

**Teacher Educators' Perspectives on Multicultural Teacher Education
in the BSEd Social Studies Program of Western Mindanao State University**

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Master of Arts in Education (Social Studies Education)**

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APPROVAL SHEET

The graduate thesis attached hereto, entitled **TEACHER EDUCATORS' PERSPECTIVES ON MULTICULTURAL TEACHER EDUCATION IN THE BSEd SOCIAL STUDIES PROGRAM OF WESTERN MINDANAO STATE UNIVERSITY**, in partial fulfillment of the requirements for the degree of Master of Arts in Education (major in Social Studies Education), is hereby accepted.

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ABSTRACT

This study looks into the perspectives on multicultural education of teacher educators in the Bachelor in Secondary Education (BSEd) major in Social Studies program of the Western Mindanao State University (WMSU). The research questions are: 1) What are the teacher educators perspectives (i.e. knowledge, beliefs, and attitudes) on multicultural education? and 2) What factors account for the teacher educators' perspectives on multicultural education?

Using a qualitative methodology consisting of a survey of 13 teacher educators handling the professional education courses in the BSEd Social Studies program, interviews of nine of these teacher educators, and an analysis of the program prospectus and course syllabi, the study finds that the teacher educators as a whole have positive conceptions of and attitudes towards multicultural education. There is also a consensus among the teacher educators regarding the relevance of multicultural education in the Philippine context and the need to integrate it in pre-service teacher education. However, the teacher educators' practice of multicultural education appears to be limited due to lack of formal training in multicultural education at the pre-service and in-service level, and lack of other forms of support for faculty, such as relevant teaching resources and adequate time to plan course delivery. At present the teacher educators' practice of multicultural education in their teaching is anchored only on a positive attitude and prior knowledge obtained through personal experiences. But as a group they are confronted with constraints to implementing multicultural education that require a more holistic and systematic response at the program and institutional level.

The study's findings imply the need for WMSU's BSEd Social Studies program to have a well articulated vision for preparing pre-service teachers for teaching in multicultural contexts, that should then be reflected in a systematic infusion of multicultural education in the BSEd Social Studies curriculum. This requires the inclusion of courses specifically on multicultural education and the integration of topics related to multicultural education in the other courses, and the adoption of appropriate pedagogies for developing the skills and dispositions needed for teaching culturally diverse learners and according to multicultural education principles. The study's findings also indicate that a comprehensive professional development program in multicultural education is needed for both the faculty and administrators of WMSU's BSEd Social Studies program. This would include a formal orientation to multicultural education theory and practice, training in multicultural education pedagogies and course design, and avenues for critical reflection on and collaboration in multicultural teacher education.

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Chapter 1

INTRODUCTION

1.1 The Broad Context

Proponents of multicultural education assert that curricula infused with the principles of multicultural education lead to academic success and prepare students to be productive citizens (Gay, 2004). This is because multicultural education seeks to provide all students, regardless of their ethnolinguistic and cultural backgrounds, with equal opportunities for academic success (Banks, 1999). In classrooms where multicultural education principles are observed, students from minority groups are likely to be more motivated to learn as their teachers have high expectations of all learners and not just of students from majority groups (Bennett, 1986). Moreover, in such classrooms the students learn to be open-minded and to respect all people and cultures, which is essential as societies become more culturally diverse as a result of migration and global interdependence (Gorski, 2009).

Recognizing the importance of multicultural education, various studies have looked into the preparation of teachers for implementing multicultural education. Particular attention has been given to pre-service teacher preparation for teaching in culturally diverse contexts, in line with the principles of multicultural education. There are studies on pre-service teachers' awareness of cultural diversity, such as that of Milner et al. (2003) which found that while the pre-service teachers included in their study agreed with statements emphasizing cultural inclusion and respect for diversity in the classroom, many felt uncertain about implementing multicultural education principles. Similarly, Miretzky (2010) found that although generally the teachers in his study have an

intent to address multicultural education in their classrooms, they felt that their teacher education program did not develop their knowledge, skills, and dispositions towards multicultural education in a systematic or consistent way. In another study of teacher candidates' experiences, perceptions, and knowledge of multicultural education, Visser (2012) found that while the teacher candidates had a positive view of the importance of multicultural education, they were critical of their courses and the delivery of the curriculum in relation to multicultural education and they expressed concern about the lack of multicultural education in their practicum placements.

Other studies have focused on the impact of specific elements or components of teacher education programs, such as courses and field experiences, on developing multicultural teaching competencies among pre-service teachers. Neumann (2010) analyzed teacher preparation course curricula in 302 universities in the US and found that more than half offer a combined Social Foundation of Education and Multicultural Education course while less than half offer at least one course in Multicultural Education. In contrast, Waight (2008) found that multicultural education is ignored or excluded from the planned curriculum (Waight, 2008). A recommendation from Sharma's (2005) study is offering more credit courses in multicultural education and inclusion of multicultural topics in other courses, while Milner et al. (2005) suggested that majority of courses should have elements of multiculturalism and diversity. Gay (2004) recommends that educators systematically weave multicultural education into the core of the curriculum and have pre-service teachers engage in culturally diverse communities as part of their pre-service education. A related finding by Tellez (2008) in a study of students in training to become teachers is that it is their cooperating teacher who most influenced the students' development as educators. Visser (2012) also suggested that teacher candidates

should have the opportunity to observe culturally responsive practices from their associate teacher to assist in the development of their skills in multicultural education.

Zeichner (2006) recommended that teacher education programs teach teachers how to use various instructional and assessment strategies that are sensitive to cultural and linguistic variations. Zimmerman (n.d.) also noted the need for reflective teaching practices. This implies that teachers, or more specifically teacher educators (i.e. those who are teaching the teachers), must examine their own knowledge and teaching behavior (Tarman & Tarman, 2011), and employ a culturally responsive pedagogy beginning with an awareness of students' cultural references in aspects of learning (Gay, 2000). This is in line with "the role and modeling of professors [which] are critical to creating and fostering spaces for learning of hard issues of diversity" (Ukpokodu, 2009, p.5).

Thus, the preparedness of teacher educators to foster multicultural education is itself a focus for research. Specifically, as Assaf, Garza & Battle (2010) have pointed out, it is necessary to look into teacher educators' practices and perspectives in connection with multicultural education. They noted that while "[c]reating a coherent MTEP [multicultural teacher education program] requires faculty members to strive for and identify a central focus for teaching and learning, to be collectively responsible, and to have the opportunity to influence policies and practices," faculty "in the same teacher preparation program tend to have very different ideas about multicultural perspectives on teaching and teacher education and how important they are" (p.116). They also pointed out that "compared to the research on teacher candidates' beliefs, few studies have focused on the beliefs of teacher educators who work directly with future teachers" (p. 120) The current study shares the assumption that in order to understand the development of pre-service teachers beliefs and practices in connection with multicultural education, it

is important to pay equal attention to the teacher educators' multicultural education beliefs and practices.

1.2 Statement of the Problem

This study looks into the perspectives on multicultural education of teacher educators in the Bachelor in Secondary Education (BSEd) major in Social Studies program of the Western Mindanao State University (WMSU). The research questions are:

- 1) What are the teacher educators perspectives (i.e. knowledge, beliefs, and attitudes) on multicultural education?
- 2) What factors account for the teacher educators' perspectives on multicultural education?

From the answers to these questions, implications for the enhancement of the training of teachers in multicultural education in the BSEd Social Studies program of WMSU are drawn.

1.3 Defining Multicultural Education

James Banks, its foremost proponent, defines multicultural education as “an idea or concept, an educational reform movement, and a process” (Banks, 1993). Multicultural education as an idea “maintains that all students should have equal opportunities to learn regardless of the racial, ethnic, social-class, or gender group to which they belong” (Banks, 1993). As an educational reform movement, multicultural education aims to remove barriers to inclusive education in schools through the adoption of curricula that affirm cultural diversity and “teaching strategies that empower all students and give them voice” (Banks, 1993). Finally, multicultural education as a continuous

process refers to the need for citizens in democratic and pluralistic societies to continually promote the ideals of justice, equality, and freedom for all (Banks, 1993; 1995).

An important basis for multicultural education is UNESCO's 2001 Universal Declaration on Cultural Diversity, an international legal instrument that "stresses the organic links between cultural pluralism and the flourishing of societies' creative capacities, vehicles of values, identities and meanings" and "thus raises diversity to the level of 'common heritage of humanity', the defense of which is deemed an ethical imperative, inseparable from respect for human dignity" (Bureau of Public Information, 2006). Respect for cultural diversity as a principle in education includes the adoption of policies that promote inclusivity and respect for ethnic and linguistic diversity among learners, and using "the richness of diversity as raw material to improve teaching-learning processes, to contribute to more complete human development, and to transform cultural diversity into a source of understanding, pluralism, and social cohesion" (UNESCO Regional Bureau for Education in Latin America and the Caribbean). Multicultural education thus includes understanding the influence of cultural processes in education to improve learning outcomes, including how culture impacts on academic success especially of students from minority cultures (Gay, 2004). It seeks "prejudice reduction, decreases student disassociation with school, leading to learning environments that affirm the values of equitable education and social justice" (Camicia, 2007, p.220).

1.4 Multicultural Education and Social Studies

It may be argued that Social Studies teachers in particular should be well versed in multicultural education principles and pedagogies. According to the US National Council for Social Studies (NCSS), Social Studies is "the integrated study of the social sciences

and humanities to promote civic competence” and its “primary purpose... is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world” (NCSS, 1992). Drawing on various disciplines, such as Anthropology, Geography, History, Political Science, Psychology, and Sociology, Social Studies teaches students about self and society, culture and cultural diversity, nationalism and civic responsibility, among others (National Curriculum Standards for Social Studies, 2015; Sta. Maria, Hornedo & Miralao, 2002). Thus, Social Studies is a conduit for multicultural education (Rong, 1998).

Still, it cannot be assumed that all Social Studies teachers have a strong foundation in the philosophy and practice of multicultural education. In a study of Social Studies teachers’ attitudes and practices related to multicultural education, Titus (1992) found that while majority of the respondents said they agreed with and support multicultural education, few applied teaching strategies that are in line with multicultural education. Aside from lack of time, instructional materials, and support from school leaders, an important factor in the teachers’ minimal practice of multicultural education was that they lack pre-service and in-service preparation in multicultural education. The study recommended paying greater attention to multiculturalism in the Social Studies curriculum in teacher education programs.

Shaver (2001) recommends as a focus of research the ways in which teachers are prepared for cultural diversity. Moore (2008) states that “teacher education programs, in conjunction with the social and natural sciences, should expand and improve efforts to understand the role of ethnicity in history and contemporary society,” which implies that

ethnicity and related themes like cultural diversity are a relatively recent focus in Social Studies teacher education.

1.5 Significance of the Study

In the Philippines, the right to education is provided for in the 1987 Philippine Constitution and inclusive education and cultural appropriate education are provided for in the Indigenous Peoples Rights Act (IPRA) enacted in 1997 and, more recently, Department of Education Order No. 62, s. 2011 on the adoption of the National Indigenous Peoples (IP) Education Policy Framework. The latter states that:

...IP educational interventions are to be developed and implemented in consultation and cooperation with the IPs concerned in order to address and incorporate their special needs, histories, identities, languages, knowledge, and other aspects of their culture, as well as their social, economic, and cultural priorities and aspirations....

Furthermore, Section 6 of Commission on Higher Education (CHED) Memorandum Order No. 3 series of 2004 stipulates that teacher education programs should develop teachers with understanding and skills relative to diversity, thus:

Section 6. Graduates of the BEEd and BSEd programs are teachers who:
....Have a deep and principled understanding of how educational processes relate to larger historical, social, cultural and political process.
...can facilitate learning of diverse types of learners, in diverse types of learning environments, using a wide range of teaching knowledge and skills.

