

Higher education staff's commitment to implementing multicultural perspectives curriculum in Eastern Ethiopia

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Abstract

This inquiry sought to determine academic staff's commitment to implementing curriculum from the perspective of multiculturalism in Eastern Ethiopian Higher Education. A descriptive survey research design was employed. A sample consisting of 151 academic staff selected using a simple random sampling technique was used. Data was collected through a self-administered questionnaire and analyzed using descriptive and inferential statistics. The study results revealed the implementation of a multicultural curriculum, the commitment of academic staff was found at a low level. There is no mean difference between males and females in implementing the multicultural curriculum. Based on the findings it is concluded that if academic staff were hard-working, committed, appreciated, and respected diversity, embraced a positive attitude, used culturally responsive pedagogy, and used strategies properly, the execution of the philosophy curriculum would have been ensured. Therefore, recommendations are forwarded to concerned stakeholders.

Keywords: Commitment; curriculum; higher education; multiculturalism; multicultural perspectives.

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1. Introduction

Nowadays, our world is gaining momentum in globalization and technology. This is due to the use of education as a key tool for growth in all directions which brought about positive and complex social processes that resulted in various changes in a multicultural setting in terms of culture, language, ethnicity, gender, religion, and political ideology of a given country (Arnove 2013; Banks 2010; Garkebo & Anwar 2019; Deacon et al., 2023 and Maican et al., 2019).

Education refers to the process of learning resulting in the development of students in diverse aspects with different magnitudes facilitated by the teacher and directed by the curriculum. In addition to this, education is the strongest force in the world that determines the pace of development; creates the foundation for mutual existence and tolerance among people; and facilitates cultural, social, and political changes in society (Kumar et al., 2019). Education and curriculum are inseparable. They are strongly related and one is the reason for the existence of the other. In line with this, Ornstein & Hankins (2018) strongly noted that curriculum is the heart of education. This implies that without a curriculum education is lifeless like a fish out of water. Therefore, the goal of education is the same as the function of a curriculum except for its scope and size (World Bank 2008; ESDPV 2015; MoE 1994).

The concept of curriculum implementation is the translation of a written curriculum into classroom practices. It refers to how teachers deliver instruction and assessment through the use of specified resources specified in a curriculum. It is also the transformation of the intended curriculum into an operational curriculum (Ornstein & Hankins 2018).

Both in theory and in practice, multicultural education (MCE) has undergone significant transformation, reorientation, conceptualization, and ongoing development. MCE first appeared in American schools, colleges, and universities in the 1960s and 1970s. Every curriculum's content is influenced by culture, which is another crucial consideration when creating curricula (Del Toro & Wang 2021). The goal is to eliminate educational segregation, educate the public, and take into account the demands placed on educational institutions by groups like African Americans and emerging nations. This is due to its value in holding societal righteousness and human rights in multicultural communities worldwide in general and in Africa in particular, the implementation of curricula in multicultural societies is the subject of violent discussions in many nations (Banks 2010; Seyoum & Amdemeskel 2016; Gays 1992; Debela & Gaddisa 2021; Daniel et al., 2019).

The World Bank (2008), noted that Sub-Saharan African countries embody multicultural societies. Therefore, these countries' multicultural education curriculum implementation seems the right approach within the designation of a complex education system that largely embraces issues. In implementing such a curriculum, it is essential to acknowledge the constraints of the past and the present and consider the prospects of the future.

Many Ethiopian intellectuals refer to Ethiopia as a museum of people because of its cultural diversity and claim that Ethiopia is the birthplace of diversity in Africa. In other words, it is presumable that multiculturalism's theories and ideals serve as the basis for Ethiopia's educational system. The nation is also referred to as "the home of diversity," particularly of its higher education institutions (HEIs), which embody diversity in their very essence. In Ethiopia, currently, the number of higher education institutions is increasing and thus accommodating a large number of student populations. In these institutions of higher learning, serious ethnic tension and political crisis among students is a very common and frequently occurring phenomenon (Gays,1992).

Ethiopia urgently needs to integrate multicultural curricula in higher education institutions. These include, among others, the nation's socioeconomic reality, the impact of cultural development and growth, and MCE's suitability for efficient teaching and learning activities. Ethiopia's Educational Road

Map (2018-2030) gives intercultural topics like unity and diversity in an educational context significant attention and relevance in response to this desire. In a similar vein, the Policy on Education and Training (1994) said that the country's educational system's primary causes of concern are the execution and planning of curricula.

