultures affords individuals opportunities to develop global identities". Hence, conceptualising multicultural education as global education may be seen from the perspective of students’ development of inter-cultural competence as a consequence of cross-cultural education. In other words, the experiences that students get from different perspectives while pursuing intercultural education may help them develop transnational competence. Such competence becomes more important in this globalized world in terms of helping learners think beyond their specific cultural boundaries (see Article III). Banks (2014, p. 6) argues that “education within a pluralistic society should affirm and help students understand their home and community cultures. It should also help free them from their cultural boundaries”.

Koehn and Rosenau (2002) contend that transnational competence helps to produce better educated, flexible, and inter-culturally competent professionals who possess multidimensional and shifting identities. This means that learners develop flexible and multiple identities or cosmopolitan identities, which are characteristic of global citizenship (see Article III). Reysen and Katzarska-Miller (2013, p. 858) define global citizenship as “awareness, caring, and embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act”. In short, citizens who have transnational competence may develop a global mentality through inculcating multiple and changing identities in an evolving social context (Spickard, 2013).

3.3 Pros and Cons of Multicultural Education

Like any concept, multicultural education has supporters and opponents. According to Downey (1999, p. 251), proponents of multicultural education argue that multicultural education is a strategic ideology in a broader movement toward social transformation that
emphasizes social equity through continuously challenging assimilation or various forms of domination. In contrast, opponents of multicultural education contend that it erodes the idea of ethnic homogeneity and divides a nation. Opponents assert that the aims of multicultural education are not helpful since instead of strengthening group unity, they exacerbate separation between groups. According to Williams-Carter (1999, p. 3), the tenet of a ‘melting pot’ stemmed from the belief that the various groups of people who come to America, willingly accept and quickly conform to the American way of life, upholding the assimilationist view of handling issues of diversity.

Most debates about multicultural education are made between conservative and radical scholars. According to Nieto (2009, p. 86), for the conservatives multicultural education is too radical, whereas for radicals it is too conservative. As Banks (2006, p. 184) explains, conservatives claim that dwelling on issues of multicultural education contradicts the central goal of the school, i.e., the teaching of basic values and skills. Since schools are meant to teach mainly science and language, emphasizing issues of multicultural education diverts attention from the most important subjects, i.e. the basics. Moreover, conservatives believe that schools should help all students develop the attitudes, skills, and knowledge needed to participate in the national or shared culture. They further claim that if ethnic groups want their children to learn ethnic cultures and languages, these should be taught by the groups themselves and not by public schools (Banks, 2006, p. 184).

Radicals criticize multicultural education on the ground that it fails to realize structural reform of societal institutions. In other words, since multicultural education focuses on cultural differences and human relations in the teaching and learning processes, it does not deal with the core problems of minority groups related to institutionalized structures that make minority groups powerless and victimized (Banks, 2006).

The debate between multiculturalists and assimilationists is an ongoing matter. According to Zhou (2002, p. 2), “the assimilation theory argues that there is a dominant group (in-group) culture in the society, and over time the incoming groups (out-groups) have to accept the mainstream way of life and discard their own ethnic and cultural ties”. Instead of helping learners build their learning based on their own unique socio-cultural backgrounds, the teaching and learning process aims at making them leave aside their cultural script and constructing a new identity. On the other hand, multiculturalists (Banks et al., 2001; Erickson, 2010; Zirkel, 2008) underline the importance of capitalising on students’ cultural identities to maximize their learning outcomes.
Ravitch (1990, p. 340) terms the two camps as pluralists and particularists, respectively. She contends that the pluralists seek a richer common culture whereas the particularists claim that no common culture is possible or desirable. According to Ravitch (1990), proponents of particularism suggest, without concrete evidence, an ethnocentric curriculum to uplift the self-esteem and academic performance of minority students. On the other hand, multiculturalists propose recognizing cultural pluralism as well as changing the entire educational arena in order to enhance the academic achievement of all students with different cultural backgrounds.

This thesis applies the notion of cultural pluralism and explores whether and how the Ethiopian secondary teacher education policies, curricula and pedagogies have been changed in order to foster the implementation of the basic values and principles promulgated in the national constitution.

3.4 Theoretical Frameworks of Multicultural Education

Many researchers (Al-Haj, 2002; Gorski, 2009; Jenks et al., 2001; McLaren, 1994; Nylund, 2006; Webster, 1997) assert that there are three main theoretical frameworks for the study of multicultural education: the conservative; the liberal; and the critical ones. It is important to differentiate among these frameworks to have a better understanding about the essence of the theoretical foundations of multicultural education.

3.4.1 Conservative Multiculturalism

Conservative multiculturalism upholds the assimilationist notion of addressing issues of cultural diversity where schools attempt to assimilate minority students into the mainstream culture (Jenks et al., 2001; McLaren, 1994; Nylund, 2006; Rhoads, 1998). This means that conservatives deliberately ignore cultural differences to ensure homogeneity (Jenks et al., 2001) as well as to control other ethno-cultural groups in order to maintain the status quo (Al-Haj, 2002). As explained by Nylund (2006, p. 29), conservative multiculturalism purposely marginalizes and dismisses the cultural differences of students. Similarly, Rhoads (1998, p. 40) suggests that “a conservative interpretation of multiculturalism tends to stress courses on diverse cultures as support offerings to be added to an already established canon”. This means
that conservative multiculturalism encourages minority students to ‘fit in’ to (Leeman & Reid, 2006) the existing dominant culture by leaving aside their own cultural identities.

According to Jenks et al. (2001, p. 91), the ideological basis of conservative multiculturalism is a market logic which bypasses issues of cultural inclusion practices. Thus, the attainments of educational excellence and equity are judged against student participation in a free market of competition, survival of the fittest, and upward social mobility. Moreover, since conservative multiculturalists believe that students’ cultural differences have no significant roles in learning outcomes, their educational agenda underpins a commitment to the same academic standards for all students (Jenks et al., 2001).

Grant and Sleeter (2010, p. 63) propose the multicultural education approach that they call ‘teaching of the exceptional and the culturally different’ where the main responsibility of the teacher is to prepare all students to fit into and achieve within the existing school and society. They further claim that teachers who use this approach often start teaching through assessing the academic achievement levels of the learners by comparing their academic achievement status to the respective grade-level norms. The teachers work hard to assist those students who lag behind in order to help them catch up. Jenks et al. (2001, p. 91) contend that “social mobility leading to equality comes from assimilation that requires the elimination of certain differences or deficits in knowledge, skills, and values that are barriers to the acquisition of better-paying jobs”.

In general, conservative multiculturalism recognises cultural, ethnic, racial, and other differences only from the perspectives of their ‘contributions’ to the dominant culture. In other words, conservative multiculturalism does not promote the recognition and promotion of the cultures of students with diverse backgrounds on an equal footing.

### 3.4.2 Liberal Multiculturalism

As suggested by Al-Haj (2002, p. 171), liberal multiculturalism recognizes the existence of inequality in a country, but claims that this inequality emanates not from cultural deprivation of the minority groups but from the absence of social and educational opportunities. This means that unlike conservative multiculturalism, liberal multiculturalism emphasizes the need for diversity and cultural pluralism as well as the acceptance and celebration of differences (Jenks et al., 2001; Leeman & Reid, 2006). According to Rhoads (1998, p. 40), ‘mainstream
multiculturalism’ is a notion which is synonymous with liberal multiculturalism and this kind of multiculturalism strives to promote tolerance amongst diverse people.

According to Jenks et al. (2001, p. 92), instead of identifying the root causes of inequality and thereby transforming them, liberal multiculturalists primarily emphasize the humanistic approach where acceptance, tolerance and mutual understandings are exercised. In this regard, one could argue that liberal multiculturalism relates to Grant and Sleeter’s (2010, p. 64) ‘human relations approach’ to multicultural education whose core objective is to foster a feeling of unity, tolerance, and acceptance among people with diverse backgrounds.

Although liberal multiculturalism has made significant contributions in terms of honouring differences in an essentialist way, it does not attempt to ensure long term solutions to problems of racism/ethnocentrism and other social inequalities (Nylund, 2006, p. 29). Jenks et al. (2001, p. 93) state that “like the conservative approach, liberal multiculturalists assume that laws and policy decisions will bring about excellence and equity within the dominant culture”. Moreover, since liberal multiculturalists often do not strive to transform the existing inequalities in society, they remain supportive of the dominant culture and its hegemonic power (Jenks et al., 2001).

Goodstein (1994, p. 104) conceptualised diversity in two main ways, i.e. diversity as ‘variety’ and diversity as ‘critical perspective’. The first conceptualisation aligns with the notion of liberal multiculturalism as it purports to highlight the existence of different cultures contributing to the richness of the national or global community (Sleeter and Grant, 1988 as cited in Goodstein, 1994). The second definition, i.e. critical diversity, critiques traditionally accepted hierarchies in order to transform the situation (Goodstein, 1994). Therefore, critical diversity upholds the notion of critical multiculturalism.

### 3.4.3 Critical Multiculturalism

Unlike conservative and liberal multiculturalism, critical multiculturalism claims that issues of educational equity and excellence can be addressed through raising critical as well as transformative questions (Jenks et al., 2001; Leeman & Reid, 2006; Nylund, 2006; Rhoads, 1998). According to Rhoads (1998, p. 41), critical multiculturalism combines issues of cultural diversity and the emancipatory nature of critical educational practices which are taken from postmodernism, critical theory, and feminism. Turner (1993, p. 413) states that “critical
multiculturalism seeks to use cultural diversity as a basis for challenging, revising, and relativising basic notions and principles common to dominant and minority cultures alike, so as to construct a more vital, open, and democratic common culture”.

The essence of critical multiculturalism is therefore compatible with transformative pedagogy which intends to help students raise critical questions about the social, cultural, political, and economic conditions that significantly affect their lives and their society. Cummins (2000, p. 260) underscores that:

Transformative pedagogy uses collaborative critical inquiry to enable students to analyse and understand the social realities of their own lives and of their communities. Students discuss and frequently act on ways in which these realities might be transformed through various forms of social action.

In applying transformative pedagogy, instead of making students learn facts, attention is given to engaging the learners in deep learning through enhancing critical thinking and reflection. The classroom is considered a community of learning where knowledge is generated by the teacher and the students collaboratively (Cummins, 2000).

According to Banks (1997), the key objective of multicultural education is to help students develop decision-making and social-action skills. To this effect, it is important to encourage students to view situations and events from different perspectives through the application of critical thinking, reflection, and action (Nieto, 1997). According to Freire (1993, pp. 52-53), the “banking” concept of education signifies that the relationship between the teacher and the students is characterized by narration. Through this narration, the teacher deposits his/her knowledge in students’ minds and students are expected to passively accept the knowledge. Apart from remembering the knowledge that they receive from their teacher through lecturing, repetition and memorization, students are not allowed to engage in inquiries, such as asking critical questions and trying to find answers for themselves. This kind of teaching approach tends to make students indifferent and dependent citizens.

In contrast, in critical education, students are encouraged to be independent learners, curious, ask questions, and seek answers for themselves (Nieto, 1997). Furthermore, critical pedagogy helps students develop their analytical abilities and engage in deep learning that may help them understand the realities of a particular situation (Cummins, 2000). This may
enable students to better understand their socio-cultural realities and make informed decisions to transform their situation.

When it comes to positioning my study, while my approach is eclectic in using the three theoretical frameworks of multiculturalism, it is mainly framed based on the principles of liberal and critical multiculturalism. In other words, liberal and critical multiculturalism are the core theoretical perspectives that guide this study since their notions reflect the principles of the Ethiopian constitution, the education and training policy, and the cultural policy.

3.5 Multicultural Education and Teacher Education

Teacher education institutions around the world are expected to provide multicultural teacher education to entertain the needs of traditionally marginalized groups (Hill & Allen, 2004; James, 2008; Moodley, 2004; Schoorman & Bogotch, 2010; Vavrus, 2002). To this end, it is important that teacher education institutions reform their policies, curricula, teaching approaches as well as testing and assessment procedures. As explained by Yang and Montgomery (2013, p. 28), the mismatch between student diversity and an homogeneous teaching staff has increased the quest for multicultural teacher education programs in order to acquaint teachers with cultural competence to effectively facilitate the learning outcomes of diverse students. Sobel et al. (2011, p. 435) are of the opinion that “while effective teachers are the key to meeting the needs of diverse learners and critical in preparing these learners for the twenty-first century, teacher preparation programs must examine how equipped they are in modeling and teaching culturally responsive practices”. Learning to become an effective teacher is a long and complex process (Flores & Day, 2006).

According to Zhou (2002), research focusing on the impacts of multicultural education on prospective teachers’ attitudes and knowledge on issues of diversity are growing. However, most of the outcomes of these studies imply that the effects are often not positive and clear. As pointed out by Gay (1986, p. 155), multicultural teacher education programs are often developed for students with diverse backgrounds in a fragmentary manner. This may suggest the importance of reviewing previous studies on multicultural teacher education to have a better understanding of whether multicultural teacher education courses and programs have significant effects on prospective teachers’ knowledge, attitudes, skills, and perceptions.
with respect to issues of diversity. Such a review is also important to identify the knowledge gap in multicultural teacher education systems.

Grant and Sleeter (1985) conducted a comprehensive review of journal articles written in English on multicultural education in which they analysed 200 papers to identify central points of agreement and dispute, and topics that received major attention. No conceptual articles were found about the design of a multicultural teacher education program, or an exemplary teacher education program design (Grant & Sleeter, 1985, p. 111). Grant, Sleeter, and Anderson (1986) conducted another review and analysis of literature on multicultural education in which they read and analysed a total of 69 books: three from Australia; three from Canada; nine from England; and 54 from the USA. Their study revealed, amongst other things, the absence of detailed conceptual models to design a multicultural teacher education program. Similarly, according to Cochran-Smith (2003), despite decades of multicultural education reforms, little has been changed in the ways teachers are trained in higher education institutions mainly due to lack of clear conceptual frameworks.

As pinpointed by Yang and Montgomery (2013), since attitudes are central to multicultural education, it is important to emphasize those attributes in the research in multicultural teacher education. A study conducted by Elmeroth in Sweden (2009, p. 333) revealed that “students with a negative or mono-cultural attitude need teachers who can act as active role models in creating a multicultural attitude”. But the problem is deciding how many multicultural courses will enable prospective teachers to bring the desired attitudinal changes towards diversity as well as how to measure changes in attitudes. As illustrated by Yang and Montgomery (2013, p. 28), a survey study conducted on the education system of Spain indicated that taking a single course on intercultural issues cannot prepare teachers for cultural diversity. Similarly, Daisy Reed (1993) conducted a study on the extent to which pre-service teachers have changes in attitudes and perceptions following a multicultural course. To this end, she administered pre and post surveys on pre-service teachers taking the course which showed that a single course in multicultural education does not change deep-seated personal feelings about minority students.

On the other hand, according to Garmon (2005), no matter how keen we are in designing and presenting multicultural teacher education courses in a well-organized manner, there is no assurance that the trainees’ learning outcomes will be successful in terms of preparing them to effectively teach in a multicultural setting. This is because individual
prospective teachers respond to diversity courses or experiences depending on a number of personal attributes. This means that each teacher candidate brings his/her own preconceived attitudes, beliefs, values, experiences, and dispositions, and he/she interprets the lessons through these filters (Garmon, 2005; Goodman, 1988; Rosaen, 2003). Hence, if we want to bring real and lasting attitudinal changes in the prospective teachers, the lessons we present to them must challenge those deep-seated preconceived attitudes which the candidates may bring to the classroom.

Garmon (2005) classifies the key factors that are helpful to effectively change student teacher attitudes and beliefs about diversity in two broad categories: dispositions; and experiences. The dispositional factors concern openness to new information, to other peoples’ ideas, and to different types of diversity, self-awareness and self-reflectiveness as well as commitment to social justice. Experiential factors emphasize the ability to effectively interact with individuals from other socio-cultural groups. Student teachers also need educational experiences that dwell on the provision of comprehensive and field-based experiences, especially in a multicultural setting under the supervision of teacher educators (Garmon, 2005).

Grootenboer (2006, p. 18) argues that “a significant aspect of teacher education programs is the school experience, often referred to as teaching practice, practicum, or student teaching. [Through this program], pre-service teachers get an opportunity to develop their teaching skills and knowledge in a classroom setting”. Sobel et al. (2011, p. 439) are of the opinion that teacher candidates who do not get the opportunity to be carefully guided through initial community-based field experiences and thereby given additional opportunity to deepen as well as apply what they acquired from the fieldwork will miss a critical element in the teacher preparation program.

The point here is that prospective teachers are expected to bring lasting changes in both dispositional and experiential dimensions about diversity to effectively teach in a multicultural setting. To that end, the extent to which the teacher education policies, curricula, and pedagogy are responsive to issues of diversity may play key roles in encouraging the trainees to get adequate knowledge, competences and attitudes to teach their respective courses in a culturally responsive manner.

Gay (1986, p. 161) contends that in whatever form multicultural education is delivered in a teacher education program, i.e. whether it is presented side-by-side with the non-
multicultural courses or whether it is integrated into all the courses that teacher candidates are expected to learn, there are some general agreements among international scholars and practitioners of multicultural education with respect to what should constitute the program. In this regard, the professional preparations of both pre-service and in-service teachers are assumed to enable the teachers to: (1) understand the essence of multicultural education; (2) acquire basic cultural knowledge about ethno-cultural pluralism; (3) learn how to critically analyse their own as well as their students’ socio-cultural and ethnic constituencies; and (4) develop different methodological approaches to effectively implement multicultural education in the classrooms.

In addition, Banks (2008, p. 52) suggests four types of knowledge that teachers need in order to effectively teach in a multicultural setting. The first requirement is having knowledge of major paradigms in multicultural education. This is helpful to conceptualise why many low-income and minority students demonstrate low levels of academic achievement in school. According to Banks (2008, p. 53), the cultural deprivation paradigm and the cultural difference paradigm are the two major paradigms that influence how teachers handle disadvantaged students’ low academic achievement problems. Proponents of the cultural deprivation theory assume that low-income students do not perform well in schools due to the culture of poverty in which they are socialized. A major goal of the school is therefore to find the means by which the cultural and other limitations of the students will be compensated. Supporters of the cultural difference paradigm, on the other hand, suggest that disadvantaged students fail to achieve in school, not because they have cultural deficits but because their cultures are different from those of the school and the shared cultures or national cultures. Hence, to improve academic achievement of disadvantaged students, schools must change their work cultures in order to entertain the cultures of the learners.

The second important area is knowledge of major concepts in multicultural education. This notion entails that the heart of a field of study is its key concepts, generalizations, and principles (Banks, 2008). This implies that culture is the core concept in multicultural education, and teachers are expected to have an in-depth understanding about culture as well as its classifications. Furthermore, teachers are assumed to have a better understanding of how to address cultural variations within the national cultures and how these dynamics influence students’ learning outcomes.
Having a clear understanding about the historical and cultural knowledge of the major ethnic groups of their respective countries is the third important area of knowledge that teachers need as part of their professional competences to effectively teach in a multicultural setting (Banks, 2008). In other words, teachers need a sound knowledge of the history and culture of at least the major ethnic groups of their country in order to effectively and fairly integrate ethnic contents into the school curricula. This content integration, amongst other things, is important to avoid teaching based only on the knowledge and history of the dominant group in the society.

The fourth area is having sound pedagogical knowledge about how to adapt curriculum and instruction to the unique needs of students from diverse socio-cultural and ethnic groups (Banks, 2008). This means that apart from having good mastery of the subject matter(s) they are expected to teach, teachers are assumed to be well equipped with the techniques of teaching. These teaching techniques are assumed to help the teachers effectively teach the contents of their respective subject matter(s) in a meaningful and culturally responsive manner.

Rodriquez (1983, pp. 3-4) further claims that colleges and universities engaged in the preparation of teachers have a central role in the positive development of a culturally pluralistic society. Rodriquez (1983) adds that if cultural pluralism is to become an integral part of the educational process, prospective teachers and educational personnel must be prepared in an environment where the commitment to multicultural education is evident. According to Zeichner et al. (1998, p. 164), if prospective teachers are to be taught in a culturally responsive manner, the entire climate and culture of departments, schools, and colleges of education as well as the overall campuses of these institutions must radiate a consistent, pervasive, and comprehensive appreciation and promotion of cultural diversity. This may imply that knowledge about cultural and ethnic diversity is a prerequisite to teachers’ instructional effectiveness and responsiveness to cultural differences in classrooms of multicultural settings. It could therefore be argued that if teachers are to successfully produce citizens endowed with liberal and democratic outlooks, it is indispensable that they have adequate knowledge about cultural differences and of how to harmonize cultural diversity and national unity (Gay, 2008).
3.6 Frameworks for Analysing Multicultural Education

3.6.1 Dimensions of Multicultural Education

Different scholars propose different dimensions of multicultural education and of multicultural teacher education. According to Gay (1986, p. 164), in whatever form it is designed and delivered, multicultural teacher education is expected to address four fundamental aspects: multicultural philosophy; multicultural theory; multicultural cognition; and multicultural pedagogy. This is based on the assumption that effective teaching activities in classrooms require commitment to a value system which prizes human diversity, sensitivity to the unique characteristics of the students, cognitive competence of the subject-matter, and mastery of teaching techniques in order to maximise curriculum relevance and students’ learning outcomes. Nevertheless, it could be argued that Gay’s four multicultural education dimensions deal with general topics, such as multicultural philosophy, multicultural theory, multicultural cognition and multicultural pedagogy, which are not explicit enough to be used as analytical frameworks for this study.

