Approaches to Integrating Multicultural Concepts as Input to Multicultural Teacher Education Program

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Abstract This study explored the approaches to integrating multicultural concepts as input to a multicultural teacher education program using qualitative research design through content analysis. This investigation used purposive sampling in selecting the participants for the individual interviews and focus group discussions (FGD), while complete enumeration identified the key participants including their ethnicity profile. Results revealed that the school failed to keep the ethnicity profile of the students, faculty and staff. The indigenous group is not well represented in the student organizations. Multicultural issues are not introduced early in the teacher education program. Infusion of multicultural concepts in the syllabus is limited only to meet the felt needs of the diverse students. Based on these findings, the study suggests a Multicultural Teacher Education Program that clearly integrates multiculturalism in the campus, and boosts its identity as a Multicultural Education Hub.

Keywords: Approaches, multicultural concepts, multicultural education program

Introduction

The implementation of multicultural education policies and programs in higher education institutions across borders is still a major challenge. As the world is becoming globalized, institutions of higher education need to embrace the global perspective of multicultural education. Since globalization affects educational change both in the system and curriculum (Arifin & Hermino, 2017), pre-service teachers are expected to become prepared and competent to teach diverse learners, embracing multiculturalism, universal standards and literacy (Reyes & Murray-

Harvey, 2018). However, the field of teacher education, in general, has been slow in advancing teacher education both in its theory and practice (Banks, 2008), and despite drastic changes in society, many teacher education programs still continue to carry out their traditional practices (Hopkins-Gillispie, 2014).

In the Philippines, issues of diversity in educational settings have come to the forefront of educational pedagogy. The country is a nation of different races, cultures, traditions, and religion. Living in a multicultural society requires a high level of understanding and respect to those from other cultures. To inculcate this value, one of the best ways is through education. There is a need for multicultural education in colleges and universities for they serve as pillars for academic excellence and models for multicultural competence (Mehta, 2013).

In Caraga Region of the country, a Teacher Education Institution (TEI) mandated as Multicultural Education (ME) Hub through Board of Regent (BOR) Resolution No. U-1865, Series 2012, responds to the regional demands for teacher quality and to meet the global standards in line with its designation as National Center for Teacher Education (NCTE). Being a Multicultural Education Hub, the University offers opportunities for students to achieve equitable education and participate in a culturally diverse society. To realize its vision of becoming an internationally-recognized and nationally responsive teacher education university specializing in multicultural education, the institution is in the process of reconstructing its curriculum, ME framework, students' activities, and organizational structure, its institutional policies to strengthen the sense of multiculturalism, cultural sensitivity, and methods of integrating multicultural elements into the course contents. Students, however, only partly know and might even have no idea how to integrate multicultural education into their self-study and in their extra-curricular or co-curricular activities.

Enhancing the students' multicultural sensitivity promotes understanding and social unity, especially in schools with a high level of diversity (Cha et al., 2014). Curricula infused with multicultural education boost academic success, which prepares students to be productive global citizens (Cha et al., 2014). In the context of a multicultural education hub, multicultural competence is the major goal

of multicultural education program which makes students identify themselves globally, and understand and act as citizens of the global village. To realize its vision to become an internationally-recognized and nationally-responsive teacher education university specializing in multicultural education, a series of trainings on curricular reforms, syllabi revisions, seminars, workshops, conferences and faculty and staff developments were conducted. However, there is still a need for a multicultural education program that clearly integrates multiculturalism in the campus and prepares pre-service teachers for a multicultural education system (Alghamdi, 2017). From this perspective, it is reasonable to consider a multicultural education program that makes the university an environment that emphasizes individual change in ways of thinking and acting (McAlpine & Amundsen, 2011); a program that provides faculty, staff and students with trainings and activities that enable them to create an environment that values and promotes multicultural education.

On Multicultural Education

Recently, multicultural education has been widely depicted as an educational approach that deals with the social and cultural diversity within individual countries (Cha & Ham, 2014). It is designed to change the total educational environment to provide students from diverse racial and ethnic groups of both genders, exceptional students, and those from each social-class group equal educational opportunities in schools, colleges, and universities (Banks & Banks, 2010). Multicultural education uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action as the basis for social change which relates to the recognition of values, lifestyles, and symbolic representations (Banks & Banks, 2010). In fact, Basbay and Kagnici (2011) define multicultural education as a process of creating the learning and teaching environment in a way that promotes cultural pluralism within culturally diverse societies (Bennett's, 1999); as well as an educational policy (Gay, 1994) based on educational rights to ethnic and cultural differences. Banks (1993) views the primary goal of multicultural education as transforming schools for students to acquire the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world.