In line with this, Social Dimensions of Education is a required theory and concepts course in the CHED-approved teacher education curriculum. The CHED teacher education curriculum also includes special topic courses on such topics as teaching the multicultural classroom and teaching Indigenous Peoples.

The relevance of multicultural education in teacher education in the Philippine context arises from the fact that the Philippines is a culturally diverse country. The National Commission on the Culture and the Arts has identified 80 major ethnolinguistic groups, with many subgroups, comprising Philippine society. Thus, teachers must be prepared to teach culturally diverse classrooms, and to foster multiculturalism and respect for diversity among students whether or not their classrooms are culturally diverse.

This should be the case especially with teachers in Western Mindanao where students come from various ethnolinguistic groups, such as Chavacano, Bisaya, Tausog, Sama, and Subanen. WMSU, one of the oldest universities in Western Mindanao,¹ has the mandate to “serve as an instrument for the promotion of the socio-economic advancement of the various cultural communities inhabiting” the region. The College of Teacher Education (CTE) is the second most populated college and the oldest teacher training institution in Region IX. Its students hail from the different provinces of Zamboanga, Basilan, Sulu, and Tawi-Tawi and it is expected that upon graduation they will pursue teaching careers in their home provinces.

But while Zamboanga and Western Mindanao as a whole are multicultural, there is little research into the implementation of multicultural education in schools in the region. A review of theses, dissertations, and journal articles focusing on the region shows only three studies that look into ethnicity as a factor in education, as follows: a qualitative study of a multiethnic Biology classroom (Sarmiento, 1998); a study of ethnicity and epistemological instruction effects on beliefs, thinking skills, and concept understanding in Chemistry (Filoteo, 2009); and a quantitative study on the effect of ethnicity, peer

¹ WMSU was founded in 1904 as a secondary school formally referred to as Provincial Secondary School. It became the Provincial Normal School in 1914 and then the Zamboanga Normal College by virtue of R.A. 3272 in 1961. In 1969 R.A. 5492 converted it to Zamboanga State College and finally in 1978 P.D. 1427 confirmed it as the Western Mindanao State University. Today, WMSU has 15 colleges catering to 15,385 students in its main campus in Zamboanga City.

pressure, and influence of teacher factors on academic achievement among teacher education students of higher institutions of learning in Zamboanga City (Coronel, 2003).

The current research aims to look into multicultural education in the BSE Social Studies program at WMSU specifically by looking into the teacher educators' views of multicultural education, and how these influence their practice (or lack of it) of multicultural education. As stated in section 1.4 above, Social Studies teachers in particular must be grounded in the theory and practice of multicultural education because it is in Social Studies where ideas about culture and society are given explicit attention. But it is interesting to note that aside from having the smallest number of enrollees among the areas of specialization offered in the BSE program (with only 27 students in academic year 2013-2014), the BSEd Social Studies program of WMSU does not have a course on multicultural education in its 194-unit curriculum (consisting of 66 units of General Education courses, 57 units of Professional Education courses, and 57 units of content courses in History, Geography, Political Science, Economics, and Socio-Anthropology). There are, however, courses related to multicultural education, such as the Social Dimensions course (PED 101), a special topics course on Alternative Learning Systems (PED 107), a course on teaching multi-grade classes, and a course on Personal Peace & Global Education. It is the teacher educators who are handling these courses that comprise the research participants of the current study.

In seeking to understand the BSEd Social Studies teacher educators' perspectives on and practice of multicultural education in the courses that they teach, this study can provide insights into the issues and challenges that impact on the realization of the goals of multicultural education and how these might be addressed in the Social Studies teacher education program at WMSU specifically, as well as in teacher education programs in

similar contexts. It is hoped that the findings of the study will contribute to the realization of the aims of multicultural education in Western Mindanao through better attention to implementing multicultural education in teacher education in the region.

1.6 Organization of the Thesis Report

This chapter presents the context and rationale for the study. Chapter 2 provides a review of key works and empirical studies on multicultural teacher education from which the study's conceptual framework is derived. Chapter 3 explains the research methodology. The study's findings are presented and analyzed in Chapter 4, and the conclusions and recommendations arising from the findings are presented in Chapter 5. The last two chapters are best read in tandem, as the bases for particular conclusions and recommendations are laid out in the discussion of findings.

Chapter 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This chapter provides an overview of the research on multicultural education and in teacher education programs from which this study's conceptual framework is derived. Specifically, in line with the focus of the study, the chapter reviews studies focusing on teacher educators' practice of and perspectives on multicultural education (section 2.1), and the factors that influence these practices and perspectives (section 2.2). The chapter's concluding section (section 2.3) presents a conceptual framework derived from the research reviewed and which underpins the design of this study and the analysis of findings.

2.1 Teacher Educators' Practice of and Perspectives on Multicultural Education

Willis & Meacham (1996) assert that the most effective way to reform education is through teacher education in colleges and universities. Similarly, Banks (1999) points out that successful implementation of multicultural education in schools requires an effective teacher education program. The latter, according to Smith (2009), requires the systematic weaving of multicultural education into the curriculum of a teacher education program through a clear philosophical framework, clear models for implementation, and a practical fieldwork component. In addition, according to Potts, Foster-Triplett & Rose (2008), multicultural education must be not only an add-on but rather an integral part of teaching, with all faculty members, including those who teach methods courses and not just those who teach foundation or multicultural courses, making a commitment to multicultural education. This commitment is manifested in how teacher educators practice

multicultural education and the knowledge, beliefs, and attitudes about multicultural education that underpin their practice.

What should teachers and teacher educators know to be able to implement the principles of multicultural education? Banks (1999) enumerates the following: knowledge of competing paradigms in culture and education, in particular the cultural deprivation paradigm (i.e. the belief that the major problem is the culture of the students rather than the culture of the school) and the cultural difference paradigm; knowledge of the major concepts in multicultural education; historical and cultural knowledge of ethnic groups, in order to successfully integrate ethnic content into the school curriculum; and pedagogical knowledge to be able to adapt curriculum and instruction to the unique needs of students from diverse cultural, ethnic, and socioeconomic groups.

Pedagogical knowledge in the context of multicultural education would also include going beyond the contributions and additive approaches to the integration of cultural content in the school and university curriculum, and adopting the transformative and social action approaches. As defined by Banks (1999), the contributions approach is one where content about ethnic and cultural groups are limited primarily to holidays and celebrations; the additive approach involves adding cultural content, concepts, and themes to the curriculum without changing its basic structure, purposes, and characteristics; the transformative approach changes the canon, paradigms, and basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from different perspectives and points of views; and the social action approach extends the transformative curriculum by enabling students to pursue projects and activities that allow them to take personal, social, and civic actions related to the concepts, problems, and issues they have studied.

Proponents of multicultural education recommend the transformative approach. However, this requires not only intellectual learning but also self-awareness, critical reflection, and reconstruction of previous assumptions (Valdez, 2002). As Pickett and York (2011) state, more than the transfer of information and skills, multicultural education is the transformation of world views and assumptions on the part of both teachers and learners. Hernandez (2001) asserts that teachers must become more aware of their own preferences, beliefs, and attitudes as the way they teach, behave, and interact with students are strongly influenced by their own cultural background. Research on teachers' beliefs and attitudes with regard to multicultural education is therefore relevant.

Titus (1992) undertook a pilot study to assess secondary Social Studies teachers' attitudes to multiculturalism; examine what the teachers are doing to infuse multiculturalism into the curriculum; determine the constraints on their implementation of multiculturalism; and explore teacher attitudes to pre-service and in-service multicultural teacher education. A quantitative methodology was used, with data collected via a 42-item questionnaire from 26 Social Studies teachers in three high schools and two junior high schools in mostly Caucasian communities. The results showed that most of the teachers have positive attitudes toward multicultural education and its infusion into the curriculum. Most of the respondents also agreed that multicultural education will increase understanding, concern, and cooperation among people in the years ahead. However, majority of the teachers reported that while they try to incorporate multiculturalism into the curriculum, lack of time, funding, administrative support, and training hamper their efforts. The study's findings, according to Titus, suggest a need for a large scale inquiry into issues of multiculturalism in the Social Studies curriculum.

Larke & Larke (n.d.) did a study of six professors teaching diversity/multicultural education (DME) courses to explore their feelings about teaching these courses, their challenges and likes about teaching DME courses, and how teaching DME courses affected them. Gender, ethnicity and equity issues, and student resistance were among the challenges identified. The professors believed that gender and ethnicity are key factors. They perceived their role as helping students understand how to value differences. One participant noted that students question the relevance of multicultural education and their ability to examine their own bias. Another participant commented that teaching cultural competence is a major challenge.

Assaf, Garza & Battle (2010) conducted a study to examine teacher-educators' perspectives of multicultural education in elementary and middle school teacher preparation program. Fourteen teacher educators participated. A qualitative methodology involving interviews, focus-group discussions, and analysis of course artifacts like syllabi, schedule of topics, assessment was employed. The data revealed four themes: balancing optimistic perspectives of diversity while facing challenges, authentic experiences with diverse students, universal methods or ideological understandings, and insider and outsider stances on ethnic and linguistic differences.

Potts, Foster-Triplett & Rose (2008) studied the perspectives of teacher-educators regarding the importance of courses, field experiences, and support. They interviewed three male and 10 female teacher educators of whom two were African American and 11 were Caucasian. The faculty interviewed taught child development, literacy, educational psychology, science education, special education, social studies, and social foundations. The results showed that the teacher-educators provide various learning experience in handling diverse students such as community-based experiences, aesthetic

experiences (music, drama), and story-telling. They also encountered frustrations like “tensions in the university level, in relation to school community, and in interaction with pre-service students.” This study confirmed that a variety of experiences is needed, as well as immersion in the cultural community.

2.2 Factors that Influence Multicultural Perspectives

Teachers’ perspectives on culture and education in general and on multicultural education in particular do not develop in a vacuum. Research points to various factors influencing these perspectives, such as the teachers’ personal and pre-college educational background, their college training, and their teaching experiences.

As Smith (2000) put it, “it is necessary to understand the influence of background experiences and current beliefs on the incorporation of multicultural education prior to any effort to transform teachers’ beliefs.” Research shows that relevant life experiences exert an influence on the perspectives of teachers on multicultural education. In a study of 11 secondary Social Studies teachers in South Florida, Smith (2000) found out that all of the research participants considered relevant life experiences related to ethnicity as being more influential to their understanding and dispositions than any training they had received. Within this study, a case study of two pre-service students in a Social Studies methods course was done. The students were selected based on opposing views related to multicultural education and their background experiences. Different types of data were gathered, including written papers, a planning unit for student teaching, interviews, observation, and surveys and focus groups of students taught. The case study revealed that one participant’s lack of experience with and knowledge of people, and an acceptance of an ideology of individualism, had influenced her teaching such that she

excluded perspectives of different cultural groups, she was insensitive to cultural differences, and she taught history with limited connection to student lives.

In a study of teachers' perceptions of multicultural education and cultural competence, Morley (2006) focused on 11 secondary Social Studies teachers in one school district in South Florida and their understanding of multicultural education theories and practices, their perception of its impact on their teaching, and their views regarding their role in educational and societal reform. The study found that for all participants, relevant life experiences related to ethnicity, rather than teacher training, were more important to their understandings of and disposition toward multicultural education.

In an action research involving four instructors handling foundation education courses and 128 pre-service teachers, Cockrell, Placier, Cockrell & Middleton (1999) found that between students with extensive experience of diversity and students with fewer diversity experiences there were profoundly different world views, and students who had little significant contact with people different from themselves had a limited base of knowledge about culture and identity.