Parks (1999) proposes the inclusion of character education, moral education, peace education, peer mediation and conflict resolution strategies, emotional intelligence, service learning, antiviolence education, critical thinking, and global education into multicultural education. Despite their importance in analyzing the degree to which elements of multicultural education are entertained in teacher education programs, they lack explicitness for use in this study.

Gibson (1976) developed five general approaches to multicultural education: education of culturally different or benevolent multiculturalism; education about cultural differences or cultural understanding; education for cultural pluralism; bicultural education; and multicultural education. These five typologies also lack explicitness for use as analytical tools in this study.

Instead, the five basic dimensions of multicultural education developed by Banks (1995, 2006, 2010) were used as analytical tools for Article I and Article III. This is because these dimensions are time-tested and the most widely used frameworks in multicultural education studies (Cole & Zhou, 2014; Johnson, 2003; Powers, 2002; Yang & Montgomery, 2013; Zhou, 2002; Zirkel, 2008). Through their research entitled Conceptualisations of multicultural
education among teachers: implications for practice in universities and schools, Schoorman and Bogotch (2010, p. 1043) confirm that Banks’ five dimensions of multicultural education allowed them to map how individual teachers and the school community collaborate in the implementation of multicultural education. In addition, Powers (2002, p. 209) states that:

Because Banks is a thoughtful spokesman for multiculturalism, having written on almost every topic in the field, and because he is acutely aware of the importance of the intellectual framework informing his endeavor, tracing out the development of these issues in his thought is especially worthwhile.

According to Banks (1995, 2006, 2010), multicultural education has five core dimensions. The first one is content integration which deals with the extent to which teachers use examples and contents from a variety of cultural groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline (Cole & Zhou, 2014; Schoorman & Bogotch, 2010; Yang & Montgomery, 2013). The central intention of applying this dimension is to incorporate the voices, experiences, and perspectives of particularly underserviced groups into the education system in a fair way. This is interpreted in this dissertation in terms of analysing how contents that address the diverse nature of the Ethiopian society are entertained in the policies, curricula, and pedagogy of the secondary teacher education system of the country in an integrated manner.

The second dimension is knowledge construction which emphasizes teaching and learning activities that help students understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and bias of researchers and textbook writers influence the ways in which knowledge is constructed (Banks, 2010; Johnson, 2003; Yang & Montgomery, 2013; Zirkel, 2008). This dimension deals with the ways in which teachers and students view and interact with knowledge, helping them to become critical about the legitimacy of the knowledge that they deal with in the teaching and learning process. As explained by Coloma (2008, p. 33), “knowledge construction is a margin-to-center approach that examines, for instance, historical periods and literary themes from non-mainstream perspectives”. This dimension is reflected in this study in the analysis of the extent to which the secondary teacher education system produces prospective teachers who have the ability and willingness to evaluate the authenticity as well as the representativeness of the knowledge that they learn in the teaching and learning processes.
The third dimension is equity pedagogy that becomes evident when teachers alter their teaching methods and approaches in ways that facilitate the academic achievement of students from diverse backgrounds (Banks & Banks, 1995; Bennett, 2001; Schoorman & Bogotch, 2010; Zirkel, 2008). This may include using a variety of teaching styles and techniques that are consistent with the range of learning styles of various ethno-cultural groups (Banks, 1995, 2004). Furthermore, Banks and Banks (1995, p. 153) contend that “equity pedagogy is a dynamic instructional process that not only focuses on the identification and use of effective instructional techniques and methods but also on the context in which they are used”. This dimension fosters culturally responsive teaching and learning approaches (Gay, 2010) as strategies to improve the academic achievements of all students. In this study, this dimension is interpreted in terms of analysing the degree to which the Ethiopian secondary teacher education policies, curricula, and institutional practices enhance the application of active learning approaches in a harmonised manner.

The fourth dimension is prejudice reduction in which students are helped to develop positive and democratic intergroup relationships (Banks, 2010; Stephan, 1999; Zirkel, 2008). According to Coloma (2008, p. 33), prejudice reduction targets the intergroup and human relations dimension of multicultural education. Those from the dominant group learn to develop positive attitudes towards others who are different from them, and those who belong to marginalized groups learn to develop more positive feelings towards themselves. It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of the dominant social groups (Banks, 2010). In this dissertation, this dimension is applied in the analysis of the extent to which the Ethiopian secondary teacher education system promotes the development of positive intergroup relationships among prospective teachers with diverse backgrounds.

The final dimension is an empowering school culture and social structure which involves restructuring the work culture and organization of the school in order to empower students from diverse backgrounds (Banks, 2006; Johnson, 2003; Zirkel, 2008). According to Banks and Banks (1995, p. 153), the school cultures and social structures are powerful factors that influence how students learn to perceive themselves. As such, they influence the interaction between educational administrators, teachers and students as well as among students. Taking into account the hegemonic role of schools in indoctrinating students into social norms (Chin, 2013), Apple (2004) claims that through their curricular, pedagogical, and evaluative activities schools serve as vehicles for preserving as well as reproducing dominant cultural values and dispositions in society.
It can be argued that improving the hegemonic role of schools in assimilating diverse students into existing social norms require the application of Banks’ final dimension, i.e. an empowering school culture and social structure. According to Coloma (2008, p. 8), an “empowering school culture and social structure focuses on school and organizational dynamics and specifically targets teachers and administrators since they have decisive authority over curriculum, instruction, and assessment”. The application of this dimension in this dissertation can be seen in the analysis of the degree to which the Ethiopian secondary teacher education policies, curricula, and institutional practices incorporate and promote reforms of the work culture and organisations of the secondary teacher education institutions in order to effectively empower all prospective teachers that join the programs.

In the following, I discuss the approaches that were used as analytical tools to examine the extent to which multicultural education is incorporated into teacher education curricula.

3.6.2 Approaches to the Integration of Multicultural Education into Teacher Education Curricula

There are various approaches to the integration of multicultural education into teacher education curricula. Lynch (1983, pp. 44-46) suggests six strategies: 1) parallelism, a strategy which asserts that multicultural curricula are provided side-by-side with non-multicultural curricula; 2) additive, i.e. the addition of small units, modules, or components that deal with multicultural education in existing courses to provide additional perspectives for the learners; 3) permeation, meaning the infusion of multicultural contents into all components of the existing courses. This involves internal re-articulation or redesign of the epistemology or knowledge structure of existing courses; 4) material production, which entails changing existing teaching materials in order to make them more appropriate for entertaining issues of multicultural education; 5) consultancy, a strategy which deals with cooperation among the different institutions and other bodies concerned with teacher education with the intention of facilitating the incorporation of relevant multicultural contents into the courses; and 6) action research, which emphasizes conducting need-based small scale research to decide the appropriateness of the multicultural contents to be delivered to a given group of students.

However, as can be seen, Lynch’s six strategies are not hierarchically arranged with regard to the degree to which issues of multicultural education can be incorporated into a given teacher education curricula. As a result, it is difficult to use them as analytical tools to
investigate the extent to which issues of multicultural education are addressed in the Ethiopian secondary teacher education curricula.

Grant and Sleeter (2006) have developed five approaches to introducing multicultural education into teacher education curricula. The first one is ‘teaching the exceptional and culturally different’ that entails the assimilationist approach in which minority students are encouraged to learn a curriculum that reflects the culture of the dominant group in society. The second approach is human relations that emphasize the development of interpersonal harmony among students of different backgrounds. The third one is single-group studies which underpins an in-depth study of the minority group’s real conditions as well as problems in order to improve their learning outcomes. The fourth approach is ‘multicultural education’ that attempts to promote equal opportunity and cultural pluralism. The fifth approach is ‘education that is multicultural and social reconstructionist’ which aspires to produce students who could construct a world that addresses the needs of all diverse people (Jenks et al., 2001).

There are certain important elements in Grant and Sleeter’s (2006) multicultural education approaches that could be applied in the study of multicultural teacher education curricula. Nonetheless, all of the five approaches cannot be used in studying the degree to which multicultural contents are addressed in teacher education curricula. Whereas the second and the fourth approaches may be used, the first and third approaches cannot since they lack explicitness. The fifth approach is also difficult to use since it seems to be an over-ambitious strategy.

Bennett (2011) also proposed five core approaches to studying multicultural education: antiracist approach; positive teacher expectations; intercultural competence; inclusive curriculum; and social action. However, her approaches also lack explicitness in terms of analysing the extent to which issues of multicultural education are entertained in the Ethiopian secondary teacher education curricula.

Hence, in this dissertation, the four approaches to the integration of ethnic and multicultural contents into teacher education curricula by Banks (1993, 2001, 2006) have been used to explore the extent to which issues of multicultural education are incorporated into the secondary teacher education curricula (see Article II). As explained by Jenks et al. (2001, p. 95), Banks’ four approaches are important perspectives to better understand how the three core multicultural theoretical frameworks presented and discussed above can be translated and implemented in particular educational programs. Furthermore, according to Bieger (1995, p. 309), Banks’ four approaches are hierarchically arranged with respect to the extent to which issues of multicultural education are emphasized in a given curriculum. In the
following, I briefly present each of the four approaches and discuss how they are applied in this dissertation.

3.6.2.1 The Contributions Approach
The contributions approach to multicultural education signifies what minority groups in a given multicultural society could contribute to the dominant culture in order to help them feel a sense of belonging (Jenks et al., 2001, p. 96). In addition, as explained by Bieger (1995, p. 309), the contributions approach is the lowest level where students are encouraged to read and discuss about the holidays, heroes, cultural values, etc., of the various cultural groups of their country.

This approach is mainly used when a teacher education institution attempts to integrate ethnic and multicultural contents into the mainstream teacher education curricula for the first time (Banks, 1993, 2001, 2006). It involves the incorporation of various ethnic group cultures into the existing teacher education curricula as supplements in an attempt to help the prospective teachers get different perspectives.

The approach enhances the application of elements of both the conservative and the liberal multiculturalism frameworks (Jenks et al., 2001, p. 96). In this dissertation, the core indicator applied with regard to this approach is exploring the degree to which the cultures and artifacts of, at least, the major ethnic groups of Ethiopia are incorporated into at least some units of the current secondary teacher education curricula (see Article II).

3.6.2.2 The Addition Approach
The addition approach deals with the insertion of ethnic contents, concepts, themes, and perspectives (Banks, 2001, 2006) into the existing teacher education curriculum without changing its fundamental aims, contents, and structures. According to Jenks et al. (2001, p. 96), the addition approach emphasizes the adding on of multicultural elements into existing programs in order to address what has been ignored. Thus, it addresses both the conservative and liberal elements of multiculturalism. It entertains conservative elements when its significance is viewed mainly as a perfunctory pretention toward fairness. But it tends to accommodate liberal elements when its importance is considered as a significant addition to the existing program (Jenks et al., 2001). Similarly, as explained by Banks (2006), this approach is often realized by the addition of a book, a unit, or a course to the existing teacher education curriculum without changing it significantly.
The core indicator used in this dissertation with respect to this approach is analysing the extent to which the diverse cultures of the Ethiopian society are incorporated into the existing secondary teacher education curricula, at least, as an add-on.

3.6.2.3 The Transformation Approach
The transformation approach is the level at which the structure of the curriculum is significantly changed to enable students to view concepts, themes, concerns, and the likes from the perspective of various ethno-cultural groups (Banks, 2001; Bieger, 1995). As asserted by Banks (2006), it is neither possible nor desirable to view each issue, concept, event, or problem from the point of view of every ethnic group. Instead, the core objective is to enable prospective teachers to view those issues from more than one perspective. The transformative approach is mainly guided by critical multiculturalism as it emphasizes the examination of underlying cultural assumptions with the ultimate intention of ensuring equity and social justice (Jenks et al., 2001).

The key indicator used in this thesis with respect to this approach is exploring the extent to which efforts are made to significantly change the core components of the current Ethiopian secondary teacher education curricula through integrating diversity-oriented contents and perspectives into them.

3.6.2.4 The Social Action Approach
According to Banks (1993, 2001, 2006), the social action approach is the final approach. As Bieger (1995, p. 310) explains, at this level students identify social problems and then make decisions and take action to solve them. The main objective of the teaching and learning process is to empower students to analyse their social realities supported with appropriate decision-making skills (Banks, 2001). The social action approach is a continuation of the transformative approach and uses critical multiculturalism as a guiding principle (Jenks et al., 2001, p. 989). As explained by Jenks et al. (2001, p. 98) the social action approach is similar to Grant and Sleeter’s (2006) social reconstructionist approach as both aim at fostering students’ commitments and skills to take ‘appropriate’ action to ensure equity and social justice. For this study, the indicator is analysing whether components of the current Ethiopian secondary teacher education curricula help the prospective teachers become critical thinkers who can effectively solve their societal problems.
To summarise, even though Coloma (2008, p. 34) states that “the goals and dimensions of Banks’ multicultural education are grounded detrimentally…within a U.S.-centered understanding”, the three articles that form part of this dissertation ascertain that Banks’ five basic dimensions of multicultural education as well as the four approaches to the integration of multicultural education into teacher education curricula can be used as analytical tools in developing countries, such as Ethiopia. In other words, although Banks’ five basic dimensions of multicultural education and his four approaches are developed in the USA, they can be effectively applied in African countries, such as Ethiopia, to analyse whether and how core elements of multicultural education are incorporated into the teacher education system of the country.

3.7 Multilevel Analysis

This study has three analytical levels at which issues of multicultural education are explored in the Ethiopian secondary teacher education policies, curricula, and pedagogy in a step-wise manner. The dissertation includes three scientific articles under the overarching concept ‘multicultural education in teacher education’ (see Figure 3.2). It involves analysis of issues of diversity at different levels, namely at the macro level (Ethiopian national secondary teacher education policies), at the meso level (Ethiopian national secondary teacher education curricula) and at the micro level (the actual practices in the Ethiopian secondary teacher education institutions, i.e. actual classroom interactions as well as interactions on the informal campus compound).

This multi-step research analyses the responses of the secondary teacher education program to the Ethiopian government’s initiative to introduce diversity-oriented policies since the early 1990s. It investigates the relationship between policy priorities and how these priorities have worked out in practice (Ensor, 2004) in the secondary teacher education sector in terms of addressing the multicultural nature of the country.

How secondary education teacher education institutions, which are part of the university system, are affected by and respond to government policies is discussed based on the resource dependency and neo-institutionalism frameworks presented by Gornitzka (1999). According to Gornitzka (1999, p. 5), “…for examining changes in universities and colleges, both the relationship between these organizations and the government, as well as their internal
Ethiopian context (social, economic, cultural, historical, and political conditions)

Source: Author

Figure 3.2 Schematic Representation of the Analytical Levels
dynamics are of importance”. This suggests that teacher education institutions need both human and material resources to effectively fulfill their duties and responsibilities of training prospective teachers and thus depend on organisations that control the critical resources they need for their survival. This notion is interpreted in this study in the extent to which Ethiopian secondary teacher education institutions depend on the Ethiopian Ministry of Education as well as other fund raising agencies for resources.

Gornitzka (1999, pp. 8-9) further argues that to understand organisational change, it is not enough to explore the condition of resource dependencies and interdependencies. It is important to investigate how organisations conceptualize their environments, how they monitor and regulate dependencies, the role of the leaders of organisations in facilitating these processes, and how internal power distribution affect and are, in turn, affected by external dependencies. This implies that, in order to conceptualise how teacher education institutions change in response to new government policies, it is important to analyse multiple factors that directly or indirectly influence their activities.

One of the factors worthy of noting is how organisations, such as teacher education institutions, deliberately adapt to well-established beliefs and norms for survival. This can be discussed from the perspective of institutional theory which entails that institutions, instead of making rational choices, conform to predominant norms, traditions, and social influences in their internal and external affairs to gain support and legitimacy in order to ensure their existence (Gornitzka, 1999; Oliver, 1992, 1991).

Furthermore, according to Olsen and Maassen (2007, p. 19), institutional change is path dependent, meaning that institutions resist changes that are inconsistent with existing institutional identities. This is reflected in this research in the fact that the Ethiopian secondary education teacher education institutions may become resistant to the Ethiopian government’s diversity-oriented policies due to conformity to the age-old mono-cultural work culture as well as the resulting institutional structures. Therefore, it is important to analyse whether there is a tension between the need for change and the need for maintaining continuity in the Ethiopian secondary teacher education system with respect to issues of diversity.

As part of this multilevel analysis, it is important to investigate whether there is vertical integration among the national constitution, the education and training policy, the cultural policy, and the teacher education policies in terms of addressing the multicultural,
multiethnic, and multilingual nature of the country. According to Underdal (1980, p. 159), the central purpose of vertical policy integration is to improve the implementation of policies through ensuring the existence of harmonious linkages between policies formulated for different levels. It is also important to examine how the multicultural, multiethnic, and multilingual characteristics of the diverse Ethiopian society are addressed in the national secondary teacher education policies. In other words, it is necessary to investigate whether the national secondary teacher education policies are designed in ways that address the ethnic, cultural, and linguistic diversity of the Ethiopian society (for details, see Article I). In addition, it is important to analyse whether and how the secondary education teacher education policies, i.e., TESO and PGDT, are horizontally integrated with respect to effectively addressing the multicultural, multiethnic, and multilingual characteristics of the diverse Ethiopian society.

Furthermore, it is crucial to investigate whether the national secondary teacher education curricula reflect the diverse characteristics of the Ethiopian society as stipulated in the secondary teacher education policies (see Article II). According to Momeni et al. (2008, p. 500), “all curricula are descriptions of competency. They describe what the education should give to the student and what the student is supposed to learn and perform after graduation”. This, in turn, implies that the Ethiopian secondary teacher education curricula are assumed to accommodate the diverse Ethiopian society and serve as a bridge between what is stipulated in the policy documents and the actual practices at the secondary teacher education institutional level as a means of effectively preparing the prospective secondary education teachers for the world of work.

Finally, it is important to examine how the secondary teacher education institution officials, teacher educators and prospective teachers perceive, interpret, and practice the multicultural, multiethnic, and multilingual characteristics of the Ethiopian society to facilitate the actual implementation of what is designed in the curricula (for details, see Article III). This means investigating the way the different actors at the institutional level perceive, interpret, and practice issues of multicultural education with respect to addressing the diverse Ethiopian society and how this serves as a means to enhance better student learning outcomes and to foster better intergroup relationships among the secondary teacher education prospective teachers. This is based on the assumption that actors who are neither adequately informed about the basic philosophy and theory of multicultural education nor
skilled in the pedagogy of multicultural education may not facilitate the proper practices of the concept (Gay, 1986).

To sum up, this dissertation analyses whether there is a vertical match among the secondary teacher education policies, the national secondary teacher education curricula, and the pedagogy or the actual practices at the secondary teacher education institutional level in terms of addressing the diverse nature of the Ethiopian society. Drawing on Banks (2010, p. 25), in order to transform a school to bring about educational equality, all major components of the school must be substantially changed. This means that a focus on only one component, such as the formal curriculum, may not effectively ensure implementation of multicultural education. Such integrated multicultural teacher education program is assumed to help prospective teachers to develop a nuanced cultural and cognitive pluralism (Clark, 2010) as well as the initiative to engage in critical reflection and dialogue.

Many scholars (Clark, 2010; Cochran-Smith, 2003; Gay, 2010) assert that designing and delivering multicultural education only in the form of a fully-fledged course cannot help prospective teachers to bring fundamental changes in attitudes and beliefs about issues of diversity. As a result, the preferred approach is infusing issues of multicultural education into the entire teacher education system (Irvine, 2003; Potts et al., 2008; Villegas & Lucas, 2002). Teachers who are the products of programs where issues of multicultural education are fairly infused in the teacher education policies, curricula, and institutional practices are assumed to take full account of teaching in a culturally responsive manner and, thereby, contribute to the efforts to enhance cross-cultural recognition, tolerance, trust, peaceful co-existence, social harmony, and social justice in the diverse Ethiopian society and beyond.

It should be noted that academic development procedures and practices are included in the analytical levels as they are assumed to serve as a bridge between the teacher education policies and the teacher education curricula. This does not, however, mean that they receive equal attention with the other three analytical levels. On the other hand, this analytical model may face challenges when it comes to actual implementation. This is because the social, economic, cultural, historical and political realities of Ethiopia may not allow its actual and effective application. Johnson (2003, p. 115) states that “the attention and emphasis placed on diversity issues in the society at large signals the importance given to multicultural education and the resources made available to local schools….”. Similarly, Banks (2006, p. 183) contends that “multicultural education alone cannot make structural changes within society. It
can, however, facilitate and reinforce reform movements that can take place outside schools”. Furthermore, as Gorski (2006, p. 165) explains “…comprehensive school reform can be achieved only through a critical analysis of systems of power and privilege”.