Multicultural Education (ME) permeates all aspects of school systems including students' admission, school policies, syllabus, staff selection, co-curricular activities and teaching strategies and instructional materials (Koshy, 2017). Similarly, the school admission process must follow equity, and co-curricular activities should offer equal opportunities to all students to develop their knowledge, skills and attitudes that may create positive interpersonal skills among students. Components of ME can also include curricular modification and adaptation comprising multicultural human and material resources, co-curricular activities developed with inclusive spirit, and extra-curricular activities giving focus to art and literature of the marginalized, (Koshy, 2017).

Organizing Multicultural Education Programs

Content- oriented programs as one of the categories of multicultural education have three goals: (1) to develop multicultural content throughout the disciplines; (2) to incorporate a variety of different viewpoints and perspectives in the curriculum; and (3) to develop a new paradigm for the curriculum (Ha, 2015). Some expected learning outcomes have been formulated so as to provide students with the diverse knowledge and social-cultural competence such as (1) international integration and adaptation ability, (2) ability to cooperate with domestic and foreign partners, (3) multicultural communication, (4) critical thinking, ability to compare and contrast, and (5) cultural tolerance which are aimed to help students meet success in the multicultural working environment in the future. In addition to the main programs, multicultural education can be found in a variety of extra-curricular or co-curricular activities as well as cultural exchange programs and research projects with multicultural and comparative topics (Ha, 2015).

The aforecited literature survey poses positive influence on this study since it provides insights relevant and useful in understanding multicultural education. However, the present study attempts to explore the approaches in integrating multicultural concepts as input to a multicultural teacher education program which responds to the need for a concrete action that integrates multiculturalism in a Multicultural Education Hub of a Teacher Education Institution.

Purposes of the Research

This research aimed to explore the approaches to integrating multicultural concepts in the context of a multicultural education hub that could serve as input to a multicultural teacher education program.

Specifically, this study sought to:

1. Evaluate the multicultural concepts incorporated in the program's vision, mission, goals and objectives; curriculum; student government and student activities.

2. Identify approaches that could be used to introduce multicultural issues early in the teacher education program.

3. Propose a Multicultural Teacher Education Program (MTEP) to cater the needs of the university as Multicultural Education Hub (MEH).

Methodology

Research Design

This research is primarily descriptive, comparative and exploratory in nature. The information gathered from the informants were viewed to identify perspectives common in all as well as in different indigenous groups and to offer a comparative analysis of indigenous and mainstream students; as well as faculty and staff perspectives and experiences, (Su, 1995).

Participants

This study used a criterion-i purposive sampling technique. This technique assumes that the samples contain the characteristics, knowledge and experiences of the studied phenomenon (Palincas et al., 2013). A total of 150 participants, 120 college freshmen and 30 faculty and staff participated in the FGD. Thirty students (15 were indigenous) and 15 faculty and staff were selected for the individual interview. To determine the ethnicity profile, a complete count was used to 1,224 students and 66 faculty and staff.

Table 1 shows the university's diverse population. There are eight groups which belong to the majority and four indigenous groups. The majority is dominated by the Cebuanos while Manobo is the dominant indigenous group. According to Arafin and Hermino (2017), it is diversity of culture, ethnicity, language and religion that is often termed multicultural or intercultural.

Table 1.   Ethnicity Profile of the Participants

Ethnicity	Number of student participants	Faculty and staff
Cebuano	518 (42.32%)	29 (43.94%)
Ilonggo	93 (7.6%)	3 (4.55%)
Surigaonon	86 (7.03%)	5 (7.58%)
Boholano	84 (6.86%)	8 (12.12%)
Bisaya	77 (6.29%)	13 (19.70%)
Waray	28 (2.29%)	0
Ilocano	23 (1.88%)	2 (3.03%)
Agusanon	21 (1.72%)	0
Others (Zamboangeño, Banwaon, Dabaweño, Talacognon, and Tagalog.	13 (1.06%)	0
Ethnicity (Indigenous group)		
Manobo	124 (10.13%)	3 (4.55%)
Kamayo	87 (7.11%)	3 (4.55%)
Butuanon	65 (5.31%)	0
Higaonon	5 (0.41%)	0
TOTAL	1,124	66

Instrument

A researcher-made profile questionnaire was used to collect the ethnicity profile data of the students, faculty and staff (Appendix B). It has two parts. Part I- Demographic and Ethnicity Profile which consists of five sub-parts: (a) participants' characteristics; (b) family background; (c) educational background; (d) socio-economic status; and (e) ethnic background. To determine the ethnic background of the participants, the researcher used the Multigroup Ethnic Identity Measure adapted from Phinney (1992). Part II- (the semi-structured Interview Guide) has three questions which integrate culture; multicultural perspectives and concepts; and experiences of the participants belonging to a Multicultural Teacher Education Hub. The researcher discussed the content validity of the instrument with the Executive Director, Dean for Academics and Multicultural Education, and Associate Dean of the Faculty of Teacher Development. Part I, sub-parts (a) to (d) and items 13-15 in sub-part (e) of the research instrument used varied responses items while items 1-12 in sub-part (e) used the five-point Likert scale (Appendix B).