Garmon (2004) did an extensive interview of a teacher candidate to determine what factors may be associated with a positive multicultural development for pre-service teachers. The study identified six factors in two categories that were critical to the participant's positive multicultural development. The dispositional factors include openness, self-awareness and commitment to social justice. The experiential factors include intercultural experiences, support group experiences, and educational experiences.

Reviewing works related to the development of pre-service teachers, Adler (2008) looked into how pre-service teacher beliefs about diversity can be broadened or changed. She concluded that situations and experiences need to be problematized and teacher training should provide for “in-depth experience with culturally diverse youth” and include “mechanisms for debriefing and questioning experience.” She also cited Percival’s (2000) experience in building a community of learners that gave pre-service teachers experience in community building that they could apply in their own classrooms, and which influenced their perspectives through opportunities for self-reflection.

Indeed, training and education can influence perspectives and practices. According to Borko (2004), professional development can lead to improvements in instruction and student learning. Waight (2008) affirms that teachers would be more open to using multicultural-based lessons in their classrooms if they received more professional development and support from school leaders. Hidalgo (n.d.) advocates an environment that fosters teacher development for teachers to be able to replicate multicultural awareness with their students. Banks (1999) suggested a continuing staff development program for practicing educators and special training to develop skills and sensitivities.

In a survey of 200 respondent teachers by Colon-Muniz, Brady & SooHoo (2010), 50-84% said that they agree or strongly agree that their teaching practices can be attributed to their training. The study sought to identify the attitudes, beliefs, and self-perceptions of graduates of a teacher education program of their role as multicultural educators; determine the extent to which graduates are implementing multicultural principles and practices (curricula, pedagogical strategies, and activities that sustain multicultural education); determine whether multicultural principles and practices are

attributed to the teacher preparation program; discover whether school conditions support multicultural principles and practices; and learn how faculty might improve the program course/s to better prepare and support future teachers and student learning. The research design was a single case study using a mixed-methods approach, comprised of a survey of teacher education graduates and follow-up interviews conducted with individual teachers at their respective school sites. The study found that graduates feel generally well prepared as multicultural educators, but they do not find the schools and current policies to be helpful in facilitating multicultural education. The graduates recommend that faculty assist students in acquiring skills to overcome resistance in schools, and teach ways to infuse highly standardized curricula with multicultural themes, materials, and pedagogies.

Sharma's (2005) study explored and described K-12 school teachers' perceptions of multicultural education and their professional preparation to teach culturally diverse students in a Northwest Florida school district. Qualitative and quantitative research techniques were utilized. That is, data from 50 teachers were gathered using a survey questionnaire and case studies of five teachers were made. The recommendation with the highest frequency of responses was more university credit courses on multicultural education and inclusion of multicultural topics in other courses. The recommendation with the second highest frequency of responses was in-service workshops. The third highest frequency of responses was for the recommendation of real-life experiences with culturally diverse people for teachers. In the fourth highest frequency of responses, participants suggested education abroad for teachers to acquire real-life experience in developing and third world countries. The lowest frequency of responses recommended changes in overall teacher education programs at the university level. There was

agreement among respondents about the need for training and experience in multicultural education for teachers in culturally diverse classrooms. The majority of the respondents commented on more than one category, emphasizing the need for training in multicultural education for teachers. Teachers also suggested a variety of options for training practicing teachers and pre-service teachers in multicultural education, as follows: more courses in multicultural education; infusion of multicultural education across the curriculum at the university; practicum in culturally diverse classrooms; and in-service workshops, seminars and presentations for practicing teachers.

The impact of teacher education programs on multicultural education practice is an area for further exploration, particularly in light of the complex interplay of factors in teacher learning. For example, Wasonga & Piveral (2004) in a study of the perception of 79 pre-service teachers of the modeling of multicultural principles of education in a teacher education program, found that while 95.4% perceived an integration of multicultural teacher education in the education classes, and 69% in their other classes, for the research participants diversity precedes multicultural education, and they feel that the focus of multicultural education is to teach about multicultural education and not change dispositions.

In another study, Neuharth-Pritchett, Reiff & Pearson looked into a four-year undergraduate teacher education program and the perceptions that students have regarding diversity. Specifically, the study examined the extent to which pre-service teacher education students at different levels defined multicultural education, identified the sources of information for constructing their definition, witnessed multicultural education in schools, and perceived ways in which multicultural education should be implemented. The research participants ranged in age from 20 to 35 years and were

mostly Caucasian and middle-class. The students had participated in field experiences before entrance into the program. Data were collected through four open-ended questions designed to assess students' understanding and interpretations of multicultural education, and administered while students attended their early childhood education methodology classes. The study found that "students in all levels of their professional development continue to struggle with multicultural education."

Some studies focus on particular methodologies for multicultural teacher education. As Ukpodoku (2009) has pointed out, it is possible to have transformation even in one university course as it is the implementation of well-designed pedagogies and activities that foster learning transformation. Ukpodoku (2009) cited Nieto's (2005) observation that scholars of multicultural education have "differed over what approaches or pedagogies to be used in engaging pre-service and in-service teachers in confronting their beliefs, values, issues of power, privilege, policies, and inequalities." Teachers who spend time in their students' communities and learn the students' language make a welcoming environment for the speakers of that language. Some teachers think it is the use of language and understanding that bridge the gap between what students know and what they need to learn. Others think that using more cooperative learning strategies in class are essential because ethnic and linguistic differences result in an outsider or insider stance (Ladson-Billings, 1994). Cooperative learning was also affirmed by other scholarly works like that of Banks (1999) and Gollnick & Chinn (2009). Teacher-educators noted that multicultural education should build on students' ethnic and linguistic differences (Assaf, Garza & Battle, 2010).

Other works on multicultural education practices suggest the incorporation of multicultural education principles in the classroom through the conceptual approach and

strategies such as teaching with powerful ideas (Banks), autobiography, reflective writing (Gunn, Bennet, Evans, Peterson & Welsh, 2013), brief lectures, small group discussion, experiential exercise, fieldwork exercises, role-play, reaction papers, guest speakers, audio-visual materials, personal dialogue, and journal writing (Valdez, 2002). Hernandez (2001) suggested using opinion surveys, information surveys, informal observation, discussions and interviews. Assaf, Garza & Battle (2010) highlighted the importance of authentic experiences with diverse students, based on the belief of the teacher educators included in their study that field-based learning experiences offer important opportunities for valuable knowledge.

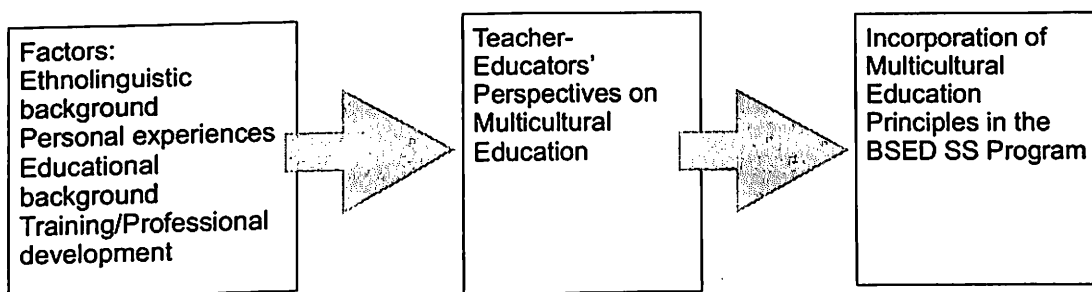
Summarizing research in social studies teacher preparation, Adler (2008) concluded: “First, collaborations between university programs and local school districts have a positive impact on teacher and student learning, although more needs to be known about the precise conditions under which these outcomes are enhanced. Second, there is no clear evidence that any one program type (e.g., 4-year vs. 5-year) makes a difference; however, articulating a clear, consistent vision of teaching and learning is related to teacher quality. Third, strategies used in teacher education programs, such as case studies and teaching portfolios, can result in changes to teacher candidates’ knowledge and beliefs. Fourth, course work and field work can positively affect candidates’ attitudes, knowledge, beliefs, and confidence about teaching culturally diverse learners” (p. 333).

With regard to in-service teacher professional development in multicultural education, based on a review of previous research on professional development of Social Studies teachers, Van Hover (2008) underscored the need for teacher professional development “geared towards enriching teachers’ knowledge about the dispositions toward multicultural education and education for social justice” and recommended

“creating learning communities that support teachers in sustained school-based professional development that focuses on institutional practices, student achievement, and development of subject-matter knowledge” (p. 356).

2.3 Conceptual Framework

Based on the studies on multicultural teacher education reviewed in the preceding sections, the following conceptual framework for this research is proposed:



The diagram above shows that teacher educators’ practice of multicultural education is influenced by their perspectives on multicultural education and related concepts, such as diversity, which in turn are shaped by factors such as their personal background and experiences, their college or teacher training, and their teaching experiences, among others.

Chapter 3

METHODOLOGY

This study looks into teacher educators' beliefs about and orientations towards multicultural education and its implementation in the BSE Social Studies program of WMSU, and factors that might account for these beliefs and orientations, such as their personal backgrounds, training, and teaching experiences. A qualitative research methodology was employed in keeping with the research focus on the research participants' perceptions of a particular phenomenon (i.e. multicultural education). Following the norms of qualitative research, the study sought to examine in a holistic way (i.e. taking into account a broad range of factors and influences within the research context) a naturally occurring "human experience bounded by context or setting" (Ary, Jacobs, Sorensen & Razavieh, 2010) — that is, the experience of multicultural education of the faculty in WMSU's BSEd Social Studies program.

In the sections that follow, the selection of research participants, the data collection method, and the approach to data analysis employed in this study are described.

3.1 Research Participants

The selection of the research participants was done through purposive sampling. That is, they were chosen based on their participation in the BSEd Social Studies program, which gives them a good vantage point with regard to the integration of multicultural education principles and approaches in the program. More specifically, the teacher educators included in this study are those who handle the professional education

courses in WMSU's BSEd Social Studies program. Professional education courses are defined by CHED as "the component of the curriculum that aims to develop the knowledge and skills needed in the practice of the teaching profession" through educational theory and concepts courses, courses on teaching methods and strategies, field study courses, and special topics courses.² Field study courses are courses where students will observe components of the teaching-learning process and undertake practice teaching in actual school settings. Special topics courses allow for the exploration of topics and issues related to the field of study, such as the topics "Teaching Multicultural Classrooms" and "Teaching Indigenous Peoples." The decision to include in this study only faculty handling professional education courses is based on the idea that it is in the professional education courses that students would be taught teaching concepts, principles, methods, and strategies, including those relevant to multicultural education, which include theory and concept courses, methods and strategies courses, field study, and special courses.

A total of 14 teacher educators handle the professional education courses in WMSU's BSE Social Studies program. All of them were requested to complete a survey questionnaire eliciting information about their background and their beliefs and orientations to multicultural education principles and practices (see section 3.2 below). But only 13 completed the survey questionnaire, and of the 13 only nine were available for the interviews (discussed in section 3.2 below).

As shown in Table 3-1, the research participants handle a variety of professional education courses and they vary in the number of years they have been teaching at

² In the CHED-mandated secondary teacher education curriculum, professional courses are distinguished from general education courses, and specialization courses focusing on the content area that students are being trained to teach.

WMSU, with two who have been teaching only four years, two more than five years but less than 10 years, one more than 10 years but less than 20 years, and four more than 20 years. Five of the nine research participants are male, and four are female. Five are Chavacano, two Bisaya, one Ilonggo, and one Tagalog. All of them earned degrees in Education.