According to Johnson (2003), a gap exists between multicultural policy and practice because, often, implementation efforts focus on curriculum infusion and staff development. This means that the implementation efforts do not have significant impacts on bringing about the aspired changes in the entire educational arena. Moreover, this policy-practice gap may exist due to the fact that it may take quite a long time for the practitioners to understand policy changes and/or to acquire the necessary knowledge informing development of values, priorities, and conceptions of the means to attain those changes (James & Jorgensen, 2009).

Another core factor which may have an influence on the implementation of policy is the symbolic nature of the policy development process (Smith et al., 1999). Johnson (2003, p. 115) asserts that “multicultural policy may be largely symbolic”. He further notes that the symbolic nature of multicultural policy is ascertained by the fact that its formation appears to have little lasting impact on restructuring power relationships or altering the dominant discourses about whose history and culture should be incorporated into the school curricula.

Another challenge that may have a bearing on the effective implementation of multicultural policy is the context in which it is formulated. In this respect, Johnson (2003, p. 115) underscores that “multicultural policy often develops in highly politicized contexts”. This means that the designers of the policy may not get adequate time to think over the appropriateness of the policy and the short-term as well as long-term effects of the policy. In addition, a policy which is developed in response to a certain incidence may not satisfy the interests of the group for which it is designed.

Moreover, the fact that the Ethiopian secondary teacher education curricula are designed in a way that reflects the diverse cultures of the country does not guarantee that those issues are considered in the actual implementation of the curricula. This is because even a multicultural-oriented curriculum may be ineffective in the hands of teachers who lack the competences to teach in a multicultural way (Banks, 2010). In other words, although curriculum is at the heart of every educational enterprise, often, it is not necessarily implemented as intended (Karseth, 2002, 2004). This is because teachers who are assumed to implement the curricula may have different interests, values, and interpretations and these, in turn, may affect the implementation of the curricula. Schweisfurth (2006, pp. 49-50) asserts
that “the complexity of teachers’ work means that they constantly need to make judgements about where to spend their own energies, and the learning time of their students”. Drawing on Gorski (2009, p. 309), it can be argued that teacher educators bring their philosophies, strengths, and drawbacks into the teaching and learning process. As a result, some of them teach their courses in a more critical way as indicated in the syllabus, whereas others may not.

Therefore, unless Ethiopian secondary teacher educators get the necessary support particularly from the administration of the secondary teacher education institutions, it is difficult for them to effectively practice multicultural education in their lessons (see Article III). As part of providing support for the teacher educators, it is important to develop competences which guide the effective implementation of multicultural education by the individual teacher educators as well as across the teacher education institutions.

In addition, according to Buchert (2002, p. 81), “appropriate institutional structures and human capacities are necessary preconditions for the formulation and implementation of a successful education reform and for the introduction of new approaches to educational development established ostensibly to promote such reform”. Likewise, it is necessary to transform the whole education system if culturally responsive teaching and learning processes are to become realities in the Ethiopian secondary teacher education institutions. According to Vavrus (2002, p. 1), “individual faculty and administrators unequivocally make necessary and important contributions to the multicultural education of teachers. Nonetheless, sustained multicultural education requires a transformative institutional commitment to prepare culturally responsive teachers”.

4. Methodology and Design of the Study

This study is a case study which explores the extent to which the Ethiopian diversity-oriented policies have been translated and reflected in the country’s secondary teacher education system. Drawing on Rhedding-Jones (2005, p. 68), a case study is a study of a particular case or a number of cases where in-depth investigations are made about the subject(s) of the study. The assumption is that intensive investigations would help the researcher develop comprehensive and organised pictures of the subject(s).

For Creswell (2007), a case study research means investigating a case or cases over time using detailed, in-depth data collection techniques involving multiple sources of data, analysis of the data, and reporting the findings. Likewise, as a multilevel study which deals with multiple cases, this study uses various research methods, sources of data, sampling procedures, tools of data collection, and methods of data analysis which are presented in more detail in the following.

4.1 Research Methods

In this study, both qualitative and quantitative research methods have been employed since blending research methods is assumed to improve the validity and the reliability of research outcomes. Johnson et al. (2007, p. 113) claim that “mixed research is a synthesis that includes ideas from qualitative and quantitative research”. Silverman (2006, p. 29) asserts that “no research method stands on its own” since each research method has its own strengths and weaknesses.

Hence, combining research methods is supposed to help compensate for their weaknesses. Ragin and Amoroso (2011, p. 51) argue that although some research strategies are more popular than others, in essence, there is no single “correct” way of conducting social science research. In addition, Rudestam and Newton (1992, p. 20) claim that “there is no universally accepted approach within the social sciences, although there are rich research traditions that cannot be ignored, as well as a common understanding that chosen methods of inquiry must rest on rational justifications”.

Scholars, such as Bryman (2012), Johnson et al., (2007), Hammersley (2008), and Tashakkori and Creswell (2007) propose the importance of combining the quantitative and
qualitative methods in social science research to examine whether they corroborate each other. According to Silverman (2006, p. 291), triangulation usually refers to combining multiple theories, methods, observers, and empirical materials to produce a more accurate, comprehensive and objective representation of the object of study. Other authors (Creswell, 2003; Howe, 2004; Kvale & Brinkmann, 2009) claim that mixing qualitative and quantitative methods may be difficult as each method has its own distinct theoretical and practical assumptions.

For instance, the central assumption guiding the quantitative research paradigm is positivism which claims that science should quantitatively measure data that are the outcomes of observation (Bryman, 2012; Guba & Lincoln, 1994; Healy & Perry, 2000; Krauss, 2005; Neumann, 2006). In addition, Guba and Lincoln (1994) as well as Healy and Perry (2000) suggest that according to positivism, the data and their analyses are value-free and do not change from being observed. They further assert that researchers who are guided by positivism view the world through a ‘one-way mirror’. Healy and Perry (2000, p. 119) claim that unlike researchers of other paradigms who take part in their research in order to better conceptualize and explain its emergent properties and features, positivists detach themselves from the research they investigate in order to come up with objective and dependable results.

Nonetheless, according to Hammersley (2008, pp. 22-23), due to its dependency on pre-structured data, quantitative research cannot provide adequate understanding of people’s perspectives. Moreover, because of its focus on variable analysis, quantitative research fails to reveal the true character of human beings. Hence, qualitative research emerged in the late 1960s and early 1970s as a remedy to the drawbacks associated with quantitative research. Moreover, unlike quantitative research, qualitative research is guided by the interpretivist or constructivist notion where reality is assumed to be subjective, multiple, and socially constructed (Bryman, 2012; Healy & Perry, 2000; Krauss, 2005; Neuman, 2006). In short, according to Ragin and Amoroso (2011, p. 34), since the goals of social research are multiple and sometimes contradictory, no single goal dominates its research.

To sum up, one could argue that the selection and application of a research paradigm is determined by factors, such as the nature of the research problem that the researcher wants to address, the level of expertise of the researcher, the research design that the researcher uses, and the amount of time and other resources allocated for the research project. In this dissertation, mixed methods were used at the different levels and cases of the study for purposes of triangulation.
4.2 Sources of Data

In this study data were secured from both secondary and primary sources. The secondary sources were the relevant related literature used in the study. The primary sources were the 1995 constitution of Ethiopia, the 1994 education and training policy, the 1997 cultural policy, and the secondary teacher education policy documents and curricula. The Ethiopian Ministry of Education experts who actively took part in the development of the teacher education policies in general and the secondary teacher education policies in particular were also the primary sources of data.

Furthermore, selected secondary teacher education institution officials, teacher educators, and prospective teachers of the sample teacher education institutions, i.e. Addis Ababa University, Hawassa University, and Jimma University (see Map 4.1) were also used as primary sources of data. Here, it should be noted that secondary teacher education institution officials and teacher educators who directly deal with professional or pedagogy courses were used as the core sources of information. The assumption was that relatively speaking, these people would have better information about the conditions of training student teachers for Ethiopian secondary education. In other words, they were assumed to provide first-hand data on whether the prospective teachers are trained in a culturally responsive manner in accordance with the intentions of the Ethiopian government policies.

4.3 Samples and Sampling Techniques

In this study, purposive sampling was used as the main sampling technique. It was used to select relevant secondary and primary data sources. According to Sarantakos (2005), in using a purposive sampling strategy, researchers deliberately choose subjects that, in their opinion, are relevant to their research project in terms of providing adequate and relevant data. This means that the choice of sources of data is entirely guided by the judgement of the researchers (Neuman, 2006). In this study, the 1995 Ethiopian constitution, the 1994 Ethiopian education and training policy document, and the TESO and PGDT documents were used as primary data sources (Article I). As Silverman (2013, p. 148) states “purposive sampling allows us to choose a case because it illustrates some feature or process in which we are interested”.

As discussed in Article II, out of the total 12 professional courses developed for the PGDT program, ‘School and Society’, ‘Action Research’, and ‘Practicum’ were taken as
samples for content analyses purposely (see Table 4.1). The courses are designed in teaching material form for distance mode of delivery. The curricular contents are presented in a detailed and explicit manner that is assumed to promote self-learning. Neuman (2006, p. 222) argues that purposive sampling is appropriate to select unique cases that are especially informative. Likewise, the three courses were found to be more suitable for conducting the content analysis processes than the other professional courses designed for the PGDT program since content analysis requires well developed texts that give room for explicit as well as transparent analysis (see Article II).

### Table 4.1 Professional Courses Prepared for the PGDT Program

<table>
<thead>
<tr>
<th>No</th>
<th>Course</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Action Research</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Assessment and Evaluation of Learning</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>English for Secondary School Teaching and Learning</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Inclusive Education</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Instructional Technology</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Practicum</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>Psychological Foundation of Learning and Development</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>Secondary School Curriculum and Instruction</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>School and Society</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Subject Area Methods I and II</td>
<td>8</td>
</tr>
<tr>
<td>11</td>
<td>Teachers as Reflective Practitioners</td>
<td>3</td>
</tr>
<tr>
<td>12</td>
<td>Teaching in a Multicultural Setting</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>40</strong></td>
</tr>
</tbody>
</table>

Source: Adapted from Ethiopian Ministry of Education, 2009

Moreover, purposive sampling was used to select three universities out of the ten universities selected to run secondary education teacher training programs in line with the PGDT program: Addis Ababa University; Hawassa University; and Jimma University (see Map 4.1). The universities were selected because, relatively speaking, they have better institutional capacity for practising multicultural education through their secondary education teacher preparation programs. This was assumed to be useful to judge the extent to which the other universities with less capacity can practise multicultural education in their secondary education teacher training programs (for details, see Article III).
Map 4.1 Distribution of the Ten Universities Training Secondary Education Teachers Through the PGDT Program, with Particular Emphasis on the Three Study Areas

Six officials (two from each sample secondary teacher education institution) as well as six teacher educators (two from each sample institution), who were assumed to have better awareness about multicultural education and be able to provide in-depth data about the practices of multicultural teacher education, were selected for interviews using a purposive sampling technique (see Table 4.2). Moreover, six student teachers (two from each sample institution), who were seniors or the first batch of the PGDT program, were selected deliberately for interviews. However, no sampling technique was used to select teacher educator respondents for the questionnaire prepared to gather quantitative data. This is because the total number of secondary teacher educators is only 106 and an attempt was made to collect data from most of them through the questionnaire (see Article III).
Table 4.2 Number of Interviewees, by Category

<table>
<thead>
<tr>
<th>Article I</th>
<th>Article III</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethiopian Ministry of Education or elsewhere</td>
<td>Addis Ababa University</td>
<td>Hawassa University</td>
</tr>
<tr>
<td>6 experts who developed TESO</td>
<td>2 officials</td>
<td>2 officials</td>
</tr>
<tr>
<td>6 experts who developed PGDT</td>
<td>2 teacher educators</td>
<td>2 teacher educators</td>
</tr>
<tr>
<td>2 student teachers</td>
<td>2 student teachers</td>
<td>2 student teachers</td>
</tr>
<tr>
<td>12</td>
<td>6</td>
<td>6</td>
</tr>
</tbody>
</table>

4.4 Tools of Data Collection

The instruments used for collecting data may be determined by factors, such as the nature of the data we are looking for, the conditions of the data sources, and the research design that we follow. In this thesis, data were gathered using four instruments: document analysis; semi-structured interviews; content analyses; and questionnaire. Document analysis, qualitative content analysis, open-ended items of the questionnaire and semi-structured interviews were employed to collect qualitative data whereas quantitative content analysis and closed items of the questionnaire were used to gather quantitative data. The details of each of the four tools of data collection are discussed below.

4.4.1 Document analysis

Best and Kahn (1993) argue that when document analysis is employed as descriptive research, current documents and issues are the foci. Likewise, in this research, document analysis was used as one of the tools of data collection. It was used as an instrument of data collection in Article I where the various policy documents of Ethiopia were analysed with respect to multicultural education. As explained in Article I, to conduct the policy document analysis as regards the basic elements of multicultural education, analytical frameworks were developed based on Banks’ (1995, 2006, 2010) five basic dimensions of multicultural education. The indicators were further improved using the comments obtained from various colleagues at different times.

Based on the analytical frameworks, the TESO document (148 pages) and the PGDT document (17 pages) were analysed to explore the extent to which core elements of multicultural education are incorporated into them. Furthermore, the consistency of the two
teacher education policies with the 1995 constitution as well as the 1994 education and training policy with respect to the incorporation of fundamental elements of multicultural education was investigated using the already developed indicators. Put differently, the indicators developed were used to examine the vertical integration of TESO and PGDT with the constitution as well as the education and training policy in terms of addressing the multicultural and multi-ethnic nature of the Ethiopian society. In addition, the same analytical tools were used to analyse the horizontal concordance of the components of TESO and that of the PGDT in terms of addressing the diverse nature of the Ethiopian society (see Article I).

4.4.2 Content analyses

Content analysis was another tool for data collection. It was used mainly to collect both qualitative and quantitative data for the second article which investigates how the multicultural characteristics of the Ethiopian society are incorporated into the national secondary teacher education curricula. In other words, content analysis was used for analysing the contents of the Ethiopian national secondary teacher education curricula to evaluate whether the diverse nature of the country is addressed in the curricula in a fair way since it is an accepted method of textual investigation (Silverman, 2006, p. 159).

Drawing on Neuendorf (2002, p. 1), quantitative content analysis can be conceptualised as the systematic, objective, and quantitative analysis of message characteristics. Kvale and Brinkmann (2009, p. 203) consider quantitative content analysis as “a technique for a systematic quantitative description of the manifest content of communication”. This implies that the focus of quantitative content analysis is to objectively quantify the intents of the contents to be analysed by translating them into numbers. This is partly because content analysis enables a researcher to posit criteria beforehand by identifying certain words or phrases that reveal the degree to which a text displays some attributes (Manen, 1990). In this study, in addition to the quantitative content analysis, qualitative content analysis (Marvasti, 2004) was conducted to triangulate the data as a means of increasing the validity and reliability of the content analysis.

Qualitative content analysis was used to explore the extent to which issues of multicultural and multiethnic education are embedded in the latent contents of the secondary teacher education curricula. To put it differently, this content analysis focused on contents which are unobservable and that must be measured indirectly (Neuendorf, 2002). This is
because, unlike quantitative content analysis, qualitative content analysis provides the possibility to analyse words and images as well as meanings associated with words and images (Alvesson & Skoldberg, 2009; Hammersley, 1990). Both the qualitative and quantitative content analyses were made based on Banks’ (1993, 2001, 2006) four approaches to the integration of ethnic and multicultural contents into teacher education curricula. To this end, the contents of the sample texts were carefully studied and the underlying messages were analysed and interpreted particularly through the qualitative content analysis (for details, see Article II).

4.4.3 Questionnaires

Questionnaires were used in the third article to gather both quantitative and qualitative data from teacher educators of the three sample secondary teacher education institutions. The items of the questionnaire were both closed and open-ended (for the details, see Appendix B). The closed items were prepared in Likert scale with five options (fully disagree, disagree, not sure, agree, fully agree) with the intention of getting objective responses through ensuring relatively better flexibility in the checking of each item. According to Stone (1993, p. 1265), “a popular means of recording an opinion is the Likert scale, in which the respondent is given a statement and is asked to tick one of the categories: strongly agree, agree, no opinion, disagree, strongly disagree”. The open-ended items were used to give the respondents full freedom to express their opinions (see Article III). Using the closed items together with the open-ended items was assumed to increase the validity of the study.

The items of the questionnaire were prepared based on Banks’ (1995, 2006, 2010) five basic dimensions of multicultural education. Thus, in the closed items, each of the five basic domains of multicultural education was systematically repeated twice to check the consistency of the respondents’ responses (for details, see Table 1, in Article III). Instead of conducting a pilot study, each item in the questionnaire was judged for its validity, namely whether the items were designed based on Banks’ (1995, 2006, 2010) five basic dimensions of multicultural education and were intelligible by both junior and senior researchers in higher education and teacher education. Amendments were made in certain cases.
4.4.4 Interviews

According to Sarantakos (2005, pp. 285-286), interviewing is commonly used in the social sciences due to its unique qualities. Some of its merits are: flexibility; high response rate; ease of administration; opportunity to observe non-verbal behavior; control over the environment; possibility to correct misunderstandings of respondents; control over the order of questions; opportunity to record spontaneous answers; control over the identity of the respondents; and control over the time, date and place of the interview. On the other hand, according to Sarantakos (2005), compared to other methods of data collection, interviews can be costly, susceptible to the interviewer’s bias, inconvenient for the informants because of lack of anonymity and unsuitability with respect to sensitive issues.

Bryman (2012, p. 472) states that researchers who conduct multi case studies most likely find semi-structured interviews useful for cross-case comparability. Likewise, in this research, semi-structured interviews were employed to gather additional data to the ones collected through the other instruments in order to make cross-case comparisons at the various levels. The rationale for the choice of semi-structured interviews was that it permits focusing on the core issues of the interview session while at the same time giving room for incorporating relevant issues that may arise during the interviews (Adamu, 2013; Bryman, 2012). In addition, this type of interview enables the interviewees to express their opinions and, yet, its semi-structured nature keeps them on track (Brown, 1988). Moreover, according to Bryman (2012), in using semi-structured interviews, the interviewer frames a series of questions in the form of a general interview guide but can vary the sequence of the questions. The interviewer can usually ask follow-up questions based on replies (Bryman, 2012).

Accordingly, in the case of Article I, in-depth interviews were made with six experts who actively participated in the development of the TESO document in 2003 (Table 4.2). The purpose was to explore whether the experts had awareness about issues of multicultural education and incorporated the multicultural nature of Ethiopian society into the country’s secondary teacher education policies (see Appendix A). Similarly, six experts who actively participated in the development of the PGDT program were interviewed. For Article III, six officials (two from each sample secondary teacher education institution) and six teacher educators (two from each sample secondary teacher education institution), who were assumed to have good awareness of multicultural education and who could provide in-depth data about
its practices in their respective context, were interviewed. Besides, six student teachers (two from each sample secondary teacher education institution), who were seniors or the first batch of the PGDT program were interviewed. As regards the senior prospective teachers, it was assumed that they could provide rich data because of their maturity and thus could discuss the circumstances of their training as related to issues of diversity.

All interviews were conducted in English. The data were analysed using a thematic approach. The data analysis process involved transcribing oral conversations into a written text (Kvale & Brinkmann, 2009), coding, and sorting out the frequent issues that emanated from the collected data (see Article I & Article III).

4.5 Administration of the Instruments of Data Collection

As previously noted, this study is a multilevel analysis which involves conducting research on multiple cases using various tools of data collection. To collect relevant policy documents and other related local literature particularly for Article I, fieldwork was made in Ethiopia from 1 July 2010 until 5 August 2010. To analyse the teacher education policy documents, analytical frameworks were developed on the basis of Banks’ (1995, 2006, 2010) five basic dimensions. The analysis dwelled on exploring the degree to which core elements of multicultural education have been incorporated into the two teacher education policy documents. In other words, TESO and PGDT documents were analysed based on the analytical tools. In order to gather first-hand information from the experts who designed the teacher education policies, second round fieldwork was made in Ethiopia from 1 July 2011 until 16 August 2011 to conduct interviews with the Ethiopian Ministry of Education experts.

In the case of Article II and III, fieldwork was undertaken in Ethiopia from 15 June 2012 until 31 July 2012. In the case of the second article, after selecting four coders who had the ability, experience, and willingness to evaluate the sample texts, trainings were given to the coders based on the already developed coding sheet. The intention was to have the same level of understanding among the coders and minimize the extraneous variables which may negatively affect the content analysis process. This means that the quantitative data for the second article were secured through the analyses of the sample secondary teacher education curricula during the fieldwork. However, the qualitative content analysis of the sample texts were made during as well as after the fieldwork to complement the results gained through the
quantitative content analysis. This was assumed to improve the validity and reliability of the content analysis.