Along the same line, Ethiopia's new Higher Education Policy and Strategies MoSHE (2020) emphasized the system's real problems and unresolved constraints in terms of access, equity (fairness), efficiency, relevance, and input-related difficulties. The document further indicates that education is the most effective method and the most powerful tool for achieving economic and social mobility. However, Ethiopia's Higher Education MoSHE (2020) strategy has failed to address the country's social, economic, and political problems as there is a big disparity between the anticipated and the actual learning outcomes. To reverse the current scenario in higher education institutions, the government and educators must make significant changes that address quality, relevance, access, and equity. Among other things, the mission of higher Teaching should incorporate local and global needs, with respect for and regard for the country's rich ethnic and cultural diversity. Instilling knowledge of the ethnic and cultural diversity in Ethiopia consort with its varied social, cultural, and technological needs; inimitable artistic, language, and knowledge traditions; and strong moral values in the youth is crucial to the national pride (OECD 2009).

These imply that the main of higher learning institutions in Ethiopia should be to integrate national and worldwide needs in line with diversity, such as culture, social status, interest, indigenous knowledge, language, and moral issues. Taking such a measure is essential for creating unity in diversity among the multicultural or diversified student population accommodated in Ethiopian public universities (EPUs). Against these felt needs, however, Ethiopia is still struggling at all levels with serious issues of equity, fairness, relevance, quality, tolerance, performance, importance, and access to education which shape citizens in all aspects. This implies that in the Ethiopian education system in general and the higher education institutions in particular, there is a gap between the rhetoric and the practices of curriculum implementation as reflected in the actual classrooms.

The world is dynamic, and its contexts are noticeably shifting. The fact that these changes are occurring nearly everywhere, including in classrooms, makes them more complex than ever before in terms of the diversity, needs, and interests of the students. Such complexity and change necessitate curriculum strategies that, regardless of a student's background, provide equitable opportunity for all students without discrimination. In light of this, the OECD (2009) recommends that teachers be able to commit to teaching in classrooms that are becoming more diverse, place a higher emphasis on meeting the requirements of students with special learning needs, and improve the effectiveness of student unity promotion. This implies that the commitment of teachers has a vital role in multicultural curriculum implementation. Similarly, Colin (2004) reported that a multicultural curriculum program is capable of transforming its pedagogy, and evaluation approach to responding to the transformation of teachers to multicultural commitment and creating possibilities and actions for social justice in multicultural setting reform.

Ethiopia is a multicultural and multilingual country. Higher learning in Ethiopia has a history of about 70 years. It is only in the past cardinal period that its access has shown significant improvement. The number of public universities increased from 2 to 50 (MoSHE 2020). Current evidence in general, Ethiopian higher learning is becoming a small state of Ethiopia by its nature, and different students and instructors come from different backgrounds in terms of adversity. Learning to teach in a culturally diverse society with students from different cultural and experiential backgrounds remains a challenge, and it has constraints. This challenge and constraints encompass questions based on ideology, the purpose of schooling, and teaching competence (Hollins 2008).

Moreover, globally, Alanay & Aydin (2016) conducted "the evaluation of intercultural peer training for incoming undergraduate students at an international university in Germany" by using a quantitative method. Their funding was to improve the awareness of cultural diversity (own and others) in the social life of students. In this case, areas of knowledge and methodological gaps are related to the present study. Similarly, at the national level, different studies and government reports have been conducted on the issues of curriculum implementation in line with multicultural issues. For instance, the educational Road map of Ethiopian (2018-2030) and MoSHE (2020) noted that one of the major constraints in the Ethiopian education system is taking into account equity, gender gaps, promoting unity within diversity, lack of creation of citizens who love peace, tolerance, mutual understanding, and practice of curriculum implementation in line with diversity successfully in EPUS.

Therefore, the effort by MoSHE (2020) is large and not specific although the result has not yet been investigated. Therefore, with numerous ascending HEIs in Ethiopia, the value of curriculum implementation from multicultural perspectives in promoting unity within diversity among diversified students and university communities is an unquestionable issue that is an unsolved and solemn problem in HEIs.

However, there are restricted studies conducted in this area based on literature and past reports on academic staff commitment towards implementing curriculum from MCP, as far as my concern is very low. In this regard, most previous studies indicate that the majority of the studies were conducted abroad. For example, we examine factors affecting curriculum implementation among students (Gautama 2015). Similarly, another study has investigated curriculum implementation limiting and promoting influence on students. Additionally, Mergo (2008) also has been cited based on curriculum implementation theories concerning science education in developing countries. From this, we can also observe a miss-match in terms of contents, area, and methodology it did not address multicultural curriculum implementation and academic staff commitment, constraints, and prospects in HEIs.