Table 3-1. Profile of Research Participants

Participant	Sex	Age	Ethno-linguistic Group	Courses Taught	No. of Years Teaching at WMSU
RE	M	49	Ilonggo	PD 106.2 - Principles of Teaching 2 PED 119 - Assessment of Learning 2 PED 118 - Learning Assessment	23
AA	F	42	Chavacano	PED 117 - Exploring the Curriculum	19
EC	F	62	Bisaya	PED 101 - Social Dimensions of Education PED 111 - Assessment of Learning 1	29
RA	M	58	Chavacano	PED 104.2 - Educational Technology 2	26
AP	M	27	Tagalog	PED 106.1 - Principles of Teaching 1	4
VA	F	57	Chavacano	PED 112 - Relevant Laws for Teachers and the Teaching Profession PED 108.1 - Developmental Reading 1 PED 120 - Becoming a Teacher Preparation and Evaluation of Instructional Materials	8
JA	M	29	Chavacano	PED 110 - Introduction to Special Education	9
KL	M	37	Bisaya	PED 103 - Facilitating Learning PED 104.1 - Educational Technology 1	4
TV	F	63	Chavacano	PED 105 - Guidance and Counselling	22

3.2 Data Collection

3.2.1 Interviews

The research data were collected primarily through semi-structured interviews with each of the research participants. Although a limitation of the interview method is participants' unwillingness to provide information or a tendency to give false information, it is the most direct way of eliciting from individuals their opinions, beliefs, and feelings about particular situations, and it allows for the elaboration and clarification of participants' responses (Ary, Jacobs, Sorensen & Razavieh, 2010). In this study, the focus of the interviews were the teacher educators' views and beliefs about multicultural education in general, and their personal experience of multiculturalism and multicultural education.

An interview guide was developed by the researcher based on the research questions. To pilot test the interview questions, the researcher conducted a pilot interview with a teacher educator with the same characteristics as the research participants in terms of type of courses handled. From the pilot interview the researcher realized that it is important to ascertain what participants know and think and avoid defining things for them or asking leading questions. The researcher realized that she must ask the research participant to elaborate on his/her answers but without spending too much time on a question and getting distracted from the main point. Since the pilot interview lasted 80 minutes, it was obvious that the pilot interviewee grew bored with the many questions and became uneasy with the length of time for interview. So after the pilot interview, some of the questions were revised and the sequencing of questions was improved to avoid overlaps. Table 3-2 shows the final set of interview questions mapped on to the research questions.

Table 3-2. Question Map

Research Questions	Interview Questions
<p>1. What are the teacher educators' perspectives (i.e. knowledge, beliefs and attitudes) on multicultural education?</p>	<p>1. What is culture for you and how relevant is it to your teaching?</p> <p>2. Have you heard of the concept of multicultural education? What is multicultural education for you? How would you characterize the multicultural educator? What principles does he/she espouse and practice? What qualities does he/she demonstrate?</p> <p>3. Based on your teaching and experience, how important is multicultural education?</p> <p>4. How do you practice multicultural education in your course requirements, learning activities and strategies, use of materials, and assessment?</p> <p>6. How important do you think is multicultural education in pre-service teacher education? How would you rate teacher preparation in multicultural education especially among Social Studies Education majors at WMSU? How can multicultural education in WMSU's pre-service teacher education programs be improved?</p>
<p>2. What factors account for the teacher educators' perspectives on multicultural education?</p>	<p>7. What do you think influenced your views and practices as a multicultural educator? Did your ethnolinguistic background have an influence and if so, to what extent? What about your elementary, secondary, and college education? What about your teaching experiences, like the kind of students you taught and the schools where you taught? Any other influences?</p> <p>5. What factors affect the way you apply multicultural education practices? What issues and difficulties do you encounter in your practice of multicultural education?</p>

During the interviews, the researcher sought to maintain an unbiased attitude and openness to responses. Strategies such as probing, pausing, and the like were used. The interviews were conducted at the faculty room at WMSU during the faculty's free time. With the consent of the research participants, all interviews were recorded using a digital voice recorder.

3.2.2 Survey Questionnaire

Prior to the interviews, the research participants were requested to complete a short questionnaire about their demographic profile, their beliefs about and teaching practices related to multicultural education, and their views on the integration of multicultural education in teacher training. Specifically, in the questionnaire the participants were requested to indicate their degree of agreement with statements about multicultural education principles and practices that were derived from the literature. For example, the statements pertaining to multicultural education practices were based on multicultural education strategies discussed in the literature. (The survey questionnaire can be found in Annex 1.)

As mentioned previously, the survey questionnaire was administered to 14 teacher educators but only 13 returned the completed survey questionnaire. During the interviews with the nine teacher educators who were available for the interviews, their responses to the survey questions were clarified with them.

3.2.3 Document Analysis

Documents analysis was also done prior to the interviews. First, the prospectus of the BSEd Social Studies program was reviewed to obtain a complete list of professional education courses offered under the program. Based on this it was determined that there are 22 professional education courses offered. Second, a copy of the course syllabi was requested from the accreditation unit of the BSEd department of the CTE. Only 17 course syllabi were provided as these were the only ones available. Third, each of the course syllabi was reviewed by the researcher to identify course objectives and topics related to

multicultural education (based on concepts mentioned in the literature on multicultural education), and teaching strategies that are consistent with multicultural education pedagogies discussed in the literature.

The document analysis conducted in this study is broadly similar to Gorski's (2009) analysis of syllabi of multicultural teacher education courses taught across the United States, and Neumann's (2010) review of teacher preparation program requirements and course descriptions. However, Gorski reviewed only courses whose primary focus was multicultural education or a topic directly related to multicultural education, such as cultural diversity in education and inter-cultural education, and Neumann included in his review only social foundations in education courses and multicultural education courses, defined as courses with "a focus on cultural diversity and its implications for schooling." In contrast, the current study did not limit the syllabus analysis to courses on or related to multicultural education and instead reviewed the syllabus of all professional education courses because based on the program prospectus review, no specific course in the BSEd program appears to focus solely and/or primarily on multicultural education. The researcher assumed that multicultural education-related themes and issues might be taught or taken up as part of a course rather than as the sole or primary focus of a course, and this could be ascertained by examining the syllabus of all professional education courses.

The findings from the syllabus review were triangulated with the teacher educators' responses to the interview questions on their practice of multicultural education (i.e. question #4 in Table 3-2 above) and their perspectives on teacher preparation in multicultural education especially among Social Studies Education majors

at WMSU (i.e. their responses to question #6 in Table 3-2 above). The findings from the syllabus review are discussed in section 4.1.4 of Chapter 4.

3.3 Data Analysis

Following norms in the analysis of qualitative research data, the recorded interviews were transcribed and the interview transcripts analyzed to identify key comments following a process of open coding (Merriam, 2009). Responses to each question from all of the interview transcripts were compared and contrasted to identify similarities and differences, and formulate categories of responses to each question.

Data obtained from the three methods of data collection were triangulated, resulting in a more comprehensive picture of the teacher educators' perspectives on and practice of multicultural education. More specifically, data from the survey and the document analysis were reviewed prior to the interviews and discussed with the teacher educators as needed. The survey data were also tabulated to check for trends and patterns in the teacher educators' responses (see Chapter 4). Finally, the themes identified in the data were analyzed in terms of relevant concepts in the literature.

3.5 Ethical Considerations

The researcher is connected with WMSU as a member of the faculty of the College of Social Sciences, and as an alumna of the College of Teacher Education and thereafter the College of Law. However, the researcher is not directly related to any of the research participants and she does not teach in the same college as the faculty participants.

The researcher sought to maintain a professional relationship with the research participants and ensure that their participation was voluntary and based on informed consent. Thus, all participants were requested to sign a consent form detailing the project objectives and scope prior to the data collection.

Another ethical consideration is preserving the privacy of all research participants. The researcher ensured the confidentiality of the information shared in the interviews and through the survey questionnaire by anonymizing the accounts and ensuring that only she has access to research notes and records.

Chapter 4

PRESENTATION AND ANALYSIS OF FINDINGS

This chapter presents and analyzes the data collected from the survey questionnaire, syllabi analysis, and individual interviews with the teacher educators. The discussion is organized in terms of the two research questions, with section 4.1 reporting the teacher-educators' conceptions of multicultural education, including what they understand by the term multicultural education and their views on the importance of multicultural education and pre-service teacher education in multicultural education, and section 4.2 reporting on the factors that may have influenced the teacher educators' perspectives on and practice of multicultural education.

4.1 The Teacher Educators' Perspectives on Multicultural Education

4.1.1 What is multicultural education?

In the interview, the teacher educators were asked "What is multicultural education for you?" and "Based on your teaching and experience, how important is multicultural education?" The definitions of multicultural education given by the teacher educators may be grouped according to the following themes: recognition of differences or diversity, understanding of and sensitivity to other cultures, and being fair and unbiased.

Recognizing differences or diversity. Six of the nine teacher educators interviewed described multicultural education as recognizing diversity or differences in culture among students. As AA pointed out, "here in our classroom students are... diverse... and students have different cultures." Similarly, VA and AP referred to "the

varied cultures of our children in the classroom” and “differences in [the] cultural background of our learners,” respectively. For TV, the diversity of learners reflects being in “a place wherein we have varied ethnic groups.” Or as RA stated, “people com[e] from different sectors or different communities, just like here we came from different religions,... we have different tribes, the languages, the way we speak.”

That multicultural education comes from recognizing ethnic and linguistic differences is affirmed in the study of Assaf, Garza & Battle (2010). The acknowledgement of plurality is also one of the six strands in multicultural teacher education proposed by Villegas & Lucas (2002).

Understanding and sensitivity to cultures. In some of the teacher educators’ responses, multicultural education is said to include understanding others, as stated by EC, and being “sensitive enough to what they [the students] practice and believe,” as asserted by AP. For JA, multicultural education involves “meeting and knowing the culture of other people and other people also knowing my culture.” For KL, multicultural education requires knowing the cultural background of students and understanding other cultures: “*Intindihin mo din ang isang kultura.* To know where they come from.”

Fairness. One teacher educator, RE, defined multicultural education as fairness, thus:

...for me multicultural is considering all cultures without any preferring or preferred culture so that bias [is avoided], so there is fairness, so you do not take one over the other but they should be treated in the same way....
Regardless of religion, regardless of race, we should treat them equally.

Likewise VA said that practicing multicultural education means not being “one-sided only.”

The teacher educators' notions of multicultural education reflect a positive attitude towards the concept. This positive attitude is also apparent in the results of the survey questionnaire as summarized in Table 4-1 below.

Table 4-1. Teacher educators' responses to statements about multicultural education

Statements about Multicultural Education	Number of Responses			
	Strongly Agree	Agree	Disagree	Strongly Disagree
Multicultural education is about accommodating cultural diversity/differences in the classroom.	8	5		
Multicultural education is about ensuring that an individual's potential is achieved regardless of his/her ethnolinguistic and cultural background.	11	2		
Multicultural education helps to reduce misconceptions and prejudices about cultural groups/communities.	9	4		
Multicultural education is relevant in the Philippine context.	8	4		1
Multicultural should be implemented in all learning institutions.	8	5		
Multicultural education should be integral part of Social Studies education.	9	3	1	

As shown in Table 4-1, among the 13 teacher educators who completed the survey there is general agreement about what multicultural education requires, namely, the accommodation of cultural diversity/differences in the classroom, and ensuring that each student achieves his/her potential regardless of his/her ethnolinguistic and cultural background. They also recognize the role of multicultural education in reducing misconceptions and prejudices about cultural groups/communities. Furthermore, all but one of the 13 teacher educators who completed the survey agreed that multicultural education is relevant in the Philippine context, that it should be implemented in all learning institutions, and that it should be an integral part of Social Studies education. In

the interview with AA who indicated disagreement, she clarified that multicultural education is relevant not only in the Philippine setting but in all other countries, and it should be an integral part of all subjects and not just of Social Studies. She said:

It is indeed relevant but unfortunately some teachers do not really put a stress on it... sometimes the teacher in the teaching-learning process we forgot to talk about that here in our classroom students are considered diverse students and students have different cultures. In my experience, I forget to also cater to the needs of these students.