Furthermore, to collect data for the third article, a visit was made to each of the sample secondary teacher education institutions. The lists of teacher educators, who teach professional or pedagogical science courses, were secured from each of the institutions. Since the total number of the teacher educators of the three institutions was 106, i.e. Addis Ababa University (n=75), Hawassa University (n=11), and Jimma University (n=20), the questionnaire was administered to all of them with the intention of getting as many opinions as possible from the majority of them. Nevertheless, only 64 teacher educators correctly completed and returned the questionnaire which amounts to a 60% response rate. In addition, in-depth interviews were made with six secondary teacher education institution officials, six teacher educators, and six student teachers (for details, see Article III).

4.6 Methods of Data Analysis

Both qualitative and quantitative approaches were used to analyze the data collected. The qualitative research method was used to analyse the data collected from sources, such as the 1995 Ethiopian constitution, the 1994 education and training policy document, and the secondary teacher education policies related to the core dimensions of multicultural education (for details, see Article I). The qualitative data collected through interviews with the experts who designed the secondary teacher education policies were also analysed using qualitative approaches. The results were compared with the results obtained from document analysis of the two secondary teacher education policy documents (Article I).

The qualitative method was also used to analyse the data gathered through the qualitative content analysis in the case of Article II. In Article III, the qualitative method was used to analyse the interview data gathered from the selected secondary teacher education institution officials, teacher educators and prospective teachers with respect to how they perceive and practice multicultural education in their day-to-day professional practices. The qualitative data collected through the open-ended items of the questionnaire were also analysed qualitatively (refer to Article III).

On the other hand, the quantitative research method was used to analyse the quantitative data gathered through the quantitative content analysis (for more information, see
Article II). Furthermore, in Article III, the quantitative method was employed to analyse the quantitative data gathered from the secondary education teacher educators via the closed items of the questionnaire.

4.7 Validity, Generalizability, Ethical Considerations, and Limitations of the Study

In determining the value of the research undertaken, issues of validity, generalizability, ethical considerations, and limitations are particularly important. In the following each of these issues are discussed as part of ensuring the transparency of the whole research process and of ascertaining the scientific quality of the study.

4.7.1 Validity

According to Neuman (2006, p. 188), “validity addresses the question of how well the social reality being measured through research matches with the constructs researchers use to understand it”. In the words of Neuendorf (2002, p. 12), validity concerns the question “are we really measuring what we want to measure?” This implies that the concept of validity is mainly related to the trustworthiness or dependability of the knowledge that a researcher produces. The truthfulness of the knowledge that a researcher produces depends on a number of factors that the researcher needs to address throughout the research process.

In this study, issues of validity were addressed throughout the research process particularly in the framing of the research design. This related to assuring that the study has internal validity, i.e. whether the research design impacts on the research outcomes (Sarantakos, 2005). The issue of validity was also considered in the choice of the theoretical frameworks, i.e. ensuring that the conceptual frameworks selected comply with the already established rules of the field of study under consideration (Sarantakos, 2005).

In addition, issues of validity were considered in the development and application of instruments of data collection. This means ensuring the trustworthiness of the tools of data collection through techniques such as test runs (see Article II and Article III). This can also involve making sure that the instruments have sound content validity, meaning that they cover all relevant aspects of the research topic under consideration (Sarantakos, 2005). Furthermore, the use of mixed methods (Creswell, 2014; Creswell & Plano Clark, 2011) (see Article III) is
considered to increase its validity as they enhance both its internal validity, i.e. the accuracy of the findings, and its external validity, i.e. the generalizability of the findings to the population and beyond (Tashakkori & Teddlie, 2009).

According to Bryman (2012, p. 410), transparency is important for both qualitative and quantitative studies. Transparency refers to the extent to which the researcher is explicit about all stages of the study, i.e. who the subjects of the study are, how they were selected, how the data were analysed, and how the conclusions were reached (Tashakkori & Teddlie, 2009). This has been done for this study as regards the selection of the participants, the administration of the tools of data collection, the presentation and analysis of the data, and the reporting of the findings.

Communicative validity entails testing the validity of research findings through a conversation (Kvale & Brinkmann, 2009). In this regard, I made presentations at different international conferences as well as in research groups, such as the Higher Education Institutional Dynamics and Knowledge Cultures (HEIK) and the Norwegian National Graduate School in Education (NATED). These are assumed to have increased the validity of the study. The insights and perspectives gained through my stay as a visiting scholar at the Center for the Study of Higher and Postsecondary Education, University of Michigan, USA, in fall 2012, are also assumed to have increased the validity of the dissertation. The consistent and constructive suggestions and careful guidance from my supervisors during the entire research period are assumed to enhance the validity of this dissertation. In addition, the fact that it has been critically evaluated by the same professor during the mid-term evaluation in 2012 and the final reading session in 2014 is assumed to contribute to its validity. Finally, the feedback from journal editors, reviewers, and other colleagues is supposed to enhance the credibility of the thesis as a whole.

4.7.2 Generalizability

Generalizability refers to the degree to which research findings can be generalized beyond the confines of the specific context in which the study was conducted (Bryman, 2012; Neuendorf, 2002). Polit and Beck (2010, p. 1451) state that “generalization is an act of reasoning that involves drawing broad conclusions from particular instances, that is, making an inference about the unobserved based on the observed”. This means generalising the findings of a study
beyond the boundaries of the group studied (Sarantakos, 2005, p. 97). This, in turn, is affected, amongst other things, by the representativeness of the samples taken of the target population. In other words, high representativeness is associated with high generalisability and vice versa (Sarantakos, 2005).

On the other hand, as stated by Polit and Beck (2010, p. 1451), the extent to which we make generalization depends, amongst other things, on the methods we apply, i.e. whether the research is qualitative or quantitative or both. According to Nastasi and Schensul (2005, p. 178), the debate about the relative worth of qualitative and quantitative research has persisted for decades. They further claim that some qualitative scholars emphasize the notion that ‘you can’t transform human behavior into numbers’, whereas some quantitative researchers view qualitative data as anecdotal, unscientific and entangled with the opinions of the researcher (Nastasi & Schensul, 2005).

In this study, since a multilevel analysis research design that deals with multiple cases was used, the findings can probably be generalized to the Ethiopian secondary teacher education context and beyond. Furthermore, the fact that mixed methods are used in this study may ensure representativeness (Sarantakos, 2005) and thus the findings may be inferred to broader contexts. Since all contents of TESO and PGDT were analysed through tick descriptions (see Article I), the findings can be generalized to a larger teacher education policy context, especially in countries characterized by diversity. Similarly, since all contents of the sample secondary teacher education curricula were analysed using qualitative and quantitative content analysis (see Article II), it is reasonable to infer the results to other cases as well as contexts.

Furthermore, since all secondary teacher educators of the sample secondary teacher education institutions (n=106) were asked to participate in the survey and the response rate was as high as 60% (see Article III), it is logical to generalize the findings to broader contexts. Therefore, the findings of this study could be used as inferences to other teacher education programs at the international level.

4.7.3 Ethical Considerations

According to the National Committee for Research Ethics in Norway (2010, p. 5), “research ethics refers to a complex set of values, standards and institutional schemes that help
constitute and regulate scientific activity”. This suggests that ethical issues must be part and parcel of the entire research process. In this study, issues of research ethics were taken into consideration, for instance, in the development of the instruments of data collection through acknowledging the sources cited and avoiding plagiarism (Kvale & Brinkmann, 2009). This was taken into account when preparing both the analytical frameworks and the interview guides used for analysing the Ethiopian secondary teacher education policies vis-à-vis multicultural education (Article I), the coding sheet used for conducting quantitative content analysis (see Article II) and the questionnaire and the interview guides used in Article III.

According to the National Committee for Research Ethics in Norway (2010, p. 13), “as a general rule, research projects that include individuals can be initiated only after securing participants’ free and informed consent. The informants have the right to withdraw from participation at any time, without this entailing any negative consequences for them”. In this study, all the participants were ensured that they were free to participate in the project and that they had the full right to withdraw at any point in time.

Issues of research ethics were also taken into account in the administration of the tools of data collection. In this regard, consents were obtained from the experts who developed the Ethiopian secondary teacher education policies before the actual interviews were conducted (Article I). Consents were also secured from the coders who analysed the contents of the Ethiopian secondary teacher education curricula based on the already developed coding sheet (Article II). Consents were finally obtained from the officials, teacher educators and student teachers that took part in the data collection process in the case of the third article. This concerned both the teacher educators who filled in the questionnaire as well as the officials, teacher educators and student teachers who were interviewed.

Ethical issues were also taken into account in the analysis, verification, and reporting of the research results (Kvale & Brinkmann, 2009) obtained through documentary analysis, content analysis, interviews and survey. This means that efforts were made to present, analyse, cross-check, and report the findings without violating the research ethics expected from a social science researcher. As part of this effort, the identity of the secondary teacher education policy experts that were interviewed and the coders who analysed the secondary teacher education curricula have been kept anonymous. The identities of the secondary teacher education institution teacher educators who filled in the questionnaire were also made confidential in the analysis and reporting of the results. Furthermore, the officials, teacher
educators and student teachers who took part in interviews were made anonymous in the analysis and reporting of the interview results through the use of related acronyms followed by subsequent numbers (see Article III).

4.7.4 Limitations of the Study

The study has some limitations. One of the drawbacks is that, although language is one of the important issues of diversity in Ethiopia, this was not analysed due to the fact that English is the sole official medium of instruction in Ethiopian universities. Another limitation is, in the case of Article I, that the results of the semi-structured interviews and the qualitative policy document analysis should have been supported by quantitative content analysis to further triangulate the findings. Furthermore, first-hand data on the actual classroom practices of multicultural education through participant observation could have been used as an additional method of data collection in the case of Article III. To put it differently, had the data collected through the questionnaires and interviews been supported by consistent classroom observation, additional findings are likely to have been found regarding the institutional practices of multicultural education (for details, see Article III).

Besides, focus group interviews could have been used as additional data collection tools to highlight possible differences in perspectives from teacher educators and student teachers of the sample secondary teacher education institutions in the case of Article III. This is because the group situation may reduce the possible influence of the interviewer on the interviewees by tilting the balance of power towards the group (Madriz, 2000; Mergo, 2002). Furthermore, since group interviews emphasize the collective, rather than the individual, they may enhance free expression of opinions by encouraging the members of the group to interact and share ideas (Lewis, 1992; Madriz, 2000). On the other hand, according to Hyde et al. (2005, p. 2588), while group interviews have been found to have an educational potential in terms of providing various perspectives, they may also be a source of inaccurate information, which implies the need for triangulation.
5. Summaries of the Articles

This chapter presents the three articles that form part of the study, highlighting their main findings and contributions to the field of multicultural teacher education. The articles have been written and are presented in a distinct but complementary way to maintain the logical arrangement and overall coherence of the dissertation.

The first article analyses Ethiopian secondary teacher education policies in relation to multicultural education with the intention of exploring how issues of diversity are addressed in the policies. This article is intended to anchor the framework of the study in order to pave the way for further analysis of the Ethiopian secondary national teacher education curricula as regards multicultural education. Article II investigates how issues of multicultural education are addressed in the Ethiopian national secondary teacher education curricula. Building on this analysis, the perceptions and practices of multicultural education among secondary teacher education program officials, teacher educators, and prospective teachers are analysed in Article III. In the following, the summaries of each of the three articles are presented.

5.1 Article I


This article explores how issues of multicultural education are addressed in the Ethiopian secondary teacher education policies. The assumption is that Ethiopian secondary teacher education policies, like other policies of the country, are designed in response to the constitution of the country and that its development should reflect the country’s aspirations of building the country as a multicultural society. The article is also guided by the notion that the secondary teacher education policies have been designed based on the education and training policy. It is also assumed that the teacher education policies guide the contents of the teacher education curricula. Furthermore, that what is entertained in the secondary teacher education curricula influence what is practiced in the teaching and learning processes. This means that since teacher education policies influence curriculum, instruction, and assessment activities, it
is important to formulate them in ways that facilitate all the activities that take place in the teacher education program. Likewise, unless issues of diversity are well addressed in the secondary teacher education curricula, it is less likely that these issues can effectively be practiced in the secondary teacher education institutions.

The general research question that guided the article was: are TESO and PGDT in line with the 1995 constitution and the 1994 education and training policy of Ethiopia concerning the need to provide education in a way that reflects the multicultural and multi-ethnic nature of the country? This general research question was divided into the following three sub-questions: 1) To what extent are the two teacher education policies vertically integrated with the constitution and the education and training policy of Ethiopia in terms of addressing the multicultural and multi-ethnic nature of the country? 2) To what extent are TESO and PGDT horizontally linked in terms of addressing the multicultural and multi-ethnic nature of the diverse Ethiopian society? 3) In which ways do the actors involved in the formation of TESO and PGDT interpret and address the multicultural and multi-ethnic nature of the country?

Document analysis was used to analyse the Ethiopian secondary teacher education policy documents. This is because documents are ‘non-reactive’ since they already exist and there is little possibility that the researcher can use the data from the texts to his/her advantage (Momeni et al., 2008). This does not, however, mean that document analysis is a flawless research method. According to Momeni et al. (2008, p. 501), document analysis has limitations, such as the possibility that errors exist in the documents to be analysed or in the original documents, that data are taken out of their original context, and the possibility that the researcher can extract the parts of the documents that best supports his/her knowledge claim.

To minimize the limitations associated with document analysis, instead of taking samples out of the secondary teacher education policy documents, the entire texts were analysed based on the already developed analytical tools. Moreover, to complement the document analysis through first-hand information, data were gathered via semi-structured interviews from the experts who actively participated in the development of the secondary teacher education policies.

To address the research questions raised above, conceptual frameworks were developed based on Banks’ (1995, 2006, 2010) five basic dimensions of multicultural education. This is because the five dimensions are the most widely used frameworks in
multicultural education studies in the world (Race, 2011; Yang & Montgomery, 2013). It was assumed that Banks’ dimensions were appropriate since they were adapted in ways that are applicable to the Ethiopian context. Overall, the five dimensions were selected as analytical lenses to explore the degree to which the Ethiopian secondary teacher education policies address issues of multicultural education in a reasonable way. They were also used as references for interviewing the experts who actively participated in the development of the Ethiopian secondary teacher education policies in order to compare the results of the document analysis with those of the interviews.

TESO and PGDT documents were analysed along with the analytical tools developed with the intention of exploring whether they are vertically integrated in terms of addressing the multicultural, multilingual, and multiethnic nature of the diverse Ethiopian society. Moreover, interviews were made with the Ethiopian teacher education policy makers to explore the degree to which they have awareness of the essence of multicultural education and incorporated its core aspects into the country’s secondary teacher education policies in a reasonable manner.

Results of the analysis clearly show that while there is an increasing awareness of the importance of incorporating multicultural education into Ethiopian secondary teacher education programs on the part of the teacher education policy makers, in actual practice, there is sporadic and fragmentary treatment of issues of multicultural education in the secondary teacher education policies. According to Zeichner et al. (1998), sporadic and fragmentary exposures to issues of diversity are not sufficient to fully convey commitment to those issues in a teacher education program.

Furthermore, there is a weak link among the constitution, the education and training policy, and the TESO and PGDT documents with respect to the treatment of the core aspects of the diverse Ethiopian society. Nevertheless, compared to TESO there are some improvements in PGDT in terms of addressing issues of multicultural education from the perspectives of the diverse Ethiopian society. However, overall the ways in which issues of multicultural education are addressed in the two secondary teacher education policies are found to be inadequate.
5.2 Article II


The assumption guiding this article was that to produce teachers who are sensitive to issues of diversity, it is important to ensure that the curriculum of the teacher education program is responsive to issues of diversity. This is because the curriculum is one of the core components in the training of student teachers which may influence the students’ acquisition of knowledge and development of skills and attitudes that are necessary to effectively teach in a multicultural setting. This is even more evident in developing countries, such as Ethiopia, where students have limited access to additional reference materials. In such a context, students may entirely depend on the textbooks prepared for that particular teacher education program. Furthermore, in Ethiopia, it is customary to prepare modules/study materials for the secondary teacher education program at the national level to maintain uniformity across the various secondary teacher education institutions (for details, see Article II).

On the other hand, research suggests that modularized education controls students’ minds and compels them to consider what is incorporated into the study material as legitimized and highly valued knowledge (Hussein, 2006). This may imply the importance of ensuring that the teacher education curricula, particularly those of countries characterized by diversity, are representative of the cultures, histories, traditional values, etc., of the diverse peoples. In this respect, Mao (2007, p. 585) argues that the “curriculum is not merely an aggregate of courses taught in schools. It is also the site where various groups struggle for representation in the public sphere”. Moreover, according to Karseth and Sivesind (2010, p. 111), “curriculum making is … about the selection of what should be represented and its potential to encapsulate future pursuits of students and societies”.

As underlined by Apple (2004, p. 62), although schools may be considered as “the great engines of democracy,” often, people who prefer the perpetuation of cultural hegemony engage in a conscious conspiracy to “keep the lower classes in their place”. According to Dugassa (2011, p. 56), education may have double but contradictory roles in society: it can be
used as a tool to conquer, indoctrinate and silence people; and, at the same time, it can be used as a means to empower and liberate people by dignifying and empowering them. This article took the empowering and dignifying role of education as its starting point.

To ascertain the empowering and dignifying role of education, amongst other things, it is important to ensure fair representation of the cultures, traditional values, norms, histories, experiences, ways of knowing, etc., of the diverse people in the curricula being used in the teaching and learning processes. Hence, this article is a curiosity-driven research undertaking that attempts to analyse the degree to which the Ethiopian government policies of ensuring equality among the diverse people of the country through education are reflected in the national secondary teacher education curricula. The research question which guided this article was: How are the multi-ethnic and multicultural characteristics of the diverse Ethiopian society addressed in the current secondary teacher education curricula?

To answer the question, content analysis was used as the core research method. According to Silverman (2011, p. 43), content analysis is the favoured method to explore texts and documents. To do so, it is important to establish a set of categories and then count the number of instances that fall into each category (Kvale & Brinkmann, 2009; Silverman, 2011, 2006). In such research, the most important criterion is that the categories are precise enough to enable different coders to arrive at the same results when the same contents of the material are analysed (Silverman, 2006).

Although qualitative content analysis is often not applied in research undertakings that dwell on the contents of certain texts (Marvasti, 2004, pp. 90-94), it was employed in this article to explore the degree to which issues of multicultural education are embedded in the latent contents of the teacher education curricula analysed. According to Neuendorf (2002, p. 23), although much of the content analysis research has concentrated on the manifest contents, i.e., contents which are observable and countable, there are latent contents which are unobservable and that should be measured indirectly. This implies that to get valid and reliable research results, it is important for any researcher who engages in content analysis to consider both the manifest and the latent contents of the document under consideration.

In this article, in addition to the quantitative content analysis, qualitative content analysis was made to explore the extent to which elements of multiethnic and multicultural education were incorporated into the sample texts in an implicit and nuanced manner. This is because, in quantitative content analysis, we often translate concepts and ideas into numbers
which may not give room for analysing whether the concepts are incorporated into the latent contents of the texts under investigation. In other words, unlike quantitative content analysis, qualitative content analysis makes it possible to explore the underlying and implicit meaning of the content of a text (Neuman, 2006). Therefore, both quantitative and qualitative content analyses were used in this article to cross-check results of the content analysis as well as to get in-depth and reliable data about the sample texts under consideration.

To conduct the quantitative content analysis, a coding sheet consisting of twelve items was prepared in the form of a Likert scale with five options (fully agree, agree, no opinion, disagree, and fully disagree) based on Banks’ (1993, 2001, 2006) four approaches to the integration of ethnic and multicultural contents into teacher education curricula. In addition, each of the four core indicators was systematically repeated three times to check the consistency of the coders’ responses (see Article II; Egne, 2014). The national curriculum framework of the current Ethiopian secondary teacher education program and the other three specific sample professional courses were critically analysed by two anonymous coders. In other words, each of the four texts were critically analysed by two coders separately and then inter-rater reliability was calculated based on Sarantakos’ (2005) 80% standard (see Article II).