Furthermore, local studies were also conducted by Melese & Tadege (2019) focused on the "Ethiopian program improvement and execution vis-à-vis Schwab's signs of crisis in the field of the curriculum" by using qualitative methods. This study focused on analyzing the Ethiopian applicable experiences of program improvement and execution in relation about syllabus conception, with a focus on the occasion and revival of the course of study. In the same way, Lemma (2011) conducted research on curriculum implementation by using quantitative methods.

Moreover, regarding curriculum practices, many studies have been conducted in the internal and national areas and their results educators that educators' students, resources, equipment, school environments, history, philosophy, instructional control, and assessment were the factors that affected the implementation of the curriculum, according to their findings. Similarly, in the Ethiopian context, many studies have been conducted on the development process of HE and primary school curriculum practices. In this case, none of the researchers' studies addressed curriculum implementation related to multicultural education. What is more, a study has been conducted on education and diversity: pupils' perceptions of others and curricular responses at selected sites in Ethiopian elementary schools by using a qualitative method, and the findings indicated that the children were not well aware of the findings of their social environment. Similarly, Kenea (2010) also conducted the insertion of subjects of variety into primary school course cognition: a judgment of instructors' attitudes and practices into mixed design. The findings indicated that the perceptions of teachers and the inclusion of the curriculum were low.

Therefore, none of the above studies address education, academic staff commitments, constraints, and prospects of multicultural curriculum implementation both at the global and local levels. From previous studies and personal observations by researchers, there is also a gap between theory, policy, and real practices in higher education (HE). Moreover, academic staff commitment to curriculum

implementation was not discussed here in previous studies. All studies also sought to explore curriculum toward practice and nothing has been said about multicultural curriculum implementation in EHEIs. Therefore, the present study tries to fill those gaps by using a mixed research, design, and Higher education is selected for three main reasons:

First, the first researcher had experience at Wollega University and served as student services director for three years and closely observed the problem on the ground, the gap in the area, and the contentions surrounding the issue. Therefore, those rationales are grounded in the researcher's life experiences and the reality of the problems. Regardless of the equity and existing strong criticism from educators, teachers, and stakeholders on the implementation of the multicultural curriculum in HE education in general, and the curriculum in particular in EHEIs, it has become a grave concern of society, government, educators, teachers, and stakeholders.

Second, it was a question in the researcher's mind as to why educators, teachers, students, and the government continue to raise serious questions about the implementation of the curriculum in line with diversity. Thirdly, why Ethiopian's curriculum is always criticized for equity in higher education on its practices especially now in a multicultural educational setting is a question at the back of the minds of the researchers. Among others, the researchers have found that the issue of multiculturalism is a practical problem in general and higher education settings in particular.

In a global setting, people may have different understandings of what a commitment is or what they are committing to, which then causes things to not be done according to an expectation. Studies also indicate that there are many factors related to commitment. For instance, according to the findings of the study conducted by Moses et al., (2019) ingredients are related to curriculum. In addition, instructors may commit themselves through their identification and involvement with subjects and students and through their strong identification with subject-oriented or student-oriented practices, but not both.

Furthermore, Altun (2017) and Cramer et al., (2021) reported that commitment to teaching would directly and positively contribute to the teaching methodology, comprehension, personality characteristics, and attitudes of educators. From this notion, it can be concluded that academic staff equipped with commitment, passion, and enthusiasm staff may be role models for not only the learners but also for their colleagues' so, it can be said that some education implementers seek more shaped learning environments. Commitment has a key function in terms of success in education and in enhancing opportunities for employment.

Furthermore, the concept of commitment is widely used everywhere, but it has received little formal investigation. It comprises an implicit explanation of one mechanism producing constant human behavior. Commitments come into being when a person anticipates or thinks of linking extrinsic involvement with a consistent line of action (Altun, 2017). Thus, it can be considered that instructors' commitment is the key factor that influences the teaching-learning process. It is the mental determination of the respective instructor with the learner, the subject matter, and the objectives of teaching (Upsher et al., 2022). Some instructors understand their promise as a portion of their skilled individuality; it defines them and their work, and they get a lot of enjoyment from it (Creswell, 2009).

Commitment is a psychological attachment to an organization in which people give their loyalty to its values and goals. They also noted that instructors' commitment is the emotional bond they demonstrate with their work. Instructors' commitment has been recognized as one of the most critical factors in effective teaching. Therefore, instructors with a high level of commitment can make a difference in the learning and achievement of their students. committed instructors are affiliated with the school they work for, and they invest their time and energy in promoting their school (French et al., 2020). Hence,

it can be deduced that instructors' commitment is related to creating an actualized acquisition situation in which pupil improve their cognition for greater accomplishment.