She added:

I did not say it can only be taught *sa* Social Studies *lang*. I think you can also introduce it in other subjects. In curriculum we have to talk about the importance of multicultural education because they will also be teachers.... they will not be teaching only Zamboanguenos; they will be also dealing with other groups of students with different cultures. So why don't we also introduce it or try to introduce that also in [other] area[s]?

EC also stated that multicultural education should be integrated "in our own subject areas [because] it will help the students, the teacher-to-be, to understand other pupils or students, their characteristics. By means of this we can develop [the students]."

4.1.2 What are the characteristics/qualities of the multicultural educator?

In the interviews, the teacher educators identified the following as the characteristics of educators who subscribe to the principles of multicultural education: having the values of open-mindedness, patience, understanding, and fairness, and being knowledgeable about various cultures and not just their own or the dominant culture.

Values of the multicultural educator. EC and RA described multicultural educators as having internalized certain values. EC explained: "The teacher himself

should be, should also possess the expectation [of] how he should be able to interact with others, how they have to internalize values.” RA asserted: “Multicultural education will start from the teachers... *yung mga teachers may mga values...* that can easily be adaptive.

The other teacher educators mentioned specific values or attitudes like open-mindedness, patience, and understanding. AP stated:

I think number one is open-mindedness, number two is patience, number three acceptance, and then the last would be understanding. Those are the four characteristics of the multicultural educator for me.

AA also referred to being understanding and being patient as qualities of the multicultural educator:

So I think for me one who understands the different cultures of the children, *yung ano ba sya*, she is, she does not, she is always understanding. And not only understanding [but also] patient. That is a multicultural educator.

AP and AA’s use of the term ‘understanding’ together with ‘open-mindedness,’ ‘patience,’ and ‘acceptance’ seems to point towards ‘understanding’ as being sensitive to and being tolerant of differences, and being sympathetic to people with a different cultural background. According to Gorski (2009), this is part of an early stage of multicultural education where the concern is for maintaining interpersonal harmony. This ‘human relations’ type of multicultural education (Grant & Sleeter, 2001, cited in Gorski, 2009) is manifested in the ‘teaching with cultural sensitivity and tolerance’ approach (Gorski, 2009). It can be contrasted with more advanced stages of multiculturalism where there is recognition of and commitment to transforming unequal power relations between cultural groups (i.e. between the cultural majority and minority groups) (Gorski, 2009).

Being knowledgeable about other cultures. While the above-mentioned teacher educators described multicultural educators in terms of values, VA and TV characterized them as having the ability to speak different languages and having knowledge of various cultures either as a result of having grown up in a multicultural environment or of studying other cultures. VA said: “To be multicultural, although you can be made [so], you can read to be aware, but in practice.... You should know how to speak different language first and foremost.” TV referred to the need for exposure to a multicultural environment thus:

She should be, she should grow from, she should come from an environment which is multicultural itself so that she will feel how is it to be [different or understand different cultures].... [I]f you grew up in an environment that is not multicultural with all the prejudices, you cannot be a good multicultural teacher. So that’s it. Get one who is from a multicultural environment.

Another [way is that] teachers [should be aware of all [cultures]. That is why I said more materials about other [cultural] groups because there should be materials that will tell us. In my case, I have to really look for my friends to talk about if there is a celebration [for example]. It is not much when it is like Christmas [because]...it is in the books about Christmas. But how about *hariraya*? It should be included also. So materials that are multicultural should be used in the schools especially for education teachers.

These remarks by VA and TV seem to point towards what Gorski (2009) refers to as the ‘teaching with multicultural competence’ approach. Although this approach emphasizes the importance of cultural knowledge in culturally responsive teaching (Banks, 1999), it is also limited because it does not pay attention to educational inequities which can be seen, for example, in inadequate learning resources about and by minority groups.

4.1.3 How important is multicultural education in pre-service teacher education?

All of the teacher educators agreed that multicultural education is relevant and should be made part of pre-service teacher education. They cited as a rationale the cultural diversity of classrooms especially in Mindanao. As AP stated, “there is need especially [because] we are in Mindanao, we are in a place wherein multicultural diversity is evident so this has to be discussed.” For KL, the increasing diversity of students is a global trend that all teachers must be prepared to address:

Sooner or later *mawawala na yung border sa education*. Somehow it will open up to other cultures or other nations so *magkakaroon tayo ng exchange students, at tayo ay pupunta sa ibang lugar*. Somehow we have to prepare for that.

Citing himself as an example, he stated:

Hindi naman sa in your career like dun ka lang isang lugar pupunta o kaya sa isang lugar ay homogenous sila in terms sa culture. Talagang there will come a time na dapat paghandaan mong mapunta ka sa lugar or mag-eexist yung multicultural environment or sooner or later sa inyong career importante na it should be enhanced.

The teacher educators interviewed confirmed that multicultural education in pre-service teacher education develops a teacher’s ability to ensure learning for all students in diverse classrooms. Part of this is being sensitive to cultural differences among learners and making the classroom a welcoming environment for all. As AA noted:

I think it is very important especially in a classroom [that] you do not only cater to one type of student. In order for you to understand the attitude of the students you have to know [their cultural background]. *Yung sinasabing do not condemn the child. Maybe there is problem; the child is having a problem. As a teacher we have to understand also the culture of students inside the classroom, the different customs and their aspirations.*

EC likewise stressed the need for teachers “not [to] judge” and not to be “prejudiced” or “biased [for or against] any culture in any decision or situation that will [be] happening in the class.”

But beyond making all learners feel accepted, multicultural educators should be able to design and implement interventions that are appropriate to various learners. AA states: “[W]e should understand also the cultural background *para* if ever there are problems that the children will encounter, we know what interventions we are going to use.” AP made a similar observation thus:

The nature of learner. It is... important... when we teach not only in WMSU, not only in the Philippines, [but] anywhere in the world. We should be very sensitive, we should know how to address, because there may be problems among and between learners especially in what they believe and how they perceive things and that [can be] attributed [to] cultural orientation. So I think it must be inculcated in the minds of our pre-service teachers. It should be given much emphasis especially in that subject [where] we will train them how to address and handle things that have something to do with the cultural aspect of the learners.

Another reason for including multicultural education in pre-service teacher education that the teacher educators discussed relates to the role of the teacher in the larger community as one who can help to promote peace and harmonious relationships. As AA stated: “I think it should be part of the curriculum especially [because] we are from Mindanao. We will cater [to] students who are from Mindanao. In order for us to have peace.” Similarly, EC noted that teachers who understand their pupils can develop them to be good citizens, which means that “[w]e can have peace.”

For AP, it is not only the teachers and students who should have a multicultural orientation but also parents, and this can come about from teachers who “treat students equally when it comes to cultural orientation.” In a related comment, VA noted that

teachers need to be able to deal with school administrators who discriminate on the basis of ethnicity and/or religious background:

You also have to look up realities.... you are graduate let's say who is Tausug. When you get out and look for a school, you cannot be taken in school, that's what I see now. So I guess books will have to be written about multicultural diversity.... there are still administrators who are very discriminative in taking in graduates. They will still ask, are you a Christian or non-Christian?

While in the interviews and survey the teacher educators agreed that multicultural education should be included in pre-service teacher education, there was some variation in their perception of how well integrated it is in WMSU's BSEd Social Studies program. Among the 13 who completed the survey questionnaire, 12 expressed agreement with the statement "BSE students majoring in Social Studies at WMSU seem to have enough preparation in ME in their pre-service training." But during the interview, while two teacher educators (EC and RE) said that "we are already on the process of integrating [multicultural education] in our syllabus," others like AA said multicultural education in the program is "weak," with students not "hav[ing an] understanding of what strategies to use." KL said that there is still a 75% need to improve the integration of multicultural education in the BSEd program. JA gave it a six out of 10 rating, stressing that students must be educated more.

The teacher educators also suggested ways to improve multicultural education in the BSEd program, such as giving an orientation not only to students but also to teacher educators (AP), developing and using more books and materials about multicultural education (VA and TV), adding more courses specific to multicultural education (RA and KL), integrating multicultural education concepts and principles in all subjects and increasing "instructional time" for multicultural education (KL), training teacher

educators in multicultural education methods and strategies (TV), and undertaking “more research [on multicultural education]” (KL). These recommendations are similar to those made by Sharma (2005), namely, more courses in multicultural education, infusion of multicultural education across the curriculum, a practicum in diverse classrooms, and in-service seminars and workshops for teachers.

4.1.4 How do you practice multicultural education?

The teacher educators’ conceptions of and attitudes towards multicultural education can also be gleaned from how they describe their own practice of multicultural education. Accordingly, they were asked how they implement multicultural education in their classroom. Their responses to this question can be grouped into three: integration of multicultural content, sensitivity to language and religion, and employing appropriate strategies.

Integration of multicultural content. Some of the teacher educators said they practice multicultural education by including multicultural topics in the course content.

TV, for example, said:

When I am teaching about English, I include in my reading selection also about the Mohammedanism. We include celebrations [from other cultures].... I got the idea from my best friend, the late Professor XY.... Also from AB. I get them sometimes as resource persons in my teaching.

TV’s use of the term ‘Mohammedanism,’ which is associated with Western bias against Islam, indicates a limited knowledge of the historical and cultural background of Muslim students and of Islam in general. Together with her reference to including cultural “celebrations” in her teaching, it points to a conservative type of multiculturalism (Gorski, 2009) and falls short of Banks’s (1999) requirement that “teachers need a sound

knowledge of the history and culture of ethnic groups to successfully integrate ethnic content into school curriculum.”

For EC, multicultural topics are already integrated in some subjects like Social Dimensions, Child and Adolescent Development, Psychology of Learning, and even Principles and Methods of Teaching. But AA noted that “our syllabus needs to be integrated so teachers [will] integrate [multicultural] concepts,” implying that unless this is done some teachers will not realize that they should include multicultural topics in the curriculum. Others like AP believe that the integration of multicultural topics is more appropriate in some courses than in others:

....because I’m teaching science I could not really integrate multicultural education. Science itself is a universal thing. [It is] science whether you are Visaya, Chavacano. [It’s] the same thing, *walang ganung* issue. But in the College there is training of prospective teachers so we really put much emphasis on it. We really have to look into the types of learners.

EC and AP appear to view multicultural education “only or primarily as content integration” and it is “this narrow conception of multicultural education,” according to Banks (1999), that is “a major reason that many teachers in subjects such as biology, physics and mathematics reject multicultural education as irrelevant to them and their students” (p. 15). For Banks, the other dimensions of multicultural education, namely, knowledge construction, prejudice reduction, equity pedagogy, and empowering school cultures, make it relevant to all subjects and not just Social Studies.

On the other hand, AA’s comment about the need to improve integration of multicultural content in the BSED courses is supported by findings from the analysis of course syllabi which shows that content related to multicultural education is included in some courses only like Social Dimensions of Education (PED 101), Relevant Laws for Teachers (PED 112), and Child and Adolescent Development (PED 102). PED 101

includes topics like intercultural communication, multiculturalism, culture change, and education and the social milieu. PED 112 has the topic “Multicultural Education: A challenge to the global teacher.” PED 102 includes topics like cultural tools and practices in sociolinguistic development (see Table 4-2 below).