The results of the content analysis revealed that elements of multicultural education are missing in most of the Ethiopian secondary teacher education curricula. In other words, whereas a curriculum of a teacher education program of a country characterized by diversity is expected to be designed based on the diverse cultures of the country, Ethiopian secondary teacher education curricula are found to have little relationship with the country’s diverse cultures. This means that the diversity-oriented policies of the country are not effectively incorporated into the national secondary teacher education curricula. A number of scholars (Adamu, 2013; Dugassa, 2011; Kebede, 1999; Mebratu, 2011; Negash, 2006; Semela, 2012; Wagaw, 1999) argue that education which does not take into account the socio-cultural perspectives of the country for which it is designed cannot bring about the intended societal changes. The research results revealed the absence of the representation of the diverse Ethiopian cultures in the secondary teacher education curricula. Under such circumstances, there is less possibility for the student teachers to get in-depth awareness of the ethno-cultural diversity awaiting them at their place of assignment. This has serious implications for Ethiopian secondary teacher education policy makers, curriculum designers, practitioners, and other stakeholders.
5.3 Article III


In Ethiopia, following the change of government in 1991, a new constitution which emphasizes issues of diversity was formulated in 1994. To successfully implement what is promulgated in the constitution, a new education and training policy which gives attention to ensuring the rights of nations and nationalities of the country through education was formulated in 1994. As part of the implementation strategies of the education and training policy, the Ethiopian Ministry of Education introduced, in 2003, a wide-ranging reform that touches on every aspect of the teacher education system of the country through a program called TESO (see Article I; Egne & Maassen, under review). Furthermore, in 2009, the Ethiopian Ministry of Education replaced TESO by a new teacher training policy for secondary teacher education called PGDT based on the grounds that diverse routes to training teachers should characterize the Ethiopian secondary teacher education programs (Ethiopian Ministry of Education, 2009) in order to best address the interests and needs of the country’s peoples (Article I).

On the other hand, unless the actors who actually implement what is incorporated into the various policy documents have a clear awareness about those changes and, at the same time, demonstrate the will to put them into action, it is difficult to realize the aspired societal changes through education. To put it differently, instilling in prospective teachers the ability and willingness to work effectively in a multicultural setting, such as Ethiopia, requires active participation of the entire campus community, such as administrators, teacher educators and prospective teachers of the program (see Article III; Egne, under review). This is because teacher education program administrators and teacher educators in particular have decisive authority over the curriculum, instruction, and assessment activities that are applied in a teacher education program (Coloma, 2008). This may imply that teacher education institutions serve as vehicles not only for preserving but also for reproducing in a fair way the cultural values and perspectives of their diverse students (Apple, 2004).
Hence, this article explores how the policy aims of producing teachers who are responsive to issues of diversity are translated into actual institutional practices in general and into classroom teaching and learning processes in particular in the Ethiopian secondary teacher education institutions. It is against this backdrop that the article examined the following questions: 1) How do Ethiopian secondary teacher education institution officials, teacher educators, and student teachers perceive and interpret the integration of multicultural education into the secondary teacher education program of the country? 2) How do the three groups of actors facilitate the practice of multicultural education in the secondary teacher education institutions in order to prepare secondary teachers to effectively teach in the diverse Ethiopian society?

To answer the research questions, Banks’ (1995, 2006, 2010) five basic dimensions of multicultural education were used as analytical tools. Questionnaires which consist of both closed and open-ended items were prepared based on Banks’ five basic dimensions of multicultural education. The closed items were prepared in a Likert scale with five options (fully disagree, disagree, not sure, agree, fully agree) with the aim of getting objective responses through ensuring relatively better flexibility in the checking of each item. The open-ended items were used to get extended written explanations from the respondents. Data were collected through the use of the questionnaires from the sample teacher educators since they are the main actors in the training of the prospective teachers (see Article III).

To get additional data to the ones that were gathered through the questionnaire, interviews were used as data collection tools. To this end, semi-structured interviews were conducted to collect relevant data from secondary teacher education institution officials (deans and department heads), teacher educators, and prospective teachers. To ensure validity the contents of the interview guide were made similar to that of the questionnaire and the responses from the two sources were cross-checked. In short, both quantitative and qualitative data were collected using questionnaires and semi-structured interviews. The data were analysed using mixed methods (Creswell, 2014) to triangulate the results of the study.

The results showed that while Ethiopian secondary teacher education program officials and teacher educators have awareness about the importance of entertaining issues of multicultural education in the Ethiopian secondary teacher education program, the prospective teachers’ awareness was very low. Furthermore, there are inadequate practices of multicultural education at the Ethiopian secondary teacher education institutional level. In
other words, the implementation of multicultural education in the Ethiopian secondary teacher education institutions lags far behind the country’s policy documents concerning issues of diversity.

Whereas the reality of the Ethiopian secondary teacher education institutions calls for the application of multicultural education, very often mono-cultural education is being practiced. This means that the changes made in Ethiopian government policies with respect to issues of diversity since 1994 have not been effectively implemented in the secondary teacher education institutions. Instead of facilitating the practices of what is intended in the various policy documents of the country with respect to issues of diversity, the secondary teacher education system is reproducing mono-cultural ways of training teachers. This shows a mismatch between the intended policies and the actual practices with respect to the training of secondary education teachers in a way that enables them to effectively teach in multicultural settings. This calls for readdressing the actual training of prospective secondary education teachers with respect to the multicultural and multiethnic nature of the country in order to bridge the policy-practice gap.

5.4 Summary

When the three articles are analysed from the perspective of whether they complement each other in terms of addressing the diverse nature of the Ethiopian society based on Gornitzka’s (1999) institutional theory, the study revealed the existence of fragmentary relationships among the three levels. Whereas there is a general tendency to address issues of diversity in the secondary teacher education policies, particularly in PDGT (see Article I), these attempts are almost absent in the secondary teacher education curricula (see Article II). By the same token, although the Ethiopian secondary teacher education institution officials and teacher educators have the initiative to entertain issues of diversity in the teacher education system, those components are missing in the actual teaching and learning process (see Article III).

In general, even though there are certain improvements in the secondary teacher education policies, the secondary teacher education institutions are still entangled in the problem of path-dependency (Olsen & Maassen, 2007). This means instead of implementing issues of diversity, they still operate in accordance with the status quo. This is further discussed and reflected upon in the concluding chapter.
6. Discussion and Conclusions

6.1 Summary, Findings and Conclusions

Ethiopia is the oldest independent country in Africa (Alemu & Tekleselassie, 2006; Levine, 1974; Wagaw, 1981) in which more than 80 ethnic groups with diverse ethno-cultural and linguistic backgrounds live together (Milkias, 2006). It is also a country in which one ethnic group has been dominant for more than a century due to the past history of the country (Jalata, 2005; Levine, 1974; Semela, 2012; Tibebu, 1995; Yishak & Gumbo, 2014).

Ethnic federalism was introduced to the country following the coming to power of the current Ethiopian government or the Ethiopian People’s Revolutionary Democratic Front in 1991. As a consequence of this political change, a new constitution, education and training policy, and other policies were designed in ways intended to promote decentralized administration, equality, social justice, cultural pluralism, inclusiveness, tolerance, mutual understanding, and unity in diversity. Examining the degree to which those changes have been effectively addressed in the country’s secondary teacher education system was the core aim of this PhD dissertation. To that end, the following research questions were formulated:

1. How are the multicultural characteristics of the Ethiopian society addressed in the secondary teacher education policies of the country?

2. How is the multicultural nature of the Ethiopian society incorporated in the current secondary teacher education curricula?

3. How do secondary teacher education institution officials, teacher educators, and student teachers perceive, interpret and practice the multicultural nature of the diverse Ethiopian society?

To answer the research questions the secondary teacher education policies, curricula, and institutional practices were critically investigated using multicultural education as an analytical tool. In the study, a research design involving multilevel analysis was used. Furthermore, the study treated multiple cases at the different levels through the application of various tools of data collection and different methods of data analysis. In the following, I
discuss each of the above three research questions separately and indicate the findings of the study with respect to the questions.

1. How are the multicultural characteristics of the Ethiopian society addressed in the secondary teacher education policies of the country?

The main intention of the dissertation with respect to ‘question 1’ was to analyse the degree to which issues of diversity as addressed in the constitution and the education and training policy of the country, have been incorporated into the secondary teacher education policies in terms of entertaining the multiethnic, multilingual, and multicultural nature of the country. To that end, the secondary teacher education policies, i.e. TESO and PGDT, were critically analysed using Banks’ (1995, 2006, 2010) five basic dimensions of multicultural education.

The results of the study revealed that there is no explicit attempt of addressing issues of multicultural education in TESO. However, the PGDT teacher education policy, which was developed as a result of the dissatisfaction of the Ethiopian authorities with the TESO policy (Semela, 2014), does include some attempts to do justice to the multiethnic and multicultural nature of the country. Overall, since issues of diversity have still been at best superficially addressed in the teacher education policies, it is fair to conclude that there is a weak link among the constitution, the education and training policy, the cultural policy, and the secondary teacher education policies in terms of addressing the diverse nature of the country. Nonetheless, when interpreting the transition from TESO to PGDT one can observe a trend of slowly gearing the Ethiopian secondary teacher education policy towards a tendency of incorporating the multiethnic and multicultural nature of the country.

The relatively positive development from TESO to PGDT with respect to issues of diversity can be argued to be, amongst other things, the result of the long time it takes for policy actors to thoroughly understand policy reforms and/or to acquire the necessary competences to effectively put them into practice (James & Jorgensen, 2009). According to Thomas and Grindle (1990, p. 1166), although reactions to a policy reform may emerge at any time in the process of policy formulation and implementation, serious reactions are more likely to occur further into the process since the (intended) effects of the reform as well as the actual possibilities of realising the intended effects become more and more clear when the
objects of the reform are becoming aware of the reform and the way in which it is intended to affect them.

2. How is the multicultural nature of the Ethiopian society incorporated in the current secondary teacher education curricula?

Since the teacher education curricula serve as a bridge between the teacher education policies and the actual teaching and learning processes in this field, the way in which they are designed can either facilitate or hamper effective policy implementation. Hence, the core objective of this study with respect to this key question was to investigate how the multi-ethnic and multicultural characteristics of the diverse Ethiopian society have been incorporated into the country’s current secondary teacher education curricula. To that effect, the Ethiopian general national secondary teacher education curriculum framework and three other specific secondary teacher education curricula, i.e. ‘Action Research’, ‘Practicum’, and ‘School and Society’, were critically analysed based on Banks’ (1993, 2001, 2006) four approaches to the integration of ethnic and multicultural contents into teacher education curricula. Both qualitative and quantitative content analyses were used as instruments for data collection. The data were analysed using mixed methods.

The results of the study revealed an increased attention to addressing issues of multicultural education in the Ethiopian general national secondary teacher education curriculum framework. As indicated in the previous section, contrary to TESO the PDGT policy does pay explicitly attention to the diverse nature of the country. When it comes to curriculum requirements this implies that in PDGT, out of the total of 40 credits professional courses designed for the teacher education program, multicultural education is covered in the form of a two credit course for the first time in the history of Ethiopian teacher education.

Despite this development, elements of multiethnic and multicultural education are still largely missing in the remainder of specific secondary teacher education curricula. This suggests the existence of mismatch between the general national secondary teacher education curriculum framework and the specific professional courses developed for the secondary teacher education program. Furthermore, it can be concluded that the national secondary teacher education curricula are not sufficiently addressing the multiethnic, multilingual, and multicultural nature of the Ethiopian society.
3. How do secondary teacher education institutions’ officials, teacher educators, and student teachers perceive, interpret and practice the multicultural nature of the diverse Ethiopian society?

The central intention with respect to this research question was to explore the perceptions and practices of multicultural education among Ethiopian secondary teacher education program officials, teacher educators, and prospective teachers. This was guided by the notion that for the Ethiopian secondary teacher education institution officials, teacher educators, and prospective teachers to successfully implement multicultural education, it is necessary that they have in-depth awareness and competences to practice issues of diversity in the actual teaching and learning processes. This means that even multicultural-oriented teacher education policies and curricula may become ineffective if, particularly, the key actors, that is, teacher educators, lack the perceptions, skills, and dispositions to teach in a multicultural way (Banks, 2010).

Selected secondary teacher education program officials, teacher educators, and prospective teachers provided input into the study through the use of questionnaires and interviews. The data were analysed by applying mixed methods. The results of the study revealed that while Ethiopian secondary teacher education program officials and teacher educators have awareness about issues of multicultural education, the prospective teachers’ awareness was inadequate. In addition, there are insufficient practices of issues of multicultural education in the secondary teacher education institutions.

In general, on the basis of the findings of the study, it can be concluded that the Ethiopian secondary teacher education system is only very slowly developing in a direction that acknowledges the country’s diversity. Even though this study did not examine the actual learning outcomes of the Ethiopian teacher education system, it can be assumed that the system is producing teachers who do not have the necessary competences to teach in a multicultural setting.

As asserted by Banks (2006), unity and diversity must be balanced in multicultural nation-states. This balance is assumed to be facilitated, amongst other things, through teacher education. This implies that an important contribution is expected from the Ethiopian secondary teacher education program with respect to the government’s intention of ensuring unity through diversity. This is because secondary teacher education is the level at which the prospective teachers undergo professional learning that may pave the way for effective civic engagement in the world of work, national affairs and beyond. According to Yirga and
Bejitual (2007, p. 50), “many students come to universities at a critical stage of their development – a time during which they define themselves in relation to others and exercise different social roles before making permanent commitment to occupations, social groups, and intimate personal relationships”. Nevertheless, the Ethiopian secondary teacher education policies, curricula and the actual institutional practices are insufficiently designed in ways that facilitate those competences.

This means that instead of helping the prospective secondary education teachers develop the knowledge and competences necessary to effectively teach in a multicultural setting, the secondary teacher education system promotes mainly mono-cultural education. Under such circumstances, it is less likely that the graduates of the Ethiopian secondary teacher education program gain in-depth multicultural education knowledge and competences that would permit them to effectively address the intellectual, psychological, emotional, social, cultural, and other needs of the diverse Ethiopian students in a fair way. This is partly because teachers often teach the way they were taught themselves, rather than in the way they are supposed to teach (Britzman, 1991; Lortie, 1975; Zeichner et al., 1998).

Banks (2007) claims that cultural, national, and global identities are interrelated in a culturally developmental manner, meaning that students cannot develop an authentic and clear national identity unless they have well-grounded and genuine cultural identities. Similarly, they cannot develop a global or cosmopolitan identity unless they acquire a national identity. According to Karseth and Sivesid (2010, p. 108), “national cultures contribute to the world culture by stimulating a multicultural language within a global context”. The current Ethiopian secondary teacher education program is not facilitating the developmental interplay between cultural, national, and global identities.

6.2 Contributions of the Study

There is abundant literature on multicultural teacher education in the developed world because of issues related to immigration and racial relationships. Issues related to the training of teachers in ways that enable them to effectively address issues of indigenous diversity where immigration and racial relationships are not crucial concerns are, on the other hand, under-researched. Therefore, this dissertation may be considered as having added a new dimension to the field of multicultural teacher education. In other words, unlike much of the
existing multicultural education literature that emphasizes interracial relationships where the core concern is to find a balance between addressing the needs of immigrants to preserve and sustain their unique cultures and the maintenance of the national culture of the host country (Al-Haj, 2002), this study explores issues of diversity within the national boundaries of a non-Western country.

The study may contribute to the field of multicultural teacher education in terms of fostering better understanding about the training of teachers with respect to the management of indigenous diversity within a national boundary. The study may also contribute to the existing body of multicultural teacher education literature in terms of discussing strategies which might be helpful to address the needs of indigenous ethno-cultural groups that became minorities because of the history of their country.

The study may have further contributions in terms of applying Banks’ (1993, 1995, 2001, 2006, 2010) multicultural education dimensions and approaches which were developed in the US context as analytical tools to investigate the extent to which issues of multicultural education are entertained in teacher education programs in Ethiopia. This research revealed that Banks’ (1993, 1995, 2001, 2006, 2010) five dimensions of multicultural education and the four approaches to the integration of ethnic and multicultural contents into teacher education curricula can be applied for studying issues of indigenous diversity in teacher education systems of developing countries. Hence, the study shows one possible example of how to adapt and apply the western-based multicultural education conceptual frameworks in the Sub-Saharan African region.

Many studies reveal that multicultural education components developed for both pre-service and in-service teacher education programs are sporadic, fragmentary, and adds-on (Cochran-Smith, 2003; Gay, 1986; Gorski, 2009; Grant & Sleeter, 1985; Vavrus, 2002). Grant, Sleeter and Anderson (1986), through their comprehensive research, also revealed the absence of detailed conceptual models to design a multicultural teacher education program. Hence, the multi-level analytical model developed for this study is assumed to contribute to bridging this gap. The model may also contribute to attempts to design an integrated multicultural teacher education system in which teacher education policies, curricula, and pedagogy are organised in an integrated manner. Furthermore, the study attempted to contribute to the field of multicultural teacher education through using a holistic approach in terms of addressing multiple cases at different levels.
The study is anchored in the relevant research literature internationally on multicultural education, teacher education, and multilevel analysis. Using the three perspectives as the foundation the study can be argued to contribute to strengthening multidisciplinary research in teacher education system. Applying multicultural education, teacher education, and multilevel analysis to anchor the research problems in relevant broader perspectives means drawing ideas from different disciplines. In addition, studying teacher education policies as related to multicultural education vertically and horizontally is another contribution and can be applied to the study of other countries’ teacher education policies.

The study may have a particular contribution in terms of proposing the design and delivery of multicultural education in two complementary modalities: developing and implementing it as a fully-fledged course; and at the same time infusing it into all courses particularly in professional courses that prospective teachers learn (see Egne, under review; Article III). This may contribute to the efforts made by the Ethiopian government to empower all the nations and nationalities of the country, particularly those who are underserviced. This may be important particularly in the 21st century where contributions from all citizens are required to foster well-rounded development of a country. This may help develop citizens who are liberal and can think beyond their own specific socio-cultural boundaries. This may help to balance unity and diversity in the long term in Ethiopia although, according to Banks (2003, p. 4), it is very difficult to balance the two since it is an ongoing ideal process which is never fully attained.

Other stakeholders, such as the Ethiopian Ministry of Education, the Ministry of Culture and Tourism, the Ministry of Women, Children and Youth Affairs, and local and/or international NGOs, may use the research findings as inputs in their attempts to empower all the nations and nationalities of the country, especially those who are marginalised because of the past history.

Researchers may use the study as a stepping-stone for further research on multicultural education and multicultural teacher education programs and beyond from the policy, curriculum and pedagogy perspectives as they are not yet well researched in Ethiopia. Thus, the findings of this study might be relevant for teacher education policy makers of pre-primary, primary, and technical and vocational teacher education. The relevance may also extend to other areas of policy studies, such as general education policies, technical and
vocational education policies, and health education policies of Ethiopia and beyond with respect to issues of multicultural education.

Furthermore, although this study dwells on Ethiopian secondary teacher education curricula, the problems are global. Redesigning teacher education curricula of countries characterized by diversity in a way in which they reflect the cultures of all prospective teachers in a fair way is the responsibility of all teacher education curriculum experts worldwide. Therefore, the study has relevance for curriculum experts of the pre-primary and primary teacher education programs as well as of other types of education of Ethiopia and beyond from the perspective of issues of multicultural education.

By the same token, even if this study emphasizes the perceptions and practices of multicultural education among Ethiopian secondary teacher education institution educational leaders and teacher educators, the results of the study might be relevant for the pre-primary and primary, technical and vocational educational leaders, and teachers with respect to issues of diversity.

6.3 Recommendations

Based on the findings of the study, in the following, recommendations are put forward particularly for teacher education policy makers, teacher education curriculum designers, educational leaders, and teacher educators.

6.3.1 Recommendations for Teacher Education Policy Makers

The results of this study suggest that Ethiopian secondary teacher education policies are not multiculturally-oriented although the government policies emphasize issues of diversity. Besides, there is a weak link among the constitution, the education and training policy and the secondary teacher education policies with regard to issues of diversity. To alleviate this problem, it is important to improve the teacher education policy experts’ knowledge, attitudes and skills about issues of diversity. To that end, in addition to allocating the necessary resources, the Ethiopian Ministry of Education could provide consistent training focusing on the design of a teacher education policy in which issues of diversity are infused into its entire components. The training package could be carefully designed to help the experts question
their deep-seated pre-conceptions and attitudes about issues of diversity, particularly as regards ethnic and cultural diversity.

To effectively follow-up on the development of the diversity-oriented secondary teacher education policies, the Ethiopian Ministry of Education could develop a guideline which can serve as a framework for the process in terms of suggesting strategies for balancing ethno-cultural diversity and national unity. Furthermore, it is important for the Ethiopian Ministry of Education to ensure that the secondary teacher education policy development processes are free from problems of path dependency on the one hand, and policy development discontinuity, on the other.

6.3.2 Recommendations for Teacher Education Curriculum Designers

The study revealed that issues of multicultural education are inadequately incorporated into the Ethiopian secondary teacher education curricula, which leads to challenges and complexities in terms of teaching prospective secondary education teachers about issues of multicultural education. To ameliorate this problem, the Ethiopian Ministry of Education needs to find competent and knowledgeable people who can design teacher education curricula which balance subject matter knowledge, pedagogical skills, and knowledge of student behavior.

Also here the provision of training programs, which raise the competence and awareness of issues of diversity and how to address them in the teacher education system among curriculum experts, could be considered. It is also important to ensure that the trainings help the experts question their pre-conceived dispositions about issues of multicultural education. As a follow-up to this effort, apart from designing and delivering multicultural education as a fully-fledged course, it is important that the Ethiopian Ministry of Education redesigns the secondary teacher education curricula in a way that issues of multicultural education are integrated into all curricula particularly to professional courses that the teacher candidates learn.