Data Collection and Analysis

The researcher secured all necessary permission to conduct the study from the Director for Student Services, Dean for Academics, Associate Dean for Faculty Development and Executive Director. After securing the participants' informed consent, the researcher personally administered the profile questionnaire to the student participants per section while the instrument was administered to the faculty and staff per department. Retrieval of the survey instruments was done immediately after the participants have completed answering them. The gathered data were encoded, tallied and tabulated for analysis.

The interviews were conducted one-on-one in mutually convenient settings to collect data on the participant's personal histories, thoughts and lived experiences particularly on belonging to an indigenous group. This interview was conducted in an informal and conversational manner so that participants are free to share their feelings and insights. The questions are semi-structured to encourage participants to give open-ended and detailed responses. Interviews were audio-taped

with the permission of the interviewees and later transcribed. These tape recordings allowed for the calculation of a reliability coefficient on the obtained interview data (Borg & Gall, 1989).

An FGD participated by the students, faculty and staff was done in different settings. First year has seven sections. Seventeen students per section (1-6 sections) participated the FGD, while 18 students participated in section 7. The FGD for the faculty and staff was done in one seating. This activity was conducted to gain the perspectives of the participants about multicultural education. Some data were also taken from school documents such as syllabi; prospectus (curriculum); Vision, Mission, Goals and Objectives (VMGO); student government organizational structure, and constitution and by-laws. Proceedings were recorded, transcribed, and presented. In analysing and interpreting data, descriptive statistics was applied; and in organizing interview data, content analysis was used.

Results and Discussion

This section provides the multicultural concepts in the university: mission, vision, goals, curriculum, student organization and activities.

Table 2 shows evidence of integrating multicultural concepts in the university. The inclusion of multicultural perspectives in the vision, mission and goals (VMG) of the university reflects the school's response to the current issues of diversity. An examination of the VMG reveals the multicultural perspectives in the school setting. The term "multicultural" in the vision connotes existence of different cultures and implies that the school is aware of the diversity of its students, faculty and staff. The school addresses this diversity by establishing common ground by which students from different cultures and faiths can dialogue and look at their commonalities, and not their differences (Enriquez, 2009).

On the university's mission, the phrase "culturally responsive" in the first objective could mean to learn and respect one's own culture as well as those from other cultures. The phrase "mainstream and marginalized sectors" in the second objective refers to diversity which purports to recognize differences and respect equality among the members of the community. The phrase "extension services with the

varied sectors" in the third objective could be open to different interpretations. Extension services are activities which for some could just be a reach out to the community but the phrase "varied sectors" means multicultural which includes women, youth, children, persons with disabilities, and professionals among others. In the fourth objective, the phrase "sensitive to context and culture" could mean promotion and preservation of cultural heritage by contextualizing and localizing instructional materials.

On the goals of the university, the phrase "holistic understanding, intellectual and civic competencies" in the first objective could mean the existence of different individuals with different ethnicity and beliefs in a complete system. The idea goes beyond just preservation and promotion of culture but the people who are open to intelligent modification and choice. The term "reflective" in the second objective could mean teachers think over, analyse and evaluate their teaching practices that will tailor-fit to the needs of the community; and on how instructions were delivered and improved for better learning outcomes.

On curriculum, survey data on the syllabi show that ME concepts were highlighted red and blue highlights for gender sensitivity concepts however, the extent of this inclusion is limited only to meet the felt needs of the students without identifying who the majority and the indigenous students are. Shor (1992) stressed that infusion of multicultural education in the curriculum allows indigenous culture to be recognized and respected in an atmosphere where modern worldviews and practices are experienced. Multiculturalism can be infused into the existing curriculum "as long as knowledge is not presented facts and doctrine to be absorbed without questions, as long as existing bodies of knowledge are critiqued and balanced from a multicultural perspective". However, there is no single subject offered as General Education subject or Elective for first year students which introduces concepts of multicultural education or multiculturalism.