Table 4-2. Analysis of syllabi with content related to multicultural education

Courses	Objectives	Content	Teaching strategies
PED 101 Social Dimensions of Education	<p>Course Description This course is an introduction to social science (economics, socio-cultural, political, geographical and environmental processes) theory and research as they relate to education and to understanding of the four pillars of learning, which are fundamental in making critical and logical decision as active members in the society and as global citizens. The course aims to enhance critical understanding and responding to the transformation in education, work, culture, globalization and subjectivity that have induced education and economic, socio-cultural, political, geographical and environmental.</p> <p>Course Objectives: 5. Demonstrate an understanding of the relation between or among the individual, the school and the society guided by the four pillars of learning. 6. Discuss how do social cultural, environmental, geographical, economic, political and equity issues affect globalization.</p>	<p>IV. Intercultural Communication 4.3 The Nature and Meaning of culture 4.4 Concept of Culture 4.5 Characteristics of culture 4.6 Forms of Culture 4.7 Components of culture 4.8 Organization of culture 4.9 How is culture transmitted 4.10 Importance and functions of culture 4.11 Cultural relativism</p> <p>V. Culture Change 5.2 Multiculturalism 5.4 Cultural dimensions of learning, teaching, and educational processes 5.5 Culture and personality 5.6 The Philippine Cultural Values 5.7 Strengths and weaknesses of the Filipino in character</p> <p>VI. Social Institutions 6.5 Religion, its characteristics, functions and elements 6.9 Social Problems</p> <p>IX. Education in the Social Milieu 9.5 MTBMLE</p>	<p>Survey or research on the attitudes and behaviors of students</p> <p>Debate, group sharing, panel discussion, brainstorming</p>

<p>Syllabus in PED 112 – Relevant Laws for Teachers</p>	<p>Course Description: This is a three-unit course in the Teacher Education Curriculum that gives the future professional teacher a comprehensive perspectives of the multifarious tasks of the teacher, his/her role to society, his/her awareness and understanding of existing laws governing the practice of the teaching profession.</p> <p>Course Objectives: 4. Discuss the cultural diversities noted in different ethnic groups in the Philippines; 5. Observe diversity in the culture of the Filipinos with those of other cultures like China etc.</p>	<p>Unit I A. Role of a teacher in society Community perception beliefs and attitudes</p> <p>UNIT III B. Multicultural education: A challenge to the global teacher -cultural differences -commonalities -accommodation</p>	<p>Group discussion Community outreach activities Cooperative learning Mini-seminar workshops</p>
<p>PED 102 Child and Adolescent Development</p>	<p>Course Objectives: 2. Observe and reflect on the applicability of the theories to children and adolescent their local context; 5. Articulate their one’s views and ideas on how students learn in different domains and the factors that influence this process.</p>	<p>Unit III – Developmental Stages and Areas of Development B. Areas of Development 3. Social Development -social adjustment 5. Moral Development</p> <p>Unit V. Linguistic and Literacy Development of Children and adolescent A. Language Development 2. Bilingualism, multilingualism</p> <p>Unit VI. Socio-Emotional Development A. Social Development 1. Social Influence (family, peers, teachers, etc. 2. Cultural tools and practices</p> <p>D. Socio-Cultural Theory of Cognitive development of Lev Vygotsky</p>	<p>Cooperative learning Role play Listening to a resource person Interview</p>

As indicated in Table 4-2, PED 112 was designed to include discussion and observation of cultural diversity and to employ teaching strategies like community outreach activities. But VA, who teaches this course, did not mention community outreach or field trips in her response to the interview question about how she practices multicultural education in her courses. She also ticked “seldom” as her response to the statement “I use field trips to help bring a multicultural dimension to my teaching” in the

survey. This suggests that some course objectives and teaching strategies mentioned in course syllabi are not necessarily implemented.

Furthermore, there is no one course in WMSU's BSEd Social Studies program that is wholly on or about multicultural education. And given the inclusion of topics related to multicultural education in only three of the professional education courses, it can be said that there is no systematic weaving of multicultural education into the program. This is in contrast to Sharma's (2005) recommendation of having more credit courses on multicultural education, Milner et al.'s (2003) recommendation that majority of professional education courses should have elements of multiculturalism and diversity, and Cochran-Smith's (2003) recommendation that teacher education programs must be assessed in terms of whether diversity issues are infused throughout its courses.

Sensitivity to language, religion, practices and expression. Some teacher educators referred to the need to be sensitive to cultural differences in the classroom, as a way of practicing multicultural education. For RE this means using language carefully and checking the course content to avoid offending some cultural groups:

I see to it that I do not favor anything. Say for example with respect to Muslims, as much as possible we do not use "pig" or we don't use "pork". We use generic words that are applicable to all so that nobody will be hurt or nobody will be cast out from anything.

As much as possible I see to it, I carefully look at the content, the assessment... [that] as much as possible [it is] applicable to all [so] that no one is hurt, no one or nobody is left behind or whatever.

VA described a similar approach thus:

I am well aware because I was with DepEd for 21 years. We've been trained to do materials evaluation in line with lesson planning, in line with materials you will take to the text you take into the classroom. You get to cater to a non-Christian.... As a teacher inside the classroom, do not anymore introduce

let's say pictures, even pictures... of those which are *haram* they say in Tausug, for the Tausug students inside the classroom.

For JA it is a matter of providing an environment where all students feel that they can express their views freely:

When it comes to my learning activities, I make sure that during the class session my students regardless of their culture, of their religion, we need to allow them to express their feelings or their opinions... about the lesson.

These remarks confirm the analysis (in section 4.1.2 above) that the teacher educators subscribe to a 'human relations' type of multicultural education which, according to Gorski (2009), is indicative of 'liberal multiculturalism'. The latter is better than 'conservative multiculturalism' but is not as advanced as three other approaches, namely, 'teaching with multicultural competence,' 'teaching in a sociopolitical context,' and 'teaching as resistance and counter-hegemonic practice'.

Strategies that fit. Where some teacher educators adopt what RE referred to as a "generic" or "universal" approach and what VA called a "uniform strategy" that would apply to all students regardless of their cultural differences, others cater to cultural differences by "align[ing] the requirements that we give to the cultural background of the students" as stated by AP. He gave the following example:

For example, we have this Chavacano [student or group of students], we would be giving requirements that they can really do, that they can accomplish because they are familiar with it because it's part of their culture.

RA also provides for cultural differences in his assessment of students thus:

In humanities it is about art. I consider also design or whatever practices of the students, [their] customs and practices. That is also accepted. *Parang* designs and concepts. So evaluation and assessment will vary. So we have to set criteria also in that aspect.

Notably, none of the teacher-educators mentioned using authentic experiences or field-based experiences where pre-service students can learn about diversity, in contrast to Assaf, Garza & Battle’s study (2010) where the teacher educators believed that field-based learning experiences offer important opportunities for gaining valuable knowledge. Indeed, it can be said that their statements about how they practice multicultural education show that the teacher educators in the current study are implementing multicultural education in a relatively “limited” way, as AA put it. This is also apparent in the teacher educators’ responses to the survey questionnaire, which are summarized in Table 4-3 below.

Table 4-3. Teacher educators’ responses to multicultural education teaching practices

Statements about Teaching Practices	Number of Responses			
	Always	Often	Sometimes	Never
I use a textbook or textbook supplements to bring a multicultural dimension to my teaching.	3	9	1	
I invite guest speakers/resource persons to bring a multicultural dimension to my teaching.	1	1	8	3
I use field trips to help bring a multicultural dimension to my teaching.		1	6	6
I have class discussions on topics/issues of a specifically multicultural nature.	5	4	4	
I assign readings or activities on topics of a multicultural nature.	3	3	7	
I implement teaching strategies that take into account the cultural backgrounds of my students.	5	2	6	

Table 4-3 shows that only about a third (i.e. 4 out of 13) of the teacher educators who completed the survey said they always implement teaching strategies that take into

account the students' cultural background, while more than half (i.e. 7 out of 13) said they do so only sometimes. While most of them said they often use a textbook or textbook supplement to bring a multicultural dimension to their teaching, only about a third said they always or often assign readings on topics of a multicultural nature. Less than half (i.e. five) said they always have class discussions on topics or issues of a specifically multicultural nature, and about a third (four) said they often have such class discussions. But two thirds (i.e. eight) said they only sometimes invite guest speakers or resource persons and less than half (i.e. six) sometimes have field trips to bring a multicultural dimension to their teaching. About a quarter of the teacher educators said they never invite guest speakers to bring a multicultural dimension to their teaching, and about half (i.e. six) do not have field trips for this purpose.

Their responses to the interview also show variation in the teacher educators' perspectives regarding how to practice or implement multicultural education, which is consistent with Nieto's (2005, cited in Ukpokodu, 2009) observation that practitioners of multicultural education have "differed over what approaches or pedagogies are to be used in engaging pre-service and in-service teachers in confronting their beliefs, values, issues of power, privilege, policies, and inequalities." The factors that might explain the relatively limited practice of multicultural education among the teacher educators are discussed in section 4.2 below.

4.2 Factors Influencing the Teacher Educators Perspectives and Practices

In this section, the teacher educators' responses to the question about the factors that might have influenced their views and practices as a multicultural educator are discussed. Included in the discussion are what they considered to be issues and

difficulties they encountered in their practice of multicultural education at WMSU. The general picture that emerges is that for the teacher educators in this study, personal experiences of cultural diversity and teaching in multicultural contexts seem to have been more influential than pre-service and in-service training in multicultural education. This is reflective of the relative lack of pre-service and in-service training in multicultural education in their experience. However, consistent with their positive views of multicultural education and its relevance in teaching (discussed in section 4.1), the teacher educators affirmed the need to strengthen pre-service teacher education in the theory and practice of multicultural education by providing teacher educators with the necessary training and resources in this field.

4.2.1 Personal background and pre-college education

Smith (2000) suggests that relevant life experiences related to ethnicity influence teachers' understanding of and dispositions with regard to multicultural education. This was evident in the accounts of some of the teacher educators in this study. KL, for one, talked about his exposure to different cultures in childhood and adolescence as a result of having lived in different places:

Sa primary dun ako sa Ormoc, so parang oriented ako sa kultura ng Kristiano and then sa secondary ko dito na ako sa Southern so I was with different culture. Yes, mas naiitindihan ko sila and naiitindihan nila ako. In fact hindi mahirap para sa akin ang makipagcommunicate and associate with different cultures because I was with [different types of] people at naiitindihan ko sila at naiitindihan nila ako so parang ganun, so nawala yung barrier and then it helped me understand.

For TV, her having grown up in Mindanao influenced her views of multiculturalism thus:

I grew up here and my classmates were mostly Muslim and we were like brothers. As an example, XY was a friend. He used to be the student government president and he would take me as the treasurer. *Ako ang right-hand niya.*

...You know *mga* Muslim [are our] brothers. In fact, in Caragasan, my uncle he gave a lot wherein his Muslim friend could build a house. Until now the son is there with us. Because we are like brothers.... The Muslim who grew up with us in our area.... We respect one another and in fact they had intermarriage with one Christian. I have a niece who... married a Muslim and we did not oppose with that.

Perhaps it is the old people. During our time we are open. Any group we welcome as long as they show us respect and everything and we welcome them.

VA's multicultural perspectives came from her exposure to different religious affiliations in her family and from marrying a Tausug:

When I was in the elementary grades the Catholic religion was introduced. I really learned a lot about Catholicism because it was good. There was no memorization of verses.... My lola was also a catholic. We were invited to pray. A lot of experience.

.... I needed to be Catholic. But I was Protestant at that time. [And then] I became Tausug when I married my husband... after I graduated. That was good because the language of Tausug I really had to learn. My husband talks with me in Tausug, and the practices and the food they eat.