Furthermore, it is important to design strategies to empower particularly the minorities and disadvantaged groups through the co-curricular activities of the secondary teacher education programs. According to Banks (2010, p. 24), teachers do not deliberately teach these latent curricula but all students unanimously learn them. Banks (2010) argues that the
hidden curriculum is the powerful part of the school culture that communicates to students how the school handles various issues and how it views them as human beings. The curricular and extra-curricular activities are assumed to produce prospective teachers who have better awareness of issues of diversity and thereby could teach more effectively in a multicultural setting. Teachers who are the products of this type of program are assumed to use schools as ideal public institutions to disseminate important values, such as peaceful co-existence, equality, trust, recognition and promotion of unity through diversity, to the larger Ethiopian society and beyond.

6.3.3 Recommendations for Educational Leaders and Teacher Educators

Educational administrators and teacher educators are at the forefront in the implementation of multicultural teacher education (James, 2008). The results of this study reveal that although Ethiopian secondary teacher education institution officials and teacher educators are aware of the importance of addressing issues of multicultural education, they do not effectively practice multicultural education in the actual teaching and learning processes.

To alleviate this problem, continuous professional development programs for secondary teacher education officials and teacher educators need to take into account multicultural competence, particularly how to teach and assess diverse students, as an important training component. The experiences of the educational leaders and teacher educators could also be systematically enriched through study visits as well as experience-sharing programs in Ethiopia and beyond. Furthermore, the recruitment and hiring of educational leaders and teacher educators could consider issues of diversity as one of the important criteria. Educational administrators and teacher educators must make sure that the curricular and co-curricular training components complement each other in terms of helping the prospective teachers develop the cultural competence necessary to effectively teach in multicultural settings, such as Ethiopia.

In general, to make the Ethiopian secondary teacher education system effectively contribute to the implementation of the diversity-driven policies of the country, it is important to redesign it in a way in which it can produce citizens who demonstrate pride in their own ethno-cultural identities while still actively participating in the shared national cultures, languages, histories, etc.
6.4 Suggestions for Future Research

Implementing the results of this kind of multilevel research requires, amongst other things, building the capacity of all people involved in the Ethiopian secondary teacher education system, that is, secondary teacher education policy makers, curriculum designers, and actors who are in charge of implementing the policies and the curricula, as well as other relevant stakeholders. To do so, it is important to conduct further research which emphasizes designing cost effect strategies in the capacity building of the personnel involved in the Ethiopian secondary teacher education system. There is also a need to conduct a tracer study to examine whether student teachers educated in accordance with the suggestions of this study become effective teachers in multicultural settings.

Diversity issues, such as language of instruction, which may negatively affect student learning outcomes and intercultural communication among the diverse Ethiopian peoples were not covered in this thesis. Hence, this needs to be thoroughly and critically researched in the Ethiopian context since the decision to use a specific language as the medium of instruction in schools has consequences for the language to be used for wider communication in the entire country. Yet, there is no solid and exhaustive study which shows a clear direction with respect to the choice of language of instruction at the post-secondary education level in Ethiopia. In other words, the comparative advantages of using English or the indigenous languages or both, or the choice to be made among the local languages have not yet been studied critically. Therefore, these and other diversity issues which may have a bearing on the quality of the education system of the country could be addressed in future studies of multicultural education in the Ethiopian teacher education system.

Finally, it is important for Ethiopia to share experiences from the rest of the world, that is, from countries such as the USA, Canada, Australia, India, Switzerland, Singapore, South Africa, and Senegal that have relatively better managed their multicultural nature and benefitted more from diversity than Ethiopia.
Epilogue

Pursuing a publication-based PhD dissertation can be considered as a scholarly exercise which involves moving from being a junior researcher to a more experienced one. This is so partly because, unlike a monograph for which the PhD candidate is the sole author of all components of the dissertation, in the article-based dissertation there are possibilities for the candidate to learn how to write scientific articles in collaboration with senior researcher(s) in the form of co-authorship. Learning the tips and tricks of publishing in scientific journals is one of the core benefits which I gained from pursuing the article-based PhD dissertation. These experiences are very important particularly for young researchers to further publish scientific research outputs as well as sustain their professional careers in a competitive academic world which is guided by the motto “publish or perish”.

According to Trafford and Leshem (2009, p. 305), “the journey to gaining a doctorate is intellectually demanding for all candidates. Although some may find it more difficult than others, all will be challenged by the rigour and seriousness of their studies”. Even though all PhD candidates are challenged by this high level scholarly exercise, it can be argued that for the reasons outlined below and because it may take a long time to publish articles in scientific journals, PhD candidates who pursue the article-based model are more challenged than those who follow the traditional monograph model.

Being caught between two equally demanding requirements, that is, writing a coherent article-based PhD thesis on the one hand, and fulfilling the needs and interests of the various scientific journals on the other is challenging. This is because journal editors and reviewers may direct the articles based on the interests of their respective journals (Macademise, 2013). Furthermore, since it is impossible to edit and/or change the already published article, this may affect the overall coherence of the article-based dissertation (Macademise, 2013). Minimizing repetition of concepts and issues which are addressed in the articles and at the same time maintaining unity amongst them and the extended abstract are severe challenges.

The three articles of this dissertation were written and presented in chronological order and express more research maturity and skills in writing Article III than Article I. In general, writing the articles provided me with ample opportunities to improve my thinking and writing skills.
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Part II: Articles
Article I


**Article II**

Representation of the Ethiopian Multicultural Society in Secondary Teacher Education Curricula

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Abstract
The purpose of this paper is to investigate how the multi-ethnic and multicultural characteristics of the diverse Ethiopian society are incorporated into the current secondary teacher education curricula of the country. To that end, both qualitative and quantitative content analyses were used as tools for data collection. The Ethiopian general national secondary teacher education curricula framework and three other specific secondary teacher education curricula were analysed based on Banks’ (1993, 2001, 2006) four approaches to the integration of ethnic and multicultural contents into teacher education curricula. The study exhibited an increasing ambition to address issues of multicultural education into the Ethiopian general national secondary teacher education curricula framework. Nevertheless, elements of multi-ethnic and multicultural education are, to a great extent, missing in the specific secondary teacher education curricula. Implications which are assumed to improve fair representation of the ethnic and cultural diversity of the Ethiopian peoples into the entire secondary teacher education curricula are presented in the article.

Keywords: content analysis, multicultural society, representation, secondary education, teacher education curriculum

Introduction

According to Wagaw (1981), Ethiopia, with its recorded history of at least two and a half millennia, is one of the three oldest nation-states in the world and certainly the oldest in Africa. He adds that, in Ethiopia, many of the problems associated with ethnicity could have been solved long ago, and the country ought to resolve other economic, social and political problems at a higher level. Nonetheless, the core issue that has the most important bearing on both the immediate and the long-term stability of the country depends on how the amalgamation of the different interests, expectations and ambitions of the various ethnic groups are resolved (Wagaw, 1981). Similarly, Semela (2012) states that “the reality in Ethiopia today demands the adoption of democracy and the recognition of both individual and group identities. It calls for more intercultural understanding and respect for people with different racial, ethnic, linguistic, and religious backgrounds” (p. 1).
Diversity is a fact of life in the Ethiopian society. Based on this premise, one could argue that, as a country in which more than 80 ethno-cultural as well as linguistic groups (Semela, 2014) live together and as a country with a total population of 73,918,505 (Federal Democratic Republic of Ethiopia Population Census Commission, 2008), it is important for Ethiopia to implement multi-ethnic and multicultural education at all levels of education to make education accessible to its people in a fair way. This is due to the fact that this type of education underpins the assumption that education has a cultural component and is not simply an information transfer (Masemann, 2007).

In attempting to exercise multi-ethnic and multicultural education in Ethiopia, one would expect that teacher education is used as a means to an end. One fairly common rationalisation for addressing multiculturalism in teacher education in general and in pre-service teacher education programme in particular grows out of a recognition that the cultural diversity of a population and the rates of cross-cultural interaction, both domestically and globally, are increasing dramatically. In such growing global interconnectedness, all teacher education programmes, especially pre-service programmes, need to adopt multicultural teacher education as a means of preparing all future teachers to help all children and youth to develop the skills which this type of society and the world require (Garcia & Pugh, 1992; Sleeter, 2008).

This attempt, amongst other things, may ensure fair representation of multicultural societies in the teacher education curricula, which, in turn, is important for sustainability. In other words, the curricula which ascertain fair representation of multicultural societies are assumed to serve the interests of all groups of people as well as ensure the preservation and sustainability of the cultures, languages, histories, traditional values of all members of society. Concerning this claim, Banks (2010) contends “[the purpose of education is not to eliminate differences but to respond to diversity in ways that enhance all students’ growth and development” (p. 358).

It could be argued therefore that the curriculum of teacher education is expected to be responsive to diversity. The curriculum is at the heart of every educational enterprise (Karseth, 2004) and sets up a standard against which educational initiatives are judged (Goodson, 1988). According to Goodson (1988), the written curriculum is an important part of a consolidated state system of schooling; it defines statements of intent and provides clear rules of the game for educators and practitioners, although the ground rules are not prescriptions but parameters. This means, though the written curriculum serves as a guide in the teaching-learning process, there is always a room for entertaining relevant issues in the instruction process. Moreover, Apple and Christian-Smith (1991) assert that texts not only signify how reality is constructed but also influence the creation of knowledge that society has accepted as legitimate and truthful.

Since 1991, Ethiopia has been a federal state, comprised of regional states that are organised on the basis of ethnicity (Hussein, 2008; Semela, 2014; Wagaw, 1999). In relation to this change, a new constitution which states that “the government shall have the duty to support, on the basis of equality, the growth and enrichment of cultures and traditions that are compatible with fundamental rights, human dignity, democratic norms and ideals, and the provisions of the constitution” (Federal Democratic Republic of Ethiopia, 1995, Article 91) was introduced in 1995. In addition, the same constitution underscores “education shall be provided in a manner that is free from any religious influence, political partisanship or cultural prejudices” (Federal Democratic Republic of Ethiopia, 1995, Article 90, p. 133). Similarly, the education and training policy of
Ethiopia pinpoints “… to provide education that promotes democratic culture, tolerance and peaceful resolutions of differences that raises the sense of discharging societal responsibility” (Federal Democratic Republic Government of Ethiopia, 1994, p. 10). One of the strategies which are expected to facilitate the successful implementation of the reforms is the curriculum. With regard to the curriculum, the education and training policy of Ethiopia states that it is necessary to “ensure that the curriculum developed and textbooks prepared at central and regional levels are based on sound pedagogical and psychological principles and are up to international standards, giving due attention to concrete local conditions and gender issues” (Federal Democratic Republic Government of Ethiopia, 1994, p. 12–13).

This implies that the curricula developed for the various educational levels are expected to address the diverse nature of the Ethiopian society in a reasonable way, apart from entertaining relevant international issues. This, in turn, is expected to contribute to the efforts being made by the Ethiopian government to ensure sustainable development in the country (Egne, 2010; Mergo, 2006, 2010). However, research conducted on issues of diversity (Hussein, 2008; Kenea, 2010; Mergo, 2008; Wagaw, 1999) suggests that the Ethiopian education system is not sensitive to the diverse nature of the country. This, in turn, raises the question whether this is also the case for the secondary teacher education curricula. This makes analysing the current Ethiopian secondary teacher education curricula interesting and timely. According to Harber (1994), Kenyan school textbooks give a high profile to aspects of ethnicity and tribe. What about Ethiopian school textbooks? Overall, this paper is a curiosity-driven study which aims at exploring the extent to which the diversity-oriented policies of the Ethiopian government are transferred and reflected in the national secondary teacher education curricula of the country. In a nutshell, this paper attempts to answer the following key question: How are the multi-ethnic and multicultural characteristics of the diverse Ethiopian society addressed in the current secondary teacher education curricula?

**Background and Context:**

**Development of Ethiopian Teacher Education Curricula**

In Ethiopia, formal teacher education started for the first time in 1944 with the launching of a primary school teacher education and training programme in the premise of Menelik II School in Addis Ababa through the assistance of the British Council (Semela, 2014; Wagaw, 1979). Nevertheless, a fully-fledged teachers’ training institute was later inaugurated at Gulele in Addis Ababa in 1946/47 (as cited in Semela, 2014). According to Semela (2014), this particular time marks the beginning of a period of reform in the teacher education system of the country.

As stated by (Wagaw, 1979), out of the 32, first batch, prospective teachers who joined the teacher education and training programme at its inception, 24 graduated in 1946. Due to scarcity of trained teachers, the graduates were assigned to teach in different provinces and were also assigned to serve as officers. The two year programme was an effective means of producing qualified teachers. Nonetheless, its capacity was very limited, and it was a slow process. As a result, from 1947, the institute undertook a series of three-month refresher courses for some of the existing elementary school teachers. In the meantime, the Ethiopian Ministry of Education and Fine Arts made summer courses compulsory for all teachers to attend (Wagaw, 1979).
In general, the launching of formal teacher education in Ethiopia in the mid-1940s marks the beginning of the British influence in the Ethiopian education system (Semela, 2014). However, the British Council withdrew from the project in 1947 after which a Canadian teacher educator named Steinmann was appointed director of the teachers’ training institute in the same year (Wagaw, 1979). His arrival marked a new phase for Ethiopian teacher education. The director gradually shifted the teacher education curricula to professional courses. Beginning from 1949, the Ethiopian Ministry of Education and Fine Arts raised the level of the institute’s entry requirements and, at the same time introduced more advanced courses. The central motto of the institute was clearly expressed.

* A teacher training institute should be a place where men are trained and men are made. None but the best should be entrusted with the education and care of the children of Ethiopia. Remember that you must be a man yourself before you train a man *(Wagaw, 1979, p. 63).*

From the mid-fifties to the mid-sixties, education and training of Ethiopian teachers at all levels was below standard (Bowen, 1976). Though commendable progress was made, there was a long way to go to adequately serve the country. In support of this claim, Semela (2014) states “until the early 1970s, the system had been modestly expanded with the opening of [only] three new TTI in Harar, Dabre-Berhan, and Jimma Towns” (p. 122). According to Bowen (1976), in 1965, the Division of Secondary Education, under the Ethiopian Ministry of Education, produced the first guidebook on curriculum policies and standards for teacher training institutes. In general, the development of Ethiopian teacher education curricula could be examined in terms of three regimes.

**Ethiopian Teacher Education Curriculum during the Haile Selassie Regime**

During the Haile Selassie I regime (1930–1974), Ethiopian pre-service teacher education programmes for government schools followed two patterns depending on the educational level. Elementary teachers were trained at teachers’ training institutes whereas secondary teachers were trained at the Faculty of Education, Addis Ababa University (Bowen, 1976). According to Semela (2014), secondary teacher training programme began in a single classroom at the then Haile Selassie I University (now Addis Ababa University) in 1959. However, due to the expansion of modern schools, the programme upgraded first to the Department of Education and then developed the Faculty of Education in 1969. Moreover, Negash (1996) underpins that “under the leadership of Haile Selassie I, who held the portfolio of the Ethiopian Ministry of Education until 1966, the education sector functioned without curriculum guidelines and relevant textbooks” (p. 103).

In general, during the imperial regime, moral education was emphasised and was used as an instrument of nation building underpinned by the cultural and religious values of the ruling class (Semela, Bohl, & Kleinknecht, 2013). As part and parcel of the overall education system, Ethiopian teacher education curricula used to reflect this moral education during the Haile Selassie I regime. In sum, the curricula during the imperial period were targeted at instilling in the prospective teachers traditional values such as devotion and loyalty to the emperor and to the country, national pride and patriotism.
Ethiopian Teacher Education Curriculum during the Military or Dergue Regime

After taking power in 1974, the Dergue regime (1974–1991) introduced a socialist-oriented curriculum by leaving aside the cultural values and heritages embodied in the school curriculum during the imperial period. The regime used political education for the nation building project. During the regime, the central foci of the Ethiopian teacher education curricula were imparting communist values, attitudes and world outlook to the prospective teachers because of its strong ties with the Soviet Union, Eastern Germany and some other socialist countries. With regard to this claim, Semela (2014) contends “the military leaders managed to live up to the demands of Soviets and their allies by redesigning the school curricula along the principles of all-rounded socialist personality” (p. 125).

Courses like Marxist-Leninist philosophy and political economy were compulsory subjects in all institutions (Negash, 1990). The general guiding principles of the education system of the country were education for production, social consciousness and scientific inquiry. But, following the fall of the Berlin Wall in 1989, the Dergue government had to reluctantly abandon its communist ideology which subsequently resulted in the elimination of political education from the Ethiopian school curricula (Semela, 2012).

In general, according to Semela (2014), the Ethiopian teacher education system which enjoyed a high prestige as well as status compared to other professions during the Imperial era due to the relative higher salary that teachers used to earn, lost its social acceptance and prestige during the Military government. This is due to the fact that, in contrast to the recruitment policy of the Imperial regime that selected the best and the brightest teacher candidates, the criterion to join the profession dropped to GPA of 0.6 in the Ethiopian School Leaving Certificate Examination during the Military regime. Low teachers’ salary combined with loses of social respect has made the teaching profession to be the least preferred among the Ethiopian youth.

Ethiopian Teacher Education Curriculum under the Leadership of the Ethiopian People’s Revolutionary Democratic Front

With the coming to power of the current Ethiopian government or the Ethiopian People’s Revolutionary Democratic Front in 1991, all socialist-oriented elements were avoided from the school curriculum and a new education and training policy was formulated in 1994. The current government claimed that the Dergue government did not do justice to the nations, nationalities and peoples of Ethiopia (Semela, 2014), and it envisaged readdressing this situation through formulating a new education and training policy in 1994.

One of the strategies designed to implement the education and training policy was the curriculum. Some of the central tenets of the curricula are promoting democratic principles, respect for human rights, using the Ethiopian nations and nationalities languages as media of instruction until the end of primary education (Federal Democratic Republic Government of Ethiopia, 1994).

In Ethiopia, secondary education is expected to be taught by teachers who have a first degree in their respective disciplines (Federal Democratic Republic Government of Ethiopia, 1994). When it comes to secondary teacher education programme, from 1994 to 2002, it was a four-year programme. Nevertheless, with the introduction of a new
In Ethiopia, pre-primary and primary teacher education curricula are usually developed at the respective regional education bureaus. In contrast, secondary teacher education curricula are usually designed at the national level by a team of experts working at the Ethiopian Ministry of Education, subject matter specialists from universities and consultants who prepare an overall curriculum framework for the entire country. The curriculum design is usually done centrally under the guidance of the Ethiopian Ministry of Education. In addition, there is a tradition of preparing modules or study materials that are used across the entire secondary Teacher education Institutions. According to Hussein (2006), the Ethiopian Ministry of Education is guided by the assumption that in addition to ensuring standardised education, modules/study materials ease learning and mastery of knowledge.

On the other hand, he argues that modularised education controls students’ minds and makes them see what is presented in the module/study material as a legitimised and highly valued knowledge. This, in turn, implies that, if the Ethiopian education system is to serve the public good, the country’s secondary teacher education curricula, more than the other teacher education curricula, are expected to be prepared with great care and in ways that address the diverse nature of the Ethiopian society in a fair manner. These curricula are used across the country’s secondary teacher education institutions.

**Teacher Education Curriculum and Multicultural Education**

Education is often considered as the best means to instil in the new generation basic humanitarian values such as peace, tolerance and equality (Serbessa, 2006). Drawing on Harber (1994), schools have an important role to play in creating a culture that is more tolerant and trustworthy and less sharply divided along ethnic lines. Of course, there is no consensus among scholars regarding schooling. For instance, according to Apple and Christian (1991), for some people, schooling is seen as a vast engine of democracy-opening horizons, ensuring mobility and so on. For others (Apple & Christian, 1991), it is seen as a form of social control or, perhaps, as the embodiment of cultural dangers, an institution whose curricula and teaching practises threatens the moral universe of the students who attend it. This paper takes the first stance as its starting point.

The aforementioned fundamental humanitarian values are argued to be comparatively more important in countries characterised by diversity. To address the needs and interests of students coming from such diverse backgrounds, the training of teachers, who are expected to teach those students, is assumed to take into account the experiences and backgrounds of the learners. In so doing, the curricula that are being used in the
training of prospective teachers are expected to be designed in a way that reflects the students’ needs and interests. In line with this notion, Chan (2007) argues that the curriculum may be interpreted as the intersection of the students’ home and school cultures.

Multiculturally responsive teaching is often considered as a pedagogical paradigm that enables teachers to utilise students’ cultural strengths in his/her teaching (Gay, 2000). This is grounded in the notion that culture and education are strictly intertwined, one being necessary for the continuing existence of the other. Learning is culture dependent. Culture has impacts on identity construction. Supporting this argumentation, Bruner (1996) asserts that learning and thinking are always situated in a cultural setting and always dependent upon the utilisation of cultural resources. According to him, education does not stand alone, and it should not be designed without considering the culture of the beneficiaries.