Table 2.   Multicultural Concepts in the University Symbol

University symbol	Multicultural concepts
Vision The university shall become an internationally recognized and nationally responsive teacher education university specializing in multicultural education.	multicultural
Mission To support the vision, the university shall 1. institute quality and culturally responsive teacher education programs;	culturally responsive
2. conduct quality researches to improve its curricular programs to meet the felt needs of the mainstream and the marginalized sectors of the community;	mainstream and the marginalized sectors
3. undertake local and global partnership, and extension services with the varied sectors of the community;	varied sectors
4. generate teacher -enhancement programs and materials sensitive to context and culture.	sensitive to context and culture
Goals To develop teachers who are: 1. educated persons with holistic understanding, intellectual and civic competencies.	holistic understanding, intellectual and civic competencies
2. reflective, responsive and discipline grounded specialists	Reflective
Curriculum Survey data on the syllabi of the professors show infusion of Multicultural Education (ME) concepts in the	infusion of Multicultural Education (ME) concepts in the activities and materials used in the classroom infusion of multicultural education

activities and materials used in the classroom.

Student Government (SG) Structure

Article IX. Section 2. The Legislative Body shall be composed of all Classroom Presidents, Speaker of the House, General Convenor, Legislative Secretary, Legislative Treasurer, Educational Research Committee (EDRC) Chairperson, Student Information Committee (SICOM) Chairperson, Operation and Planning Committee (OPCOM) Chairperson, Sports Committee (SCOM) and Chairperson, Social and Cultural Committee (SoCulCom). The Social and Cultural Committee (SoCulCom) shall provide training workshops, and lectures to the various student organizations about arts and culture. He/She shall spearhead projects and activities designed to develop further students' potentialities about arts and culture.

Social and Cultural Committee (SoCulCom)

Student Programs, Organizations, and Activities

The level of integration of indigenous perspectives in the students' programs, organization and activities are limited to an acknowledgment and recognition.

integration of indigenous perspectives

On the student government structure, ME concepts are evident, however, interview results show that the SoCulCom chairperson and members are all Cebuanos belonging to the majority and were elected

from among the classroom presidents only who are all Cebuanos and not by the whole student body. No member representative from the dominant indigenous group and no clearly stated qualifications for the SoCulCom members   were stipulated in the SG constitution and By-Laws.

The level of integration of indigenous perspectives in the students' programs, organization and activities are observed but limited to an acknowledgment and recognition. In the scholarship program, out of 500 scholars, 431 or 86.2% are from the majority and only 69 or 13.8% indigenous students are recipients of the scholarship programs offered by different scholarship giving agencies and individuals. There are 17 organizations existing in the university but all are of the majority and none exclusively organized for the indigenous groups. Cultural appreciation activities were performed by selected students belonging to the majority but no activity exclusively for the indigenous students to showcase and promote their culture.

Table 3 shows Banks and Banks (2009) four approaches that could serve as guide for the teachers in integrating ideas of diversity.

Table 3.   Multicultural Approaches that can be used to Introduce Multicultural Issues in the Teacher Education Program

Multicultural Approaches	Multicultural Issues
Contributions Approach	integrating cultural celebrations, traditions and practices in instructional materials, strategies and activities
Ethnic Additive Approach	contextualizing and indigenizing the content of the curriculum and activities in the classroom
Transformation Approach	integrating concepts, issues, themes and problems from several indigenous perspectives
Decision-Making and Social Approach	developing thinking and decision-making skills among students and take actions to solve issues and problems in school and in the

community (Banks & Banks, 2009)

The Contributions Approach localizes the curriculum, instructional materials, strategies and activities depicting varied cultural celebrations, traditions and practices. In this approach, teachers can integrate celebrations like festivals such as the university's involvement in the Naliagan festival celebrated every June 12- 17 in the province of Agusan del Sur and the Angot Festival, celebrated every September 25-29 in the municipality of Prosperidad, Agusan del Sur where the university is situated. The festivals are celebrations of thanksgiving for abundant harvest by the two dominant indigenous groups in the province, the *Manobo* and *Higaonon*. The teachers can bring to the classroom the culture and include the students in lessons, experiences and activities related to the ethnic groups being commemorated.

The Ethnic Additive Approach is the addition of content, concepts, themes, and perspectives from diverse culture to the curriculum without changing its basic structure, purposes, and characteristics. In the university, this is usually practiced by contextualizing and indigenizing the content of the curriculum and activities in the classroom such as addition of cultural practices like rituals, use of heritage language, marriage system, and among others. Students are encouraged to work in team which promotes appreciation of differences and to sustain their roots.

The Transformation Approach changes the structure of the curriculum to enable students to integrate concepts, issues, themes and problems from several indigenous perspectives and points of view. Teachers infuse perspectives and content from various cultural groups that will expand students' understanding of the complex society such as issues on indigenous knowledge in conflict resolution, arranged marriage, climate change and preparedness among indigenous peoples and claims for ancestral domains among the *Manobo* and *Higaonon* tribes integrated in the lessons and activities in the class.