Various kinds of research have been made on the application of diversity issues in higher education institutions at the international level Meirer (2015) for example, uses a qualitative research approach to enact a diverse learning environment and improve the climate for ethnic diversity in higher education institutions. This study discovered that the number of pupils on campus is rising with people from all lifestyles, although they are being overlooked. The result of the study disclosed that as the student population on campus grows, so does the difficulty for students of diversity to succeed. Moreover, the tremendous role of academic staff is emphasized in multicultural curriculum implementation thereby improving equity and quality, enhancing student performance, and establishing a conducive environment in the teaching and learning process in schools in general and particularly in the classroom setting. It also has a vital role in promoting cultural awareness among students, creating an equal learning opportunity for all students, promoting self-identity, and encouraging unity within diversity. The circumstance is to eliminate separation in learning and to improve and issue informing the pressure of organization of education and pedagogy as a whole (Banks 2007; Banks 2010; Manning & Baruth 1996).

From the personal observations of the researchers in the University, there is a gap in the practices of the curriculum in higher education institutions from multicultural perspectives (MCP). This in turn created practical gaps, especially in shaping and creating citizens who respect, appreciate, and accept diversity in the University. Why is this ability to contribute to the social and economic development endeavors of the country and become competent in the globalized world, including teachers in the university? The real problems that the researchers observed in the university indicated that there is a gap with academic staff in promoting and implementing the curricula from a multicultural perspective, which would provide equal chances for students without discriminating based on diversity.

1.1. Purpose of study

The nation's ethnic texture is deepening today; interracial tensions, and conflict, as well as an increasing percentage of students, who speak a first language other than English as a second and, have different backgrounds, make multicultural settings imperious in 21st-century educational settings such as universities. This implies that diversity is increasing among the nation's student population. Recent and timely debatable issues in Ethiopian Public Universities (EPU) and universities are becoming points of contention due to ethnic, religious, and political ideology, rather than centers of excellence in developing good citizenship. This is a serious and critical problem in EPUs, and it is undeniable. These serious problems may be from internal and external environmental sources in a multicultural setting, as HE needs solutions through research. Therefore, with all these identified gaps in the previous studies, this study was intended to explore academic staff commitment, constraints, and prospects of multicultural curriculum implementation in Ethiopia's Higher Education Institutions (EHEIs). Hence, this study aims to fill in the practical and methodological gaps using a mixed method in EPUs.

Thus, taking into account these conditions, this study tried to investigate the practical, theoretical, methodological, and knowledge gaps in addressing academic staff commitment to multicultural curriculum implementation, and the researchers felt that the problem was significant and tried to fill these gaps. To this end, the researcher formulated the following three research questions.

1. What is the status of multicultural curriculum implementation in EPUs?
2. To what extent are academic staff members committed to executing a curriculum from MCP in EPUs?
3. Do biographical variables influence the implementation of the multicultural curriculum in EPUs?

2. Materials and Methods

2.1. Research design

The study employed a cross-sectional synchronic study design and the data were analyzed quantitatively.

2.2. Participants

The main sources of data were the academic staff of Eastern Ethiopian Public Universities in the 2021 academic year. Various sampling techniques were used to select representative samples from the total population. It is very hard to embrace people in a study at the same time. So, Eastern Ethiopian public universities were selected randomly based on the universities. In the study area, there are five public universities. Two of them were selected by using a simple random sampling technique particularly the lottery method to offer an equal chance for all the respondents. A stratified sampling technique was exploited to choose a representative of 151 respondents out of 237.

2.3. Data collection instruments

Data was collected through a self-administered questionnaire. The questionnaires for this study which consist of five Likert scales were developed by the researchers. The questionnaire was administered face-to-face to 151 academic staff of the three universities. Before conducting the actual study, a pilot study was conducted with 30 academic staff selected using a simple random sampling technique to confirm the reliability of the instruments. The reliability of the instrument was checked by computing Cronbach's alpha.

2.4. Ethics

Simple random sampling technique was used to select the participants. Hence, the study was not biased and this also helped to keep the identities of the participants anonymous. The participants gave their oral consent to participate in the study.

2.5. Data Analysis

Based on the research questions, data were analyzed using descriptive and inferential statistics such as mean, standard deviation, t-test, and correlation.