For RE it was exposure to other cultures through various friendships that influenced his attitude to multiculturalism:

Probably my exposure, my friends. I learned to welcome anybody [and be] accommodating to all the cultural minorities. I show respect and should be sensitive whatever issues that may arise in terms of dealing with them.

4.2.2 Teaching experiences

For several of the teacher educators in this study, the experience of teaching in culturally diverse schools and classrooms shaped their perspectives on multicultural

education. EC, for example, talked about mingling with different groups of people due to having moved around early in her teaching career:

What influenced me to think about multicultural education? Because of my readings, because of my dealing with other set of people or group of people because I don't stay only in one place, I went to different schools. Cotabato. I went there and [then went] back to Basilan. I taught there, meaning I had to mingle [among] different ethnic groups.

AP reflected on his experience of teaching students from various ethnolinguistic groups:

I had like three years, two years, in the high school, and one of the things that influenced [me] when it comes to multicultural education [was] I think [that] it was the first time I was exposed to different types of students. There were Chavacano, Visaya, Muslim [students].... how did the issue influence me. When I talk multicultural education, I think I simply looked at my students equally. That they will learn, they should be treated equally.... we really have to look into the types of learners.... to regard our learners as different human beings. Yet they must be treated with equality.

For TV, her experience of handling a multi-grade class of Muslim students and interacting with their parents was formative:

In fact when I was first assigned in the laboratory, I handled [a] multi-grade [class]. All [were] Muslims, less assertive students, and when it comes to behavior you [must give] guidance. It was a training ground for me. We had two sets [of students], one extreme and the other one less assertive. I did not find any difficulty. In fact the mother of... would ask me about the behavior of his [sic] son, [whether he was] having some kind problem, behavior problem when it comes to discipline. She was the one who assigned me so I used my knowledge about how to handle children and then she became really my friend and she is Muslim.

For JA students' questions about the cultural aspect of special education, as well as interacting with students' parents, caused him to reflect on the relevance of multicultural education. He said:

What influenced me was my students because they keep on asking questions, something to do with disabilities, regardless of the culture, regardless of where they came from. They keep on asking [about]

disabilities, how does it affect one child, does it have something to do with the culture. Something like that.

...

Other influences I can say that the parents of the children with disabilities because here in our classroom I can say I have parents with different cultures, different religions. So as a SPED teacher I need to be open. I need to open my mind that I have to be flexible and then at the same time knowing what we can contribute or share with me to groom as a good SPED teacher.

4.2.3 Pre-service teacher education

As mentioned, none of the teacher educators cited their college or pre-service education as having had a positive influence on their perspectives on multicultural education because teacher training in their time did not include an explicit orientation to the theory and practice of multicultural education. As AA put it,

during our time I do not know if there [was the] concept or talk about multicultural [education]. *Parang* very limited during our time, in 1991, 1987-1991. Maybe we talk[ed about it] but it is not yet *parang yun ba talaga ang* topic. Limited *lang*.

AP said:

When I was in training, as far as I remember there was no emphasis *talaga*, [no] clear emphasis on multicultural education then. They will just talk like how to teach, what strategy to be used, and discuss individual differences, learning styles but not discussing to the extent [of] multicultural education during our pre-service training.

KL commented:

Wala siya eh. Andun lang siya sa PED course sa Socio-Foundation of Education. Hindi siya thoroughly dini-discuss, yung multicultural. It's more of actual experience. Nag-supplement lang siguro yung training, yung self-reading.

These responses are consistent with the results of the survey questionnaire where only five of the 13 teacher educators who responded said that they had pre-service

undergraduate training in multicultural education, and eight said they did not receive any such training. Of the five who said yes, four agreed and one strongly agreed with the statement “My pre-service training/education adequately prepared me to efficiently infuse ME principles in my teaching.”

4.2.4 In-service teacher training and support

Seven of the 13 teacher educators who completed the survey questionnaire said that they had received in-service training specifically related to multicultural education, and of the seven, five agreed with the statement, “My in-service training/education adequately prepared me to efficiently infuse multicultural education principles in my teaching.”

However, during the interviews only two teacher educators (AA and TV) referred to actual in-service training received. According to AA,

When I transferred to the College of Teacher Education, we attended seminars about multicultur[alism] and I think we were taught to integrate something about cultures. I think it was during the time of Sir Rosales in which he asked us to integrate the different, I don't know the term, he asked us to introduce, to improve, and one of those is about students, about cultures. So there I was able to learn those things. And I think through reading books also. Attending seminars. Then when Sir Edgar advised us to try to integrate in our syllabus about the importance of culture, of multicultur[alism].

TV, for her part, said: “In counseling we were trained. That is the emphasis of the 2013 [training] — about multiculturalism. When it comes to counseling, handling values, that is the emphasis in 2013.”

As TV's remarks suggest, like pre-service teacher training in multicultural education, in-service teaching training in multicultural education theory and practice is

relatively new. Since they did not really have formal pre-service and in-service training in multicultural education, the teacher educators did not consider these to be a key influence on their perspectives on this concept. Instead they were influenced more by social interactions with students, co-teachers, and the larger community, including parents. The influence of co-teachers is evident in TV's story of being influenced by Muslim colleagues in the faculty who were also her friends (see the relevant quote from TV in section 4.1.4) and in VA's comments on teacher-to-teacher influence, as follows:

Teacher to teacher, there is an influence. Teacher to teacher. It is easy to influence student inside the classroom. But with teachers it would somehow be a little tiring influencing them. You know, just keep on modeling. Modeling. Modeling. And then you will see a very [slow change]. I know of one [teacher who is] very good in critiquing, criticizing. So ok, model model *ka lang*. In the end you will see and you will hear, *sige*, I will try, *sabi niya*. I will [follow] your style, *sabi niya*.

However, based on their reflections on the constraints to their practice of multicultural education in the courses that they teach, it seems that the teacher educators in fact need guidance in how to implement multicultural education more systematically and effectively. According to AA, awareness of cultural diversity is not enough and teacher educators need explicit guidance in integrating multicultural content in the curriculum. For AP, it is essential to help teacher educators to learn strategies for handling multicultural groups of students, including the pre-service teachers in their courses who come from different cultural groups. He said:

I think as a teacher [one of the things] that affect the way I deliver the lesson is... who they [the students] are and what kind of background do they have because sometimes there are... practices that are not familiar [to me] that somehow hinder me from you know, considering what should be considered in teaching.

First is choosing the strategies in addressing multicultural groups of students that we have in the College of Education. Choosing what strategies, how

you could teach the topic, what strategy in teaching, and which assessment strategy will really be appropriate for this group of people because they don't appreciate, they don't understand, [they don't] participate because they feel like it has nothing to do with them, they are not interested. Perhaps [this is because of] their beliefs, the cultural aspect.

AP used the word 'resistance' to refer to student behavior in response to certain topics that he brings up in class. AA also referred to students' tendency to form groups based on ethnicity instead of mingling and collaborating with classmates with different backgrounds:

Sometimes, for example, they tend... to be *barangay barangay*. Because of their culture sometimes *parang* they tend to be *barangay barangay*. So I am always telling them *hindi puede yun*, even though you have the same culture and beliefs, you should — *Siguro* some students have that attitude that if we are like this we will only be good according to type of culture.

VA talked about the need to plan carefully a proposed class Christmas outing to avoid offending non-Christian students in the class. In contrast, JA alluded to the need to correct stereotypical notions among students in his Special Education class:

There are some cases that I usually I encounter in my class, teaching them the lesson and at the same time knowing about the multicultural [dimension]. Let us say if talking about disabilities, one of the students keeps on asking if these disabilities [have something to do with] culture or religion. Something like that. And then I tell them that disabilities have nothing to do with culture or religion....we need to disregard the wrong concept that one is like this and he is prone to these abilities....

These accounts by AP, AA, VA, and JA point to the limitations of liberal multiculturalism, which emphasizes maintaining harmonious relationships through avoidance of potentially offensive language and materials. This approach tends to ignore or smooth over sources of conflict, instead of fostering critical analysis and reflection which are necessary for transforming social relations towards the realization of genuine

cultural pluralism and democratic participation (Gorski, 2009). The ineffectiveness of conflict avoidance as a strategy in multicultural education is evident in AA's observation of students sticking to their own groups and thus failing to get to know students from other ethnolinguistic groups better. It is also evident in the eruption of conflict in spite of efforts to avoid it, as revealed in the following account by VA:

And then another instance.... one girl [made an] outburst, she got angry.... I did not know what happened prior to that.... She was trying as to open up. [So] I said "Tell everything." ...After that I learned that the parents are separated, no father, something like that.... You can say that is part of the culture. If you don't know how to do it, I tell you there will be trouble inside the classroom."

Some of the teacher educators referred to the need for time to plan class discussions and other learning activities that will properly address cultural differences among students. RA, for example, discussed the need to plan assessment requirements to capitalize on differences in the cultural backgrounds of students, for example in terms of aesthetic styles in painting. KL also referred to the need to give teachers time to prepare for the courses they will teach in order for them to plan appropriate multicultural learning activities:

Time. Mostly likely *dun eh. Dun sya napupunta* for planning. It takes [time], academic *kasi siya*. It takes really focus on designing. So *ang nangyayari* when a subject load is already provided or issued [and] *kaunti na lang ang* time for you to prepare, the safest way for a newbie is to use the generic and then later on *mo na lalagyan ng* add-ons.

This "generic" approach is superficial, as KL suggests. What is needed, according to AP, is differentiated learning:

...we should consider differentiated learning and I think we can address multicultural education or differences in cultural background of our learners.... if they have different ethnicities or cultural backgrounds, one thing we should consider especially when we teach in different subjects, when we conduct

activities we should cater to the needs of each group of students in relation to their cultural background.

KL's remarks and similar ones made by the other teacher educators in this study suggest that teacher educators need to develop their knowledge of other cultures, among others. As Banks (1999) pointed out, effective multicultural teachers should possess knowledge of major concepts in multicultural education, knowledge of various ethnic groups, and pedagogical knowledge. In this study some of the teacher educators seemed confident about their personal knowledge of cultures and of pedagogy while others admitted that they do not know enough about their students' cultural backgrounds and they have difficulty deciding on the appropriate pedagogical strategies to deploy. As this discussion in this chapter suggests, while the teacher educators' current anchor for incorporating multicultural education in their teaching is a positive attitude and prior knowledge through personal experiences, the issues in implementing multicultural education that they identified call for a holistic approach that would address the need for training, curricular reform, faculty collaboration, and instructional support through provision of appropriate resources.

Chapter 5

CONCLUSIONS AND RECOMMENDATIONS

This study sought to describe the perspectives of teacher educators on multicultural education and its integration in WMSU's BSEd Social Studies program. The study addressed the following research questions:

- 1) What are the teacher educators' perspectives (i.e. knowledge, beliefs, and attitudes) on multicultural education?
- 2) What factors account for the teacher educators' perspectives on multicultural education?

The study employed a qualitative research methodology that included a questionnaire, individual interviews with the teacher educators, and an analysis of course syllabi and related documents. In this final chapter, the researcher presents her conclusions based on the research findings, and implications for improving teacher training in multicultural education in WMSU's BSEd Social Studies program. The chapter also includes the contributions of the study and areas for further research.

5.1 Synthesis

Their responses to the survey questionnaire and interviews show that the teacher educators as a whole have positive conceptions of and attitudes towards multicultural education. Their individual definitions of multicultural education converge around three themes, namely, recognition of differences or diversity, understanding of and sensitivity to other cultures, and being fair and unbiased in their treatment of students. These are

considered to be necessary for ensuring effective learning for all students regardless of their ethnolinguistic and cultural background. These conceptions of multicultural education are further elaborated in what the teacher educators consider to be the characteristics of educators who subscribe to multicultural education principles. These characteristics are open-mindedness, patience, understanding, and fairness, and being knowledgeable about various cultures and not just of the dominant or their own culture.