The Decision-Making and Social Approach teaches students thinking and decision-making skills that require them to get involved in the decision making process and take actions to solve issues and

problems not only in school but in the community. Students are engaged in researches to study social problems such as preservation of culture, multicultural teaching strategies, and gender issues; gather, analyse and synthesize data; and finally decide on solutions to these problems. Students were sent to regional conferences on gender and peace education and presented researches which are outputs of the research they conducted.

Table 4 shows the components of the Proposed Multicultural Teacher Education Program (Appendix A) that work interdependently with the multicultural approaches of Banks and Banks (2009).

Table 4.   Multicultural teacher education program Vis-à-vis Multicultural approach

Program components	Multicultural approach
Formation program	Ethnic Additive Approach
Curriculum and material development	Decision-Making and Social Approach
Hiring of Indigenous Faculty	Transformative Approach
Reorganizing the SG (Student Government) and Organizing of Indigenous Peoples' (IP) Club	Contributions Approach
Co-Curricular Activities	Contributions Approach
Student Teaching Placements	Transformative Approach

The *Formation Program* component introduces multicultural concepts at the beginning of the teacher education program by including a freshman seminar course to inculcate multicultural awareness among the students. This course primarily aims to guide the students in their transition from high school to college and to orient them to the college itself. This program relates to the additive approach since the addition of freshman seminar course allows the integration of ethnic content to the curriculum without changing it.

The *Curriculum and Material Development* component aims to develop a culture-sensitive curriculum and instructional materials. To support diversity through multicultural education, teachers need some significant changes in the teacher education curriculum and need to make the curricula relevant to the experiences, culture and traditions of the diverse learners. To strengthen multicultural sensitivity and multicultural competence among students and teachers, this component suggests offering BSE with specialization in Multicultural Education. It also suggests an addition of "Introduction to Multicultural Education" as a General Education subject and "Cultural Studies in Mindanao" as an elective subject. These curricula must be sensitive enough and adopt a "critical indigenous pedagogy grounded on indigenous epistemologies, metaphysics and values" (Hough et al., 2009, p.166). The curricula require students to think critically, *make decisions and take actions* related to the issues or problems being studied; and empower and hone students' thinking and decision-making skills. Likewise, instructional materials must be developed which are peculiar to the trends and issues of a particular race, gender or ethnic group. Teaching strategies must be suited to enable students' freedom of thought in critically analysing the power relations in their society (Koshy, 2017).

The component on *Hiring of Indigenous Faculty* aims to recruit a highly qualified faculty who belong to the dominant indigenous group particularly from the *Manobo* tribe since the dominant ethnic group in the university is *Manobo*. The university needs teachers who are familiar with indigenous culture and will be able to bridge the cultural gap between school and home. IP teachers can infuse perspectives, frames of reference and content from diverse groups that will help students understand the nature, development and complexity of their community which is the essence of the *transformative approach*. Gollnick and Chinn (2013) emphasized hiring faculty members who are qualified and trained to deal with diverse learners.

Reorganizing the SG and Organizing of Indigenous Peoples' (IP) *Club* component aims to reorganize the student body organization to include Vice President for Social and Cultural Affairs in the Executive Body Structure. The Socio-Cultural Committee (SoCulCom) must be elected from among the student body, and qualified to represent the dominant indigenous group. The dominant indigenous group (Manobo)

in the university must be organized and be given a chance to promote their culture and practices. Manobo dances for example, would be appreciated if the dancers are the *Manobos* themselves. The multicultural approach integrated in this component is the *contributions approach*. The ethnic content is limited primarily to months related to ethnic events and celebrations like Charter Day, Founding Anniversary, Linggo ng Wika, and festivals where students can showcase and promote their culture. Teachers may also integrate in their lessons experiences related to the group being commemorated. Before or after the occasion, students study a little or nothing about the IP groups.

The *Student Teaching Placements* from where they come from component aims to localize student teaching placements. Student interns will be doing their practice teaching in communities. This is immersing student-teachers in settings where students and interns shared the same culture as the belief that cultural knowledge is the heart of multicultural education. Student-teachers are challenged to design instructional materials and activities that build on their ethnicity, background and experiences. These are localized and contextualized materials that will be tailored to the background experiences of the students (RA 10533 Enhanced Basic Education Act of 2013). This connects to the *transformative approach* for the interns can infuse several ethnic perspectives and content from various groups which will deepen students' understanding of the nature and development of the community where they belong.