3. Results

The researchers used this section to analyze and present academic staff commitment to multicultural curriculum implementation in Eastern Ethiopian public universities. Hence, this section deals with the outcome and communication of the quantitative data from the questionnaire. The results on demographic variables, the status of multicultural curriculum implementation staff commitment towards multicultural curriculum implementation, and significant differences in gender differences were analyzed.

3.1. Status of multicultural curriculum implementation

The mean score (M) was used to determine the level of agreement of respondents or instructors on the implementation of the multicultural curriculum in universities (table 1). The results were interpreted based on the following cut-off points: $M = 1.00-2.00$ signifies a low level of practice $M = 3.00-4.00$ signifies the level of practice = 4.5–5 signifies a high level of implementation.

Table 1

Status of Multicultural Curriculum Implementation

No	Items	N	M	SD
1	Handle the challenges of a multicultural classroom	151	2.94	1.034

2	Adapt my teaching to the cultural diversity of students	151	3.11	1.006
3	Create tolerance for cultural differences	151	2.92	0.97
4	Decrease ethnic stereotyping among students	151	3.2	1.02
5	Creating activities that encourage students' expression of diverse	151	3.92	1.03
6	Using play role techniques that used for reflect diversity	151	3.06	1.02
7	Adopting teaching that integrates global issues into the curriculum	151	2.22	1.091
8	Organizing multicultural events on Cultural Diversity Day, HE	151	3.03	0.99
9	Applying culturally responsive pedagogy	151	2.12	1.06
10	Create teamwork the importance of tolerance	151	3.18	1.02
Total		151	2.097	1.09

Status of Multicultural Curriculum Implementation (n = 151, p< 0.05)

As depicted in Table 2, the computed mean scores for each item were almost the same in the teaching practices of teaching instructors' universities in general and the classroom in practice. Accordingly, items 1, 3, 4, 7, and 9 show that as a handle on the challenges of a multicultural classroom (M = 1.034), creating tolerance for cultural differences (M = 2, 92, SD, 0.97), teaching that integrates global issues in the curriculum (M = 2.22, SD, 1.091), and applying culturally responsive pedagogy (M = 2.12, SD, 1.06) in universities is found at low levels of multicultural curriculum implementation respectively. This implies issues of multiculturalism across the curriculum and a lack of attention from university leaders and academic staff in the teaching and learning process.

Furthermore, the computed standard deviations of all items displayed above were 1.034, 0.97, 1.091, and 1.06, which were almost the same. This indicates that instructors of the universities agreed on items 1, 3, 4, 7, and 8 in the same way whereas, items 2, 5, 6, 8, and 10 indicate that the status of multicultural curriculum implementation is found at a medium level. This is adapting teaching to the cultural diversity of students(M = 3.11, SD, 1.006), decreasing ethnic stereotyping among students(M = 3.2, SD, 1.02); and using play role techniques that are used for reflecting diversity(M = 3.06, SD, 1.02); organizing multicultural events, cultural diversity day HE(M = 3.03, SD, 0.99); and creating teamwork on the importance of tolerance(M = 3.18, SD, 1.02) depicts that curriculum implementation from multicultural perspectives is found at a medium level.

3.2. Academic staff members' commitment toward the Implementation of MCE

Table 2

Academic staff members committed to the IMC (N=151, < 0.05)

No	Items	N	M	SD	EM	T	Df	Sig
1	I promote unity within diversity	151	3.01	1.03	3	45.3	150	.000
2	I committed to dealing with social justice	151	3.1	1.03	3	43.6	150	.000
3	I adhere to an appreciation for diversity	151	2.9	1.79	3	61.1	150	.000
4	I am committed to reducing prejudice among students	151	3.0	1.89	3	53.9	150	.000
5	I demand to create equal opportunities for students	151	3.0	1.09	3	47.9	150	.000
6	I formulated instructional materials within MCE	151	3.0	1.06	3	42.6	150	.000
7	I am committed to creating love, peace, and tolerance	151	3.7	1.13	3	39.5	150	.000
8	I recognized the individual difference	151	3.1	3.4	3	14.2	150	.000
Overall		151	23.81	13.1	24	346	150	.000

*P < 0.05 Expected Mean (M): the expected average middle value in the scale for each

On the whole, the instructor member's commitment to the relating to the execution of a multicultural curriculum in EPU's indicates that the observed mean is higher than the expected mean (overall observed mean score (m = 23.81, SD = 13.26). The overall expected mean value (M = 24) Moreover, it is statistically significant (t (150) =3.46, p 0.05). The quantitative results show that an academic staff member has a low commitment to implementing a multicultural curriculum in EPU's (t = 346, df 150, p = 0.5).

Table 3