Moreover, Gagliardi (1995) claims that “different cultures have different learning styles. Adapting teaching to pupils’ learning styles can facilitate learning and solve some of the pupils’ learning difficulties” (p. 4). Similarly, Schofield (2010) underpins that “… students use widely differing styles in classroom discussion and that misunderstanding the cultural context from which students come can lead peers and teachers to misinterpret involvement for belligerence” (p. 274). Young people who experience cultural discontinuity between home and school may perceive themselves as poor learners and may develop a negative self-concept (Souto-Manning & Mitchell, 2010). Besides, it has long been clear that the school and the curriculum usually reproduce social class differences mainly, because they value the knowledge and skills that the dominant class holds in abundance (Fenwick, 2011).

The importance of designing a culturally responsive curriculum comes into play particularly in ethno-culturally diverse nations’ teacher education programmes. This is due to the fact that teacher education has a multiplying effect, and, for relevant multiplication to take place, the prospective teachers are assumed to be introduced to the essence of multicultural education while they are still in teacher education institutions. This means that having academically qualified and professionally responsible teachers is very important to provide relevant education to a society characterised by diversity. In this regard, Gay (1986) asserts that

... professional preparation programmes should help pre-service and in-service teachers to understand the concept of multicultural education, acquire some basic cultural knowledge about ethnic pluralism, learn how to analyse their own and students’ ethnic attitudes and values, and develop different methodological skills for implementing multicultural education in the classroom (p. 161).

Strategies to Accommodate Multicultural Perspectives in Curricula

Different scholars suggest different strategies to entertain ethnic pluralism and cultures in curricula in a diverse society. According to Gay (2000), educators are supposed to be diligent in ensuring that curriculum content about ethnically diverse groups is accurate, authentic and comprehensive. In addition, culturally responsive curriculum content is expected to deal with concepts, principles and ideas generalisable across
ethnic groups and knowledge about the particular lives, experiences and contributions of specific ethnic groups. Therefore, curriculum designers are always expected to use a variety of content sources from different genres and disciplines, such as textbooks, literature, mass media, personal experiences and research findings. Similarly, Purnell, Ali, Begum and Carter (2007) state that “a culturally responsive curriculum is designed to recognize and accept the wide range of cultural differences that exist in every classroom” (p. 420).

Curriculum sources and contents that provide accurate presentations of ethnic and cultural diversity offer several benefits in improving students’ achievement. First, they provide those who have never had close personal contact with members of ethnic groups other than their own with opportunities to communicate and engage with diverse people. This experience, in turn, may calm down certain fears, dispel some myths and produce learning that may not be grasped from books and other sources. This, in turn, may enhance receptivity and mastery of concepts. Second, students will actively participate in their learning as interpersonal problems will be minimised. Third, students will have real power to structure their own learning. As a result, they will have control over their own academic destinies (Gay, 2000). These overall advantages are assumed to foster better students’ learning outcomes.

Approaches to the Inclusion of Culture into Teacher Education Curriculum

There are three approaches (Banks, 1986) in the selection and inclusion of culture into a teacher education curriculum: the assimilation approach, the cultural pluralism approach and the multiculturalism approach. The assimilation approach encourages the incorporation of one dominant culture into a curriculum that is expected to be adapted by the various ethnic groups of society. Supporters of this approach believe that the major goal of education for ethnic and cultural minorities is to help them to acquire the knowledge, attitudes and skills needed to participate in the mainstream society.

The cultural pluralism approach emphasises the existence of different ethnic group cultures on an equal footing. Individuals within ethnic groups all have the same basic civil rights. Society is viewed as a plurality of different groups. The identity of the individual is an extension of the identity of the group to which he/she belongs. Therefore, schools and curricula are expected to express and reinforce ethnic identities depending upon the dominant group. In short, cultural pluralism holds the view that each individual without self or group identification is given respect, dignity, freedom, and citizen rights (Stevens & Wood, 1995).

Lastly, multiculturalism is an approach that fosters the inclusion of various ethnic group cultures into curricula and teaching materials in a fair way. The curricula would include teaching and learning about various groups’ cultures as well as the shared common culture. As in society, students interact with more than one set of cultural values. Teachers take ethnic differences among students into account when selecting and applying teaching approaches and learning styles (Banks, 2006; Stevens & Wood, 1995). This last approach is the one I adopt in this paper as it underpins the assumption guiding this research.
Approaches to the Integration of Multicultural Education into Teacher Education Curriculum

In assessing the degree to which multicultural education is addressed in a teacher education programme, different scholars emphasise different dimensions (Gay, 1986). Nevertheless, in this paper, the four approaches to the integration of ethnic and multicultural contents into teacher education curricula suggested by Banks (1993, 2001, 2006) were used as core analytical frameworks due to the fact that they are time-tested as well as because of their wider application in the study of multicultural teacher education curricula. The four approaches are: the contributions approach, the addition approach, the transformation approach and the social action approach.

The contributions approach is mainly used when a teacher education institution attempts to integrate ethnic and multicultural contents into the mainstream teacher education curricula for the first time (Banks, 1993, 2001, 2006). It involves the incorporation of various ethnic group cultures and other forms of ethnic identities into the existing teacher education curricula as supplements. According to Banks (2006), through this approach, discrete cultural elements, such as the foods, dances, music and artifacts of ethnic groups, are studied, but little attention is given to their meanings and importance. In addition, ethnic content is limited primarily to special days, weeks and months related to ethnic events and celebrations. This approach, as Bokhorst-Heng (2007) argues, involves the ‘surface culture’ that does not get to the heart of cultural meanings, i.e. the ‘deep culture’. In this paper, the key indicators I used with respect to this approach are assessing the extent to which the cultures as well as artifacts of, at least, the major ethnic groups of Ethiopia are incorporated as supplements to the current secondary teacher education curricula.

The addition approach deals with the insertion of ethnic contents, concepts, themes and perspectives (Banks, 1993, 2001, 2006) into the existing teacher education curriculum without changing its basic purposes and structures. According to him, this approach is often practised by the addition of a book, a unit or a course to the existing teacher education curriculum without changing it drastically. The core indicators of this approach for my research involved analysing the extent to which the objectives, contents, learning activities and modes of assessments that reflect the Ethiopian people’s cultures are addressed in the secondary teacher education curricula without completely changing their basic aims, structures and frameworks.

The transformation approach emphasises changing the basic components of the existing teacher education curricula so as to enable prospective teachers to view things from several perspectives of ethic groups. According to Banks (1993, 2001, 2006), it is neither possible nor desirable to view every issue, concept, event or problem from the point of view of every ethnic group. Rather, the central goal is to enable prospective teachers to view those issues from more than one perspective. As stated by Banks (2006), in this approach, the key curriculum issues involved in a multicultural teacher education curriculum reform are the infusion of various perspectives, frames of references and contents from different groups that will extend prospective teachers’ understandings of the nature, development and complexity of ethno-culturally diverse society. The key indicators used in this study regarding this approach are examining the degree to which attempts are made to change the objectives, contents, learning activities, instructional resources and assessment methods of the current secondary teacher education curricula.
of Ethiopia by infusing multi-ethnic as well as multicultural contents into them. This is assumed to make the curricula representative of the cultures of the various ethnic groups of the country, thereby encouraging prospective teachers to have in-depth understanding about the multiplicity of Ethiopian cultures from different angles.

The last approach is the social action approach. This approach emphasises competencies that require teacher candidates to make decisions and take actions based on what they studied in a given teacher education curriculum. The central intent of the teaching and learning process is to educate prospective teachers in how to analyse their social realities using appropriate decision-making skills (Banks, 1993, 2001, 2006) to enable them to take action ultimately. Furthermore, teaching and learning activities aim at empowering students to become reflective and active participants in social change. The core indicators used in this research with respect to this approach are evaluating whether contents of the current Ethiopian secondary teacher education curricula help the prospective teachers to become change agents.

To sum up, the four approaches are used as the core analytical tools to assess the extent to which the multiplicities of the cultures of the Ethiopian society are represented in the secondary teacher education curricula. Moreover, the four approaches were used to analyse whether multi-ethnic and multicultural contents are entertained in the Ethiopian secondary teacher education curricular elements, such as objectives, contents, learning activities, instructional resources and evaluations (Stark & Lattuca, 1997), in a harmonised manner.

Methodology

This study assesses how the multi-ethnic and multicultural characteristics of the diverse Ethiopian society are incorporated into the current national secondary teacher education curricula. To that end, content analysis was used as a tool for data collection. Content analysis is an accepted method of textual investigation (Silverman, 2006). First of all, the entire national curriculum framework prepared for the current secondary teacher education programme, which consists of the descriptions/syllabi of each of the 12 professional courses, was analysed. Of all the 12 professional courses designed for the PGDT programme, the courses entitled “School and Society”, “Action Research” and “Practicum” were taken as samples using a purposive sampling technique.

The three courses were selected as samples due to the fact that they are designed in a modular material form for a distance mode of delivery where basic curricular elements are presented in a detailed and explicit manner that may promote self-learning. The three courses were, therefore, found to be more suitable for conducting the content analysis process than the other courses designed for the PGDT programme since content analysis requires well-developed texts that give room for an in-depth analysis. Further, taking into consideration the dynamic nature of curricula, the entire contents of the sample texts were analysed.

As a research method, content analysis is used differently by different scholars (Krippendorff, 2004). However, in this research, regarding the quantitative content analysis, Sarantakos’ (2005) model that explains content analysis as a systematic, objective and quantitative method was used. Systematic refers to categorising and applying a set of procedures to all the contents to be analysed. Objective means that it is free from personal views, and quantitative means that it is counted in terms of numbers.
In order to pool the results for the quantitative content analysis, a coding sheet, which consists of 12 items, was prepared in the form of a Likert scale with five options (fully agree, agree, no opinion, disagree and fully disagree). The five alternatives were used to ensure relatively better flexibility in the coding of the sample texts. The coding sheet was prepared based on Banks’ (1993, 2001, 2006) four approaches to the integration of ethnic and multicultural contents into teacher education curricula. Each of the four core indicators were systematically repeated three times to check the consistency of the coders’ responses. Accordingly, the first three indicators were framed based on the contributions approach whereas indicators number four, five and six were prepared in line with the addition approach. Indicators number seven, eight and nine were designed based on the transformation approach, whereas the last three indicators were set to address a social action approach (Table 1). Each item in the coding sheet was judged for its validity, whether each of the items was developed based on the respective Banks’ four dimensions as well as the intelligibility of the wording, by senior researchers in the areas of higher education and curriculum studies. The four texts were coded based on the indicators presented in Table 1.

Table 1
Indicators for the Analysis of Ethnic and Multicultural Contents in Ethiopian Secondary Education Teacher Training Curricula

<table>
<thead>
<tr>
<th>No</th>
<th>Indicators</th>
<th>Fully agree</th>
<th>Agree</th>
<th>No opinion</th>
<th>Disagree</th>
<th>Fully disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The cultures of the majority of Ethiopian ethnic groups are incorporated into the objectives, contents, learning activities and evaluations of the secondary education teacher training curricula to supplement the core themes of the mainstream curricula.</td>
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<tr>
<td>2</td>
<td>Multicultural-oriented concepts are entertained in the current secondary education teacher training curricula without giving much attention to their deeper meanings.</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Discrete cultural artifacts, such as the foods, histories, dances, music etc., of ethnic groups (Oromo, Amhara, Tigray, Somali, Sidama and others) are incorporated into the secondary education teacher training curricula to at least make the prospective teachers aware of them.</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>4</td>
<td>Concepts that reflect the multi-ethnic and multicultural nature of the Ethiopian society are infused into the secondary education teacher training curricula without changing their fundamental framework.</td>
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<td></td>
<td></td>
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<td></td>
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<tr>
<td>5</td>
<td>Words, phrases and/or statements that address the diverse cultures of Ethiopian people’s are incorporated into the objectives, contents, learning activities and evaluations of the current secondary education teacher training curricula to help prospective teachers to see things from different perspectives.</td>
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Sequel to Table 1 see on p. 65.
Sequel to Table 1.

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<table>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Concepts that reflect the Ethiopian ethnic groups’ cultures are added to the secondary education teacher training curricula in the form of units and/or courses without changing them substantially.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>The purposes, contents, learning activities and assessment methods of the current secondary education teacher training curricula are changed fundamentally so as to enable prospective teachers to view concepts, issues and themes from many ethnic groups’ perspectives.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>The overall features (purposes, contents, sequences, learning activities, instructional resources and evaluations) of the secondary education teacher training curricula are completely changed to make them responsive to the cultures of the majority of Ethiopian peoples.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Contents that extend prospective teachers’ cognitions of the nature, development and complexity of the diverse Ethiopian society are addressed in the teacher education curricula.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Contents and/or learning activities that help prospective teachers to become active citizens are addressed in the secondary education teacher training curricula.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Contents which aimed at educating prospective teachers to analyse about their social realities thereby develop decision-making skills are accommodated in the teacher education curricula.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Balance was maintained in borrowing core elements of curriculum from international perspectives and in incorporating Ethiopian indigenous knowledge into the secondary education teacher training curricula.</td>
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</table>

When it comes to selection of coders, three with specialisation in curriculum studies and one with specialisation in the English language and literature were selected purposely due to the fact that all of them are teachers’ educators and the relevance of their areas of specialisation to the study under consideration. Further, the person with specialisation in the English language and literature was chosen as he was found to have special training as well as awareness of multicultural education. In addition, the coders were taken from two of the Ethiopian universities with comparatively better experiences in secondary teacher education programme: two from Addis Ababa University and two from Adama Science and Technology University. They were given thorough training in how to code the sample texts. The training focused on establishing a common baseline through understanding how multicultural education is conceptualised in this study. Moreover, the training emphasised understanding the essence of the coding sheet and how to use it in analysing the sample texts through checking off the five-point Likert scale. In order to ensure the validity of the coding process, each of the sample courses was coded by two coders separately. As part of the follow-up process of the coding procedure as well as for cross-checking purposes, I participated as a co-coder for each of the four texts.
The reliability of the coding process was checked using Sarantakos’ (2005) standard, i.e. 80% as satisfactory. Thus, the two respective coders’ level of agreement or the hit or miss between the coders in the respective courses was determined by comparing each of the percentage of concordance to 80%. The assumption was that, if the level of agreement between the two coders was less than 80%, the coding process would be considered as unreliable. If the concordance between the two coders was equal or greater than 80%, it was taken to be reliable. Based on the results, how multi-ethnic and multicultural contents are addressed in the current Ethiopian secondary teacher education curricula is determined.

In addition, qualitative content analysis was employed to compare its results with the research findings obtained through the quantitative content analysis. The qualitative content analysis was made to analyse the degree to which issues of multiethnic and multicultural education are embedded in the latent contents of the sample texts. In other words, this part of the content analysis concentrated on the latent contents which are unobservable, and that should be measured indirectly (Neuendorf, 2002). Furthermore, unlike quantitative content analysis, qualitative content analysis gives the possibility to investigate words and images (Hammersley, 1990). Qualitative content analysis may also help a researcher to explore the meaning and realities beyond the words and images (Alvesson & Skoldberg, 2009). In short, it was against the backdrop of the above discussions that the qualitative content analysis was made in relation to Banks’ four approaches to the integration of ethnic and multicultural contents into teacher education curricula.

In general, in this study, both qualitative and quantitative content analyses were made to obtain valid and reliable research results. This is guided by the notion that any researcher who engages in content analysis is expected to consider both the manifest and the latent contents of the document under consideration. This is also important to triangulate the results of the content analyses.

Results and Discussions

This section deals with the results of the study and the subsequent discussions. As such, results of both the qualitative as well as the quantitative content analyses were presented and discussed. To that effect, in the case of the quantitative content analysis, since the final results of the coding process found to converge mainly to the option ‘fully disagree,’ the five-point scale was reduced to a three-point scale to present the results in a concise manner. To that effect, in the case of the quantitative content analysis, since the final results of the coding process found to converge mainly to the option ‘fully disagree,’ the five-point scale was reduced to a three-point scale to present the results in a concise manner. In so doing, the values of the options ‘fully agree’ and ‘agree’ were combined. Similarly, the values of the alternatives ‘fully disagree’ and ‘disagree’ were summed up. This resulted in having a Likert scale with three columns – agree, no opinion and disagree. So, the upcoming results and discussions were made based on the three-point scale table.
Curriculum Framework for the Secondary Teacher Education Programme in Ethiopia

This document encompasses the syllabi of all the 12 professional courses designed for the current Ethiopian secondary teacher education programme. It was developed in connection with the introduction of the PGDT programme in 2009. It consists of, amongst other things, the total number of courses to be offered, their breakdowns and descriptions.

Compared to the secondary teacher education curricula under TESO, in this curriculum framework, certain attempts are made to accommodate multicultural education in Ethiopian secondary teacher education curricula. For instance, for the first time in the history of Ethiopian teacher education, a two-credit course entitled “Teaching in a Multicultural Setting” was included as a fully-fledged course. Although this is argued to be insufficient concerning the importance of multicultural and multi-ethnic education in a diverse nation as Ethiopia, it could be considered as a positive development. Moreover, the course entitled “Inclusive Education” has been included. Because of the inclusive nature of multicultural education, one may expect that issues of multicultural and multi-ethnic education are to be entertained in the course “Inclusive Education”. Nevertheless, the qualitative content analysis reveals that it solely dwells on the issues of special needs education.

Moreover, it is pinpointed in the general framework (Ethiopian Ministry of Education, 2009) that “the process of secondary school teacher preparation has to be guided by such value orientation as inclusiveness, caring, multiculturalism, learner-centered and pragmatism” (p. 11). In addition, it is indicated that the secondary teacher education curricular contents should be related to current societal changes, such as integrating knowledge and competencies concerned with unavoidable socio-cultural realities such as multiculturalism and teaching in minority settings (Ethiopian Ministry of Education, 2009). This shows that there is a tendency of tilting the Ethiopian secondary teacher education programme towards the diverse characteristics of the country. This, on the other hand, calls for introducing the teacher candidates to the multiple ways through which humans acquire knowledge, develop skills and attitudes to effectively cope with the multiplicities prevailing in their society and beyond. As Kolikant and Pollack (2009) state “…education can and should emphasize the multi-perspectivity, controversy, and plurality of human knowledge and thought in order to help students to understand and deal with contradictions in their world” (p. 673).

In general, the results of the qualitative content analysis of the general curriculum framework revealed that core elements of ethnic and multicultural education are, to a large extent, missing from the major parts of the document. In other words, although there are some initial ideas that indicate the importance of incorporating multicultural education into Ethiopian secondary teacher education curricula, the diverse characteristics of the Ethiopian society are, to a great extent, missing in the general curriculum framework. This was ascertained by the results of the quantitative content analysis whereby the two coders’ level of agreement is 83.33%. This means that, out of the 12 indicators applied, the coders came to agree on 10 of the options that showed a complete absence of ethnic and multicultural contents in the national secondary teacher education curriculum framework.

Concerning the importance of teacher education in implementing issues of diversity that are addressed both in the Ethiopian constitution and the education and training policy, one would expect multi-ethnic and multicultural education to be infused into
each of the 12 courses designed for the PGDT programme so that each teachers’ educator may synchronise issues of diversity with the contents he/she teaches. This, in turn, may help the prospective teachers to develop a better understanding of issues of ethnic pluralism and multiculturalism thereby acquainted with strategies to manage such multiplicities during the course of their education and training programme. Many scholars argue that ethnic and cultural diversity needs to be woven into all the components of a teacher education curriculum, rather than being treated only in an isolated course or in fragments scattered across the programme (Banks, 2006; Chan, 2006; Gagliardi, 1995; Gay, 2000). Besides, according to Gay (1997), multicultural assumptions, issues, contents, materials and techniques need to be infused into deliberate, systematic and substantive ways throughout the entire structure of teacher education programmes and curricula. However, both the qualitative and the quantitative content analyses show that this is not the case in the current Ethiopian national secondary teacher education curriculum framework. Besides, particularly through the qualitative content analysis, it is found that, except for one paragraph that deals with the description of the course “Teaching in a Multicultural Setting”, issues of multi-ethnic and multicultural education are missing in the remaining 11 descriptions of the national secondary teacher education curriculum. Instead of being integrated into each professional syllabus, multicultural education is presented as a separate course with only two credits out of the total of 40 credits allocated to professional courses of the PGDT programme. This might have emanated from lack of in-depth knowledge and skill regarding how to design a general teacher education curriculum framework whereby issues of diversity are infused in each and every professional course. On the other hand, the experts who designed the general curriculum framework may deliberately overlook issues of ethno-cultural diversity thinking that incorporating such issues into the framework may not be welcomed by certain groups of society. The experts may also think that incorporating ethno-cultural perspectives into the framework could be considered as political issues.

School and Society

This module or study material has 139 pages. Its core purposes are to help prospective teachers to understand the overall school environment and the nature of society in which the school is operating analyse forms of societal participation in school affairs and comprehend the role of teachers in fostering school-community relationships. The course may bring the attention of Ethiopian secondary school prospective teachers to the social reconstruction ideology where schools are believed to serve as agents of social change. According to Kenea (2010), the social reconstruction perspectives recognise the power of the formal curricula and teachers to counter the out-of-school influences and the ultimate role of schools to build the future of society.