The *Co-Curricular Activities* component indigenizes co-curricular activities and practices. Multicultural activities have been introduced to foster understanding and appreciation of different cultures. Co-curricular and extra-curricular activities can be developed keeping in mind the diversity of the students and offer equal opportunities to all students. These activities develop their knowledge, skills, talents and attitudes that create positive interpersonal skills as they learn to function in the multicultural world of the 21st century (Aydin, H. & Tonbuloğlu, B., 2014). Teachers conducting activities like Laro ng Lahi and Indigenous games can provide relevant *contributions* and awareness to students about diversity of cultures even without changing the lesson plan or goals of the unit being taught.

The implementation of the proposed Multicultural Teacher Education Program will prepare students, faculty and staff for a multicultural education system that is aligned with school reform policies creating an environment which values multicultural education (Gay & Howard, 2000). Moreover, it will reduce racial attitudes among students and improves learning to achieve academic success. It also provides localized instructional materials and activities which promote multicultural competence and cognitive thinking skills (Reed, 2010). Finally, the MTEP may narrow students' achievement gap between the majority and the indigenous groups (Okoye-Johnson, 2011).

Conclusion and Recommendations

The main objective of the study was to explore the approaches to integrating multicultural concepts as inputs to a multicultural teacher education program. It also evaluates the multicultural concepts incorporated in its vision, mission, goals and objectives; curriculum; student government; and student activities. It then identified the approaches that could be used to introduce multicultural issues early in the teacher education program; and proposed a Multicultural Education Program to cater to the needs of the university as a Multicultural Education Hub.

In this study, the university has displayed a decent amount of multiculturalism initiatives particularly on the inclusion of multicultural concepts in the Vision, Mission and Goals (VMG), which are reflected in the school's response to the current issues of diversity and yields the observation that supports multicultural perspectives in the school setting. However, there are still aspects which the informants acknowledged as low amount of initiatives for multiculturalism in the university. This study identified the offering of a credit course, "An Introduction to Multicultural Education" in the freshmen curriculum in order to introduce multicultural issues early in the teacher education program as most challenged. Being a hub, an additional course or subject in the curriculum will be defended and subjected for approval by the Board of Regents. The study has also identified low level of integration of indigenous perspectives in the students' programs, organization and activities; failure to keep a record of the ethnicity profile of the students, faculty and staff; and failure to recognize and represent the dominant

indigenous group in the student government and activities. Thus, the proposed Multicultural Teacher Education Program (MTEP) as shown in this study clearly integrates and strengthens multiculturalism in the campus; and boosts its identity as a Multicultural Education (ME) Hub.

Results from identifying the Multicultural Approaches Vis-à-vis Multicultural Teacher Education Program revealed that the six components of the MTEP such as the Formation Program, Curriculum and Material Development, Hiring of Indigenous Faculty, Organizing Indigenous People's (IP) Club, Co-Curricular Activities; and Student Teaching Placement Program work interdependently with Banks & Banks (2009) four Multicultural Approaches which are the Contributions Approach, Additive Approach, Transformation Approach, and Decision-Making and Social Approach. The multicultural approaches and the components of the proposed MTEP served as guide for the administration, faculty and staff, and students in integrating ideas of diversity in the curriculum, teaching strategies, instructional materials, and in the different activities in the university.

The proposed MTEP and the identified multicultural approaches addressed low multiculturalism initiatives and some incidents of cultural insensitivity in the university. Moreover, this study supports CMO No. 09-s 2013 Sec 33, Cultural and Arts programs and provides opportunities for students to develop and enhance their talents, abilities and values for appreciation. It also promotes conservation of national culture and multicultural heritage. Similarly, this study supports the K-12 Enhanced Basic Education Act No. 10533, on the localization, contextualization and indigenization of teaching strategies and instructional materials. It also bolster up Dep Ed Order No. 62, s. 2011 on the implementation of the National Policy of the Indigenous Peoples Education (IPEd) Program which strengthens engagement with Indigenous Peoples (IP) communities and promotes culture-based, culture-responsive and culture-sensitive basic education.

Although this study gives significant contribution particularly in addressing low multiculturalism initiatives in an ME hub, it is limited only to exploring the multicultural perspectives of the first year students, and the faculty and staff of the university. It does not deal with the

perspectives of other stakeholders such as the partner community and partner schools where extension activities and services were conducted.

Overall, the study showed that the proposed MTEP and the identified multicultural approaches address multiculturalism issues in the campus as an ME hub. It is suggested that a possible future implementation and evaluation on the effectiveness of the program be conducted. Lastly, it is also suggested that future researchers may conduct studies on how other Teacher Education Institutions (TEIs) prepare pre-service teachers to teach effectively in culturally diverse classrooms and consider the learning process and evaluation of learning by using a multicultural approach.

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Appendix A

Proposed Multicultural Education Program for PNU-Mindanao

Using the existing school structures, the researcher proposed a multicultural education program with six components that work interdependently with each other. The components of the program are:

I- FORMATION PROGRAM

Objective: To introduce multicultural concepts at the beginning of the teacher education program.