There is also a consensus among the teacher educators regarding the relevance of multicultural education in the Philippine context and the need to integrate it in pre-service teacher education. The principal reason cited for this is the cultural diversity of classrooms especially in Mindanao and the need for teachers to teach effectively and ensure learning for all students in these diverse classrooms. Another reason cited for including multicultural education in pre-service teacher education relates to the role of the teacher and of education in general in fostering peace in the larger community.

However, although the teacher educators have a positive conception of and orientation towards multicultural education, their individual practice of multicultural education appears to be limited. They also noted that the integration of multicultural education in WMSU's BSEd Social Studies program needs to be improved. The teacher educators' practice of multicultural education includes incorporating culture-related content in the courses that they teach, being sensitive to cultural differences among students, and employing teaching strategies like contextualization and aligning assessment with the cultural background of students. No mention was made of providing authentic or field-based learning experiences, including teaching practicum assignments in culturally diverse schools which would require careful planning and coordination between the university and local communities. Furthermore, based on the analysis of

syllabi and the interviews, there seems to be a lack of systematic integration of multicultural content in all courses in the teacher education curriculum and there is no course specifically about multicultural education.

Based on the interview data, lack of curriculum integration, lack of formal training in multicultural education at the pre-service and in-service level, and lack of other forms of support for faculty, such as relevant teaching resources and adequate time to plan course delivery, are factors in the teacher educators' limited practice of multicultural education and the perceived weakness of multicultural education in WMSU's teacher education program. At present the teacher educators' practice of multicultural education in their teaching is anchored only on a positive attitude and prior knowledge obtained through personal experiences. But as a group they are confronted with constraints to implementing multicultural education that require a more holistic and systematic response at the program and institutional level.

Looking at the demographic profile of the teacher educators and their responses to the survey and interviews, differences in age, sex, and ethnolinguistic group do not appear to be a factor in their perspectives on and practices of multicultural education. As discussed, the findings show a convergence among the teacher educators' conceptions of multicultural education and their views regarding its relevance in pre-service teacher education. And there is no obvious variation in how they implement multicultural education in the courses that they teach.

5.2 Implications for Pre-Service and In-Service Teacher Education

Research on multicultural education in teacher education programs (discussed in Chapters 1 and 2) suggest that preparing teachers to teach in culturally diverse classrooms

requires a clear and consistent vision of teaching and learning; relevant course work and field experiences; appropriate teaching and learning strategies; and collaboration between teacher education institutions and schools. This study's findings suggest that WMSU's BSEd Social Studies program needs to be strengthened in all of these dimensions.

The BSEd Social Studies program needs to have a well articulated vision for preparing students (i.e. the pre-service teachers) for teaching in multicultural contexts, based on a systematic review of the mission of the university and the college, the aims of the teacher education program, and the profile of students and graduates. The vision should then be reflected in a systematic infusion of multicultural education in the BSEd Social Studies curriculum, with the inclusion of courses specifically on multicultural education and the integration of topics related to multicultural education in the other courses. For example, courses on Philippine cultures, local histories, and Filipino languages in the areas where the pre-service teachers are to be assigned to undertake their practicum teaching and in the areas where they are likely to teach upon graduation, can be included in the curriculum. Courses on Indigenous People's Education and Muslim Education are also recommended.

The integration of multicultural content should go beyond the contributions approach, to the additive, transformative, and social action approaches proposed by Banks (1999). Courses should employ various pedagogies that will develop the skills and dispositions needed for teaching culturally diverse learners and according to multicultural education principles and approaches. These pedagogical strategies would include field-based experiences for students in culturally diverse contexts. This calls for the building of partnerships between the College of Teacher Education and various schools and school divisions. Such partnerships are important also because cooperating teachers have an

important role to play as role models and mentors in the pre-service teachers' development.

Given their limited knowledge and experience of multicultural education, the faculty need a formal orientation to multicultural education frameworks, as well as training in multicultural education approaches and strategies. They need to deepen their understanding of key concepts and principles of multicultural education, and develop pedagogical skills and dispositions for the effective practice of multicultural education at the course and program levels. This includes undertaking the program improvements described above in ways that reflect the principles of multicultural education. That is, in the program development process, the participation of all faculty, students, parents, cooperating schools, and local communities should be encouraged. It is especially important to seek inputs from representatives of non-dominant and underrepresented groups, such as Muslim and other non-Christian communities.

An important dimension in faculty development is the teacher educators' participation in a community of practice in multicultural education (von Hover, 2008). This will enable individual and collaborative learning, and encourage critical reflection on personal experiences and sharing of resources and good practices in multicultural education. The community of practice should also provide support for engaging in collaborative teaching and learning, and research in multicultural education.

5.3 Limitations of the Study and Areas for Further Research

The study was conducted to examine the perspectives on multicultural education of faculty handling professional education courses in the BSEd Social Studies program of WMSU. The study's focus is based on the idea that understanding teacher educators'

practices and perspectives on multicultural education is necessary for the formulation of a coherent teacher education program on multicultural education. The study focused on faculty who are teaching the professional education courses in WMSU's BSEd Social Studies program, which are courses that aim to develop the knowledge and skills needed in the practice of the teaching profession. Professional education courses include courses in educational theory, teaching methods and strategies, assessment of learning, field study courses, and courses on special topics in teaching, including multicultural education. Thus, it is useful to look into the knowledge, beliefs, and attitudes with regard to multicultural education of the faculty who are handling these courses.

But aside from professional education courses, pre-service teachers study content courses where they learn not only subject-specific knowledge (i.e. theories and concepts) but also modes of teaching specific to the disciplines that feed into Social Studies (e.g. History, Geography). These subject-specific pedagogies might not be explicitly taught by the faculty handling the content courses, but they could be imbibed by students from the way the faculty teach the content courses. Thus, it might also be useful to look into the perspectives on multicultural education of faculty handling the content courses in the teacher education curriculum, and whether and how these perspectives influence their practice.

Regardless of type of course taught (i.e. whether professional education courses, or content courses, or both), the teacher educators to be included in subsequent studies should ideally have a more diverse ethnolinguistic and cultural background. It is especially important to look into the perspectives on multicultural education of faculty who belong to minority or non-dominant cultural groups. In the current study, the participants all belong to the hispanized Filipino cultural community, which would

account for the similarities in their perspectives. There could be more divergent perspectives if the participants included teacher educators from Filipino Muslim cultural communities (e.g. Maguindanao, Maranaw, Taosug), for example.

Another limitation of the study is its focus on the teacher educators' perspectives, or their conceptions and views of multicultural education, instead of the teacher educators' practice of multicultural education as a whole, including how they actually conduct class sessions. This broader investigation would require not just interviews of the teacher educators but also continuous observation of teaching practice in the classroom and even teacher-student interactions outside of the classroom.

Indeed, there is a need for a more comprehensive study of multicultural education in WMSU's BSEd Social Studies program, including non-curriculum related dimensions such as student selection, institutional culture, institutional support, the impact of field experiences or the student practicum, and the influence of cooperating teachers on the training of Social Studies teachers. The perspectives of the pre-service teachers can also be studied, as well as their development as teachers after the program.

Despite its limited scope, the current study provides insights that can serve as basis for promoting multicultural education in WMSU's BSEd Social Studies program (as well as similar programs in other teacher education institutions). As a starting point, an explicit orientation to multicultural education for teacher education program faculty can be designed based on the findings of this study. Since the professional education courses are also offered to other majors in the BSEd program, this research-informed orientation could result in the promotion of multicultural education in all of WMSU's teacher education programs.

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Annex 1. Survey Questionnaire on Multicultural Education

This questionnaire is part of a study on faculty perspectives on multicultural education being conducted by Ms. Arayana Kunting in connection with her Master of Arts in Education (Social Studies Education) at the University of the Philippines Open University.

The questionnaire is intended for teacher educators who teach courses in the Bachelor of Secondary Education major in Social Studies program of the Western Mindanao State University (WMSU). It asks about the teacher educator's experience in relation to and his/her views about multicultural education.

Answering the questionnaire should take about 10-15 minutes. Please be assured that your answers will be held in confidence and will be used solely for the purpose of the study. Any reports arising from the study will anonymize participants.

Your cooperation in completing this questionnaire is greatly appreciated. Thank you.

Part A

1. Your Name: _____ Age: _____ Sex: _____
2. What is your place of birth? (municipality and province) _____
3. Which ethnolinguistic group do you belong to? _____
3. What is your mother tongue? _____
4. What other language/s do you speak? (e.g. Chavacano, Bisaya) _____

5. Your educational background (Please write school, city/province, and dates attended)
Tertiary (please indicate the degree/s earned): _____

High school: _____

Elementary: _____

6. How many years have you been teaching at WMSU? _____
7. If you have taught previously in another school/college/university, please indicate the institution's name and the years when you taught there. _____

8. What courses do you teach at WMSU? Please list all courses taught in the last three years. _____

Part B

1. Below are some statements about multicultural education. Please indicate with a check or X mark under the appropriate column your reaction to each statement.

	Strongly Disagree	Disagree	Agree	Strongly Agree
a) Multicultural education is about accommodating cultural diversity/ differences in the classroom.				
b) Multicultural education is about ensuring that an individual's potential is achieved regardless of his/her ethnolinguistic and cultural background.				
c) Multicultural education helps to reduce misconceptions and prejudices about cultural groups/communities.				
d) Multicultural education is relevant in the Philippine context.				
e) Multicultural education should be implemented in all learning institutions.				
f) Multicultural education should be an integral part of Social Studies education.				

2. Below are some statements about some teaching practices in multicultural education. Please think about your own teaching and then respond to the statements.

	Always	Often	Sometimes	Never
a) I use textbook or textbook supplements to bring a multicultural dimension to my teaching.				
b) I invite guest speakers/resource persons to bring a multicultural dimension to my teaching.				
c) I use field trips to help bring a multicultural dimension to my teaching.				
d) I have class discussions on topics/issues of a specifically multicultural nature.				
d) I assign readings or activities on topics of a multicultural nature.				
e) I implement teaching strategies that take into account the cultural backgrounds of my students.				

3. Research indicates that multicultural teacher education (both in-service and preservice) is important in bringing a multicultural dimension to teaching. The following statements or questions address the issue of multicultural education in teacher education. Please respond to them as they apply in your case.

a) Did you receive any instruction/training specifically related to multicultural education in your pre-service undergraduate education?

_____ Yes _____ No

b) If you answered NO to question a), proceed to question c). If you answered YES to question a), please respond to the following: My pre-service training/education adequately prepared me to effectively infuse multicultural education principles into my teaching.

_____ Strongly disagree _____ Disagree _____ Agree _____ Strongly agree

c) Have you ever received any in-service instruction/training specifically related to multicultural education?

_____ Yes _____ No

d) If you answered NO to question c), proceed to question e). If you answered YES to question c), please respond to the following: My in-service training/education adequately prepared me to effectively incorporate multicultural education in my teaching.

_____ Strongly disagree _____ Disagree _____ Agree _____ Strongly agree

e) I believe increased in-service and pre-service preparation is needed to adequately address the issue of multicultural education in Social Studies.

_____ Strongly disagree _____ Disagree _____ Agree _____ Strongly agree

f) BSE students majoring in Social Studies at WMSU seem to have enough preparation in multicultural education in their pre-service training.

_____ Strongly disagree _____ Disagree _____ Agree _____ Strongly agree

THANK YOU FOR COMPLETING THIS QUESTIONNAIRE