Fernandez, Ritchie and Barker (2008) contend that “engagement in social practice is the fundamental process by which we learn, and we become who we are” (p. 190). This may be realised if prospective teachers are trained through learning activities which involve cooperative learning, development of interpersonal relationships, appreciation of differences and intercultural grouping of students that create opportunities for them to exercise tolerance and reciprocity.

It could be argued that, for prospective teachers who are expected to work in ethno-culturally diverse nations like Ethiopia, having a clear understanding of how
issues such as culture and ethnicity influence students’ learning is extremely important. This, in turn, shows that prospective teacher education and training should highlight issues of diversity. In addition, if a teacher education curriculum is to serve societal interest, one expects it to be designed in a way that addresses the society’s culture, language, history and tradition so that the prospective teachers are acquainted with knowledge, develop skills and attitudes necessary to preserve as well as sustain those important attributes in a fair way as part of teaching in multicultural settings. These overall competences may help the teacher candidates to understand diversity perspectives. This means that, rather than judging other people’s cultural practices against their own, they learn to value the diverse cultural practices as valid and worthy (Souto-Manning & Mitchell, 2010).

The qualitative content analysis revealed however that this is not the case in the course “School and Society”. In other words, whereas the course “School and Society” is suitable for infusing the essence of ethnic and multicultural education into its objectives, contents, learning activities, instructional resources and modes of evaluations in a harmonised manner, issues of ethnic and multicultural education are missing. This was confirmed by the two coders’ level of concordance of 91.67%. This means, out of the 12 indicators, the coders agreed on 11 of them that indicated a complete absence of elements of ethnic and multicultural education. This may emanate from lack of awareness about the importance of integrating issues of diversity into the study material by the writer, and/or the writer might deliberately downplayed these issues thinking that they are sensitive topics.

This also means that if issues of multiethnic and multicultural education are missing in a course which is assumed to be more suitable for integrating them into a teacher education programme, it is less likely that those issues are incorporated into the rest of the teacher education and training courses. In addition, the absence of elements of multi-ethnic and multicultural education in the course entitled “School and Society” may imply that what is being taught under the auspices of the Ethiopian secondary teacher education programme is not reflective of the diversity that characterises the Ethiopian society.

**Action Research**

This study material has 73 pages in total and consists of two parts. Part one is organised into three units. Unit one deals with the basics of action research, such as its conceptions, importance and characteristics. The second unit dwells on the processes of action research which involve planning, acting, developing and reflecting. The third unit emphasises the preparation and presentation of an action research project report. In all of the three units, pre-reading activities, unit objectives, contents and summaries are provided.

The qualitative content analysis showed that multiethnic and multicultural education are not addressed in any form of Banks’ (1993, 2001, 2006) four approaches of treating ethno-cultural contents in a teacher education curriculum. Here, it could be argued that “Action Research” as a professional course could be a potential subject through which prospective teachers would practically acquire the fundamental knowledge, skills and attitudes necessary for managing issues of diversity by engaging in practical and solution-oriented small-scale research activities individually and/or in teams. In support of this
argument, Souto-Manning and Mitchell (2010) assert that to make classrooms more inclusive and culturally-responsive, action research, especially collaborative action research, could be a critical tool for gathering invisible and multi-faceted knowledge that researchers as outsiders and teachers as insiders cannot solely record and/or obtain. Moreover, Chan (2006) claims that “given the role of experience in shaping perceptions of curriculum, we can expect that teachers’ practices and beliefs about incorporating culture into the curriculum would be shaped by their own experiences of culture in their school curriculum” (p. 172).

However, the results of the qualitative content analysis showed that elements of ethnic and multicultural education are not incorporated into any part of the study material. This argument was confirmed by the result of the quantitative content analysis where the two coders’ level of agreement was 100%, indicating the complete absence of issues of multicultural education. This might result from the course writer’s unawareness about the relevance of addressing issues of diversity that await the prospective teachers after graduation and/or it might be due to resistance. This may also emanate from the Ethiopian Ministry of Education’s lack of awareness or concern about the importance of incorporating basic elements of multicultural education in each professional course as important tool for implementing the objectives stated in the Ethiopian education and training policy and in the general secondary teacher education curriculum framework in relation to issues of diversity.

Practicum

This study material has 108 pages and is grouped into three subsequent sections: practicum I, practicum II and practicum III. According to the course, Ethiopian secondary education prospective teachers are expected to engage in reflection upon what they are learning in the other professional courses in light of the actual teaching practices in the nearby secondary schools. This requires the teacher candidates to observe and practise teaching in the schools throughout the education and training programme. Accordingly, from the very beginning, prospective teachers will go to the nearby partner secondary schools on a regular basis and conduct critical observations, do assignments related to each professional course and gradually practise teaching.

As stated earlier, according to the PGDT programme, Ethiopian secondary teacher education is conducted for one year, although, in actual terms, the training lasts for ten months. This training is divided into three terms of three months’ duration (Ministry of Education, 2009). Each term is assumed to help prospective teachers to maintain the sequence and integration of the courses into the whole secondary teacher preparation programme. According to this arrangement, prospective teachers can take basic courses well ahead of those courses which deal with the specifics of teaching. In addition, those courses that complement each other are offered in the same term. 30% of the courses given in the first two terms are school-based activities. Each prospective teacher taking those courses is required to do school-based assignments by actually experiencing the different aspects of teaching in the schools (Ethiopian Ministry of Education, 2009). This means that, in these two terms, practicum is conducted along with each professional course offered in the two terms. In the third term, the prospective teacher is assumed to work independently with little support from the mentor.
As can be seen from the way the practicum is structured, it could be argued that basic elements of ethnic and multicultural education could be infused into the entire practicum programme so that integration within the course itself as well as across the other professional courses could easily be maintained. Nevertheless, the results of the qualitative content analysis revealed that fundamental elements of multicultural education are missing in the course. This is also supported by the two coders’ concordance of 100%, indicating a complete absence of ethnic and multicultural education contents.

According to Zeichner (1992), prospective teachers’ placement in schools in relation to practicum could involve commitment to the preparation of teachers to serve students of all social and cultural backgrounds. As argued by him, the old model of the practicum was based on a view of teaching as an applied science; the prospective teacher’s role was to apply what had been learned in a teacher education institution to actual teaching in schools. Nevertheless, the new practicum involves recognition that learning to teach is a process that continues throughout a teacher’s professional career and that no matter what we do in our teacher education programmes and no matter how well we do it, at best, we can only prepare prospective teachers to begin teaching. Consequently, teacher educators must help prospective teachers to take responsibility for their own professional development. One could, therefore, claim that Ethiopian secondary education practicum programme is not preparing the prospective teachers for the type of school environment awaiting them.

Conclusions

Multi-ethnic and multicultural education issues are high on the agenda worldwide, especially in the teacher education system of countries characterised by diversity. Nevertheless, although Ethiopia can be characterised as a mosaic consisting of well over 80 ethnic as well as linguistic groups, basic elements of multicultural education, such as ethnicity and culture are, to a large extent, missing in the overall teacher education system of the country. Core elements of multi-ethnic and multicultural education are also missing in the secondary teacher education curriculum framework and the specific courses designed based on the general curriculum framework. Due to this, there is a very limited degree of vertical integration between the national secondary teacher education curriculum framework and the specific secondary teacher training courses regarding the incorporation of basic elements of multi-ethnic and multicultural education into the secondary teacher education curricula. In addition, neither the national curriculum framework nor the specific sample professional courses reflect the Ethiopian ethnic group cultures.

In other words, even though there are certain initial ideas that are useful to gear the Ethiopian secondary teacher education programme towards multiculturalism in the general national curriculum framework, these have not been repeated in the development of the three sample professional courses. On the basis of these findings, one could argue that it is necessary to incorporate basic components of multi-ethnic and multicultural education into the general national curriculum framework and the specific professional courses in an integrated manner so that they could reinforce each other in a positive way in equipping the prospective teachers with the cultural competence necessary for teaching in a multicultural setting. Moreover, while attempting to do justice to all the cultures of the nations and nationalities of Ethiopia, for the sake of manageability, it is important to incorporate the cultures of at least the major ethnic groups, namely Oromo,
Amhara, Somali, Tigray, Sidama who constitute 34.5%, 26.9%, 6.2%, 6.1% and 4.0% of the total population respectively (Federal Democratic Republic of Ethiopia Population Census Commission, 2008) into the entire secondary teacher education curricula. This would include both the national curriculum framework and the specific professional courses to help the prospective teachers to gain different perspectives.

In so doing, amongst other things, the knowledge, skills and attitudes of the people that involve in the development of the teacher education curricula are expected to be improved with respect to multi-ethnic and multicultural education. To this end, the Ethiopian Ministry of Education is expected to provide courses that focus on how to infuse issues of multiethnic, multicultural and multilingual education into the entire secondary teacher education curricula to the experts who are in charge of developing the curricula. In addition, it is important to make sure that those courses help the experts to bring real attitudinal changes concerning the issues of diversity through challenging their deep-seated preconceived attitudes.

Moreover, it is necessary for the Ethiopian Ministry of Education to develop a clear guideline which indicates how to design teacher education curricula via balancing cultural diversity and national unity, indigenous knowledge and international knowledge, and the likes. Moreover, it is of relevance that the guideline indicates how to effectively apply ethno-culturally sensitive teaching strategies and assessment techniques in a teacher education programme. Furthermore, it is necessary that the Ethiopian Ministry of Education makes sure that the experts who design the secondary teacher education curricula are representatives of, at least, the major ethnic groups outlined above. This representation is important, amongst other things, to get specific cultural contents and inputs which are assumed to be incorporated into the curricula from the various ethno-cultural groups of the country.

Acknowledgement

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References


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Article III

Appendices
Appendix A

Interview Questions to Ethiopian Ministry of Education Personnel that Participated in the Development of TESO and PGDT Programs

1. Would you tell me your current position? How long have you served in the Ministry of Education? Have you ever participated in the development of the Ethiopian teacher education policy?

2. What are the main aims, goals, and objectives of the secondary teacher education policies in Ethiopia? Who is involved in the development of the teacher education policies? For instance, how is the development of TESO organized? What is the role of the Ministry of Education?

3. Is there a clear secondary teacher education policy on preparing teachers to effectively teach in the diverse Ethiopian society? To what extent do you think the policy fits with the constitution as well as the education and training policy of the country?

4. What is your understanding about the concept ‘multicultural education’? In your view, how important is entertaining issues of multicultural education in the Ethiopian secondary teacher education programs?

5. What were the rationales that initiated the development of PGDT program? To what extent are the people involved in the development of TESO and/or PGDT program aware about issues of multicultural education?

6. How do you see the difference between TESO and PGDT in terms of addressing issues of multicultural education? Could you tell me the model that was used as a framework (if any) in connection to multicultural education when TESO and/or PGDT program developed? Could you please tell me any country whose experience can be used as a model for practicing multicultural education in the Ethiopian secondary teacher education programs?

7. How do you see the representation of the cultures and languages of the Ethiopian peoples in the PGDT program?

8. What do you suggest to make the Ethiopian secondary teacher education programs more effective in addressing the multi-ethnic and multicultural nature of the country? What do you recommend to make the secondary teacher education programs to be important strategies to promote tolerance as well as mutual understanding among the diverse Ethiopian society?
Appendix B

A questionnaire to be filled out by teacher educators

This questionnaire is part of the research project entitled ‘perceptions and practices of multicultural education among Ethiopian secondary teacher education institutions’ officials, teacher educators, and teacher candidates’. So, you are kindly requested to respond to the statements or questions listed below. The responses you provide will be used only for the intended research purpose.

NB: There is no need to write your name.

Thank you in advance for your cooperation.

I. Personal Information.

Department: _____________________________________________

University: ______________________________________________

Sex: ___________________________________________________

Academic Rank: __________________________________________

Years of Services in Teaching: ______________________________

II. Instruction: for the following statements, there are five alternatives in which “5” stands for fully agree, “4” stands for agree, “3” stands for not sure, “2” stands for disagree, and “1” stands for fully disagree. Please, show your level of agreement by putting a mark (√) against each item.
<table>
<thead>
<tr>
<th>No</th>
<th>Items</th>
<th>Alternatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Secondary teacher educators are assumed to contextualize the components of their respective courses by taking local examples from the diverse Ethiopian society.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Ethiopian secondary teacher educators are expected to encourage prospective teachers to analyze the trustworthiness of the courses they learn.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Ethiopian secondary teacher educators are purported to use teaching methods that actively engage teacher candidates with diverse backgrounds in teamwork.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Ethiopian secondary teacher educators are assumed to encourage student teachers to develop positive attitudes towards the various ethnic, cultural and language groups of the country.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Ethiopian secondary Teacher Education Institutions are expected to be reformed in order to create conducive learning environments that will empower all secondary school prospective teachers.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>It is necessary to teach contents that help prospective teachers to get deep experience about the diverse Ethiopian society.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ethiopian secondary teacher educators are supposed to help teacher candidates to produce knowledge based on their specific socio-cultural backgrounds.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Ethiopian secondary teacher educators are assumed to employ active learning approaches that address the learning styles of teacher candidates.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Ethiopian secondary teacher educators are purported to improve teacher candidates’ long held beliefs or predispositions about the diverse Ethiopian society through their teaching activities.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>It is necessary to restructure the traditional work culture and organization of Ethiopian secondary Teacher Education Institutions into environments that entertain the diverse Ethiopian cultures.</td>
<td></td>
</tr>
</tbody>
</table>
III. Instruction: Answer the following questions by writing your opinion.

11. Rearrange the following teacher education components in order of priority in Ethiopian context (from the most important to the least important component).
   a) Pedagogy of the training package
   b) Addressing the diverse nature of the trainees
   c) Contents of the training package
      1. ____________________________________________________________
      2. ____________________________________________________________
      3. ____________________________________________________________
      4. Other opinion, please specify____________________________________
         ____________________________________________________________.

12. Write down the core opportunities and challenges of training secondary education prospective teachers in a multicultural way in the Ethiopian context?
   a) Opportunities
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________.
   b) Challenges
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________
      __________________________________________________________________.
13. In your view, given the multi-ethnic, multilingual and multicultural characteristics of the Ethiopian society, how important is it practicing multicultural education particularly in the training of prospective teachers for the secondary education of the country? Please, elaborate your responses.

___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

14. What do you recommend to facilitate the effective implementation of multicultural education in the training of prospective teachers for Ethiopian secondary schools?

___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

15. In Ethiopia, is it clear what role the secondary Teacher Education Institutions are expected to play, i.e. the role of officials, teacher educators, and student teachers in implementing multicultural education as stipulated in the constitution as well as the education and training policy? If your answer is ‘yes,’ please explain the roles of:

a) The officials
b) The teacher educators

16. As a teacher educator, what do you suggest to make the secondary teacher education programs to be important strategies to promote tolerance as well as mutual understanding among the diverse Ethiopian society?

c) The prospective teachers
Appendix C

Interview Questions to Ethiopian Secondary Teacher Education Institutions’ Officials

1. What is your current position? How long have you served in the Higher Education Institution(s) as an official?

2. What is your understanding of the concept ‘multicultural education’? How do you think that multicultural education can be materialized in Ethiopian context?

3. In your view, how important is entertaining issues of multicultural education in secondary teacher education programs in the Ethiopian context?

4. In Ethiopia, is it clear what role the secondary Teacher Education Institutions are expected to play, i.e. the role of officials, teacher educators, and student teachers in implementing multicultural education as stipulated in the constitution as well as the education and training policy?

5. How often do you encourage teacher educators to incorporate contents that deal with the diverse Ethiopian cultures into their courses?

6. In your view, how important is encouraging Ethiopian secondary education teacher candidates to analyse the trustworthiness of the courses they learn with respect to whether the courses address the diverse Ethiopian cultures in a fair way?

7. To what extent Ethiopian secondary education teacher educators use various active learning methods that entertain the different cultural learning styles of students from various backgrounds?

8. How important is it improving Ethiopian secondary education prospective teachers’ long held beliefs or attitudes towards the various ethno-cultural groups of the country?

9. In your view, is it necessary that structural changes are made in Ethiopian secondary Teacher Education Institutions in order to empower all student teachers from diverse backgrounds?

10. To what extent do Ethiopian higher education institutions’ officials’ support the practices of multicultural education in the teacher education programs so as to prepare prospective teachers who can effectively teach in the diverse Ethiopian society?
Appendix D

Interview Questions to Ethiopian Secondary Teacher Educators

1. What is your field of specialization? How long have you served in the teaching profession? How long have you served as a secondary teacher educator?

2. What is your understanding of the concept ‘multicultural education’? In your view, how important is entertaining issues of multicultural education in secondary teacher education programs in the Ethiopian context?

3. In Ethiopia, is it clear what role the secondary Teacher Education Institutions are expected to play, i.e. the role of officials, teacher educators, and student teachers in implementing multicultural education as stipulated in the constitution as well as the education and training policy?

4. Which teaching method do you use most of the time? Lecture method or active learning? How often do you discuss about the diverse nature of the Ethiopian society in the actual teaching-learning process?

5. How often do you adapt your lessons to the Ethiopian context by taking local examples from the diverse Ethiopia society?

6. In your view, how important is encouraging Ethiopian secondary education teacher candidates to analyse the trustworthiness of the courses they learn with respect to whether the courses address the diverse Ethiopian cultures in a fair way?

7. To what extent Ethiopian secondary education teacher educators use various active learning methods that entertain the different cultural learning styles of students from various backgrounds?

8. How important is it improving Ethiopian secondary education prospective teachers’ long held beliefs or attitudes towards the various ethno-cultural groups of the country?

9. In your view, is it necessary that structural changes are made in Ethiopian secondary Teacher Education Institutions in order to empower all student teachers from diverse backgrounds?

10. How often do you get professional and/or technical supports from the Ethiopian Ministry of Education, higher education institutions’ officials and/or professional colleagues on how to train prospective teachers in order to prepare them to effectively teach in a multicultural setting?
Appendix E

Interview Questions to Ethiopian Secondary Teacher Education Student Teachers

1. What is your field of study? How long have you studied in this higher education institution?

2. Are you aware of the professional duties and responsibilities of teachers who teach in the ethno-culturally diverse nations like Ethiopia?

3. What is your understanding of the concept ‘multicultural education’? How do you think that multicultural education can be materialized in Ethiopian context?

4. In your view, how important is entertaining issues of multicultural education in the secondary teacher education programs in Ethiopia?

5. To what extent do you discuss about the diverse nature of the Ethiopian society in your classroom? For instance, how often do you learn about the discrete cultural elements such as the foods, histories, dances, music, and artefacts of the various ethnic groups?

6. In your view, how important is encouraging Ethiopian secondary education teacher candidates to analyse the trustworthiness of the courses they learn with respect to whether the courses address the diverse Ethiopian cultures in a fair way?

7. Which method is very often used by your teachers? The lecture method or active learning methods? How often do you engage in group discussions on different topics? How often do you discuss about how to address the cultures of the diverse Ethiopian students?

8. How important is it improving Ethiopian secondary education prospective teachers’ long held beliefs or attitudes towards the various ethno-cultural groups of the country?

9. In your view, is it necessary that structural changes are made in Ethiopian secondary education teacher training institutions in order to empower all student teachers from diverse backgrounds?

10. Do you think that the training you are getting now is helpful for exercising multicultural education in your actual day-to-day teaching? If not, in which way this training would have been organized?
Appendix F

Declarations

This declaration describes the independent contributions of the candidate starting from the inception until the completion of the dissertation in general and in the articles that form part of the thesis in particular. To put it differently, the declaration reveals the contributions of the candidate in the conception, design, and development of the conceptual frameworks. It also indicates the contributions of the candidate in the collection, analysis, and interpretation of the data. Furthermore, it shows the contributions with respect to writing the draft of the articles and revising the articles until they met the standard set by the respective journals.

The details of the contributions in connection to the three articles are presented, in turn, in the following pages.
Declaration

Article I


The independent contribution of the candidate:

- I have been actively engaged in the collection, preparation, and analysis of the empirical material.
- I have written up the drafts of article as well as the final version.
- I have submitted and kept contact with the journal editors.

The co-author contributed in the following way:

- He designed part of the analytical framework.
- He contributed to the literature review in the policy section and also written up part of the article.
- He provided feedback on the written versions throughout the process.

10th of November 2014

Signature of candidate

10th of November 2014

Signature of co-author
Article II


The independent contribution of the candidate:

I am fully responsible for the design and development of the article. I am also responsible for the collection and analysis of the empirical data, and for the writing of the manuscript as well as for finalizing the details of the publication process.

6th of January 2015

Signature of the candidate
Article III


The independent contribution of the candidate:

I am fully responsible for the design and development of the article. I am also responsible for the collection and analysis of the empirical data, and for the writing of the manuscript as well as for finalizing the details of the publication process.

6th of January 2015

Signature of the candidate