Strategies/Activities	Persons/Offices Responsible	Verifiable Indicators
Freshman Seminar Course on Multicultural Education Day 1: Awakening Process (Multicultural Education, multicultural inventory assessment) Day 2: Sharing first or major awareness of difference Day 3: Presenting the Six Strands Approach to culturally responsive teaching Day 4: Learning about the "other" by students sharing their past experiences Day 5: Discussing specific techniques where students can integrate concepts of multiculturalism in classroom instruction	Director-Center for Multicultural Education (CME), Dean for Academics, Asso Dean of FTD, OSASS	Certificate of Completion

Day 6: Presenting
written multicultural
philosophy
regarding their role as a
teacher

Adapted: Pennsylvania
State University

II- CURRICULUM AND MATERIAL DEVELOPMENT

Objective: To develop a culture-sensitive curriculum and materials

Persons/Offices Responsible	Activities/Strategies	Verifiable Indicators
A. Offer Bachelor in Secondary Education major in Multicultural Education (BSE-ME) B. Gen Ed Subjects on Multicultural Education for all Freshmen (Introduction to Multicultural Education)	Dean for Academics, FTD/FGESTER Associate Dean, Registrar, Faculty	Grades
C. Study of Indigenous Language and Culture - Manobo). The 124 identified Manobo students will take the Manobo Language Course (Compulsory) plus those in the mainstream who are interested in learning the Manobo language. GED Manobo 101: Introduction to Manobo Language, 3 units which covers phonetics, parts of speech, the new Manobo orthography	Subject teachers , Manobo Faculty)	Grades

and introduction to culture.
D. Elective Courses like: Cultural Studies in Mindanao

E. Research and publication of indigenous instructional materials that include indigenous worldviews	FGESTER, PMDO, subject teachers,	Publication of researches and modules in a. Phil. Lit. b. History I c. Sociology I d. Gen. Sci e. PE f. Filipino g. English h. other OBTEC subjects

III- REORGANIZING THE SG AND ORGANIZING OF DOMINANT ETHNIC STUDENTS' CLUB

Objectives: To recognize students belonging to the dominant ethnic group

Strategies/Activities	Persons/Offices Responsible	Verifiable Indicators
A. Addition of VP for Social and Cultural Affairs in the Executive Body Structure, the umbrella of the SOCULCOM and elected by the student body, qualified to represent the dominant ethnic group	OSASS (Office of the Student Affairs and School Services)	Election of SG Officers
B. Identification of students' ethnic background upon enrolment. This should	School registrar, CME (Center for Multicultural Education)	Students' Profile Form

be included in the enrolment form

C. Organizing an indigenous (Manobo) student' organization	OSASS, Manobo Faculty-Adviser	Recognized indigenous student organization a. Constitution and by-Laws b. program of activities for indigenous students
D. Organizing the IP/ scholars	Coordinator- Scholarship Program	

IV- STUDENT TEACHING PLACEMENTS

Objectives: To localize student teaching placements

Strategies/Activities	Persons/Offices Responsible	Verifiable Indicators
A. Identification of students' home address upon enrolment	School registrar, CME	Profile of students
B. Sending off student-teachers to their home provinces for their internship	Associate Dean-FTD, Intern Supervisors	Certificate of completion, Competency Evaluation Form

V- CO-CURRICULAR ACTIVITIES

Objectives: To indigenize co-curricular activities and practices.

Strategies/Activities	Persons/Offices Responsible	Verifiable Indicators
A. Co-Curricular Activities Campus Journalism (Agusanong Binisaya, Manobo, Higaonon, Kamayo and Surigaonon) in addition to English.	Torch	Torch Publication
Campus games and events (battle of the bands, "Agusanong-Binisaya Henio, scragusabi tournament, Manorap, Kamarap, Surigarap, Himigusan)	PE, Math, Tud-um, ELLS	Documentation
Word of the day bulletin (Binisaya, Manobo, Higaonon, Kamayo, Surigaonon) in addition to English	ELLS	Bulletin Board
Buwan ng Wika (local languages, not only Filipino)	KADIPAN	Bulletin Board Opening and culminating activities
Dance Festival (contest of local dances which are products of research)	PE (Kaliagan)	Dance Festival
University Masses (Prayer of the Faithful in different languages)	Mass Committee	
Nutrition Month Celebration (research on indigenous recipes) Founding Anniversary (Multicultural Day/Culture-	Committee Committee Sci-math club	

at-a-glance)/ University Day
(promote indigenous games
and dances-with literature)
Science & Math Celebration
(benefits of indigenous
medicines from plants, ethno
mathematics)

APPENDIX B

PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
Mindanao
Prosperidad, Agusan del Sur

Photo

OFFICE OF THE CENTER FOR MULTICULTURAL EDUCATION

PROFILE QUESTIONNAIRE

INSTRUCTION: Kindly answer and check the space provided for each item that best identify you.

I- Demography and Ethnicity

A. STUDENT /FACULTY/STAFF CHARACTERISTICS

Name (in print):_____
                     Surname   First Name   Middle Name
Birth Date:_____
                Month   date   year
Age (on your last birthday):_____ Religious Affiliation: _____
Course (for student only) : _____Year &Section:_____
Civil Status: Single (__) Married (__) Annulled (__) Widow/widower(__)
Home Address:_____
Gender Preference: Male (__) Female (__) Gay(__) Lesbian(__) Others(__) specify:____
Language spoken at home: _____ Hobbies/ Interest:_____
Email Ad:_____ Personal Mobile Phone Number: _____

B. FAMILY BACKGROUND

Name of the Father:_____
                  Surname   First Name   Middle Name
Occupation: Self- Employed (__) Unemployed (__) If employed: Public (__) Private (__)
        : If Farmer: Land Owner (__) Tenant (__)   Permanent (__) Job Order(__)
Name of Mother:_____
                  Surname   First Name   Middle Name
Occupation: Self- Employed (__) Unemployed (__) If employed: Public (__) Private (__)
                           Permanent (__) Job Order(__)
Guardian:_____

Surname   First Name   Middle Name

Occupation: Self- Employed (__) Unemployed (__) If employed: Public (__) Private (__)
: If Farmer: Land Owner (__) Tenant (__)   Permanent (__) Job Order(__)
House Type: Concrete (__) Semi- concrete (__)   House Ownership: Own house &Lot (__)
Monthly Income of the parents:_____ Own House/rented lot (__) Rented House (__)

C. EDUCATIONAL BACKGROUND (School and Place)

Elementary:_____ Secondary:_____
Year Graduated:_____ Year Graduated:_____
Honors Received:_____

D. SOCIO-ECONOMIC STATUS (Students only)

On scholarship :_____   (specify): _____
Financial Benefits: Tuition & School fees (__) Books (__) Board & Lodging (__) Stipend (___)
Allowance (__) Transportation (__) Health Benefits (__)
Scheme: Semestral (___) Trimestral (__)
Parents Funded: (__) Guardian Funded (___) Faculty Funded (__)

E. ETHNIC BACKGROUND (Phinney, 1992)

MULTIGROUP ETHNIC IDENTITY MEASURE

Please respond to each statement using the following options:
SD=Strongly disagree, D=Disagree, N=Neither agree nor disagree, A=Agree,
SA=Strongly Agree
Encircle the option provided for the responses

1. I have spent time trying to find out more about my ethnic
   group, such as its history, traditions, and customs.   SD D N A SA
2. I am active in organizations or social groups that include
   mostly members of my own ethnic group.   SD D N A SA
3. I have a clear sense of my ethnic background and what it
   means for me.   SD D N A SA
4. I think a lot about how my life will be affected by my
   ethnic group membership.   SD D N A SA
5. I am happy that I am a member of the group I belong to.   SD D N A SA
6. I have a strong sense of belonging to my own ethnic group. SD D N A SA
7. I understand pretty well what my ethnic group membership
   means to me.   SD D N A SA
8. In order to learn more about my ethnic background, I
   have often talked to other people about my group.   SD D N A SA
9. I have a lot of pride on my ethnic group.   SD D N A SA
10. I participate in cultural practices of my own group, such
    as special food, music, or customs.   SD D N A SA
11. I feel a strong attachment towards my own ethnic group.   SD D N A SA
12. I feel good about my cultural or ethnic background.   SD D N A SA

13. My ethnicity is:
    a. Manobo
    b. Cebuano
    c. Ilocano
    d. Boholano
    e. Higaonon
    f. Surigaonon
    g. Muslim
    h. Waray
    i. Kamayo
    j. Butuanon
    k. Ilonggo
    l. mixed
    m. Others (specify)
14. My father's ethnicity is: (use letters above)
15. My mother's ethnicity is (use letters above)

II- Semi- Structured Interview Questions

Please answer the following questions wholeheartedly/honestly. Rest assured your answers will be treated with utmost confidentiality. You can use your mother tongue for your answers.

(1) How do you define culture?

(2) What is your idea of multicultural education?

(3) What can you say of our campus as a Multicultural Teacher Education hub in terms of the ff:
    a. curriculum
    b. instructional materials used in the classroom
    c. teaching strategies
    d. VMGO
    e. faculty composition
    f. school and student activities
    g. student government structure and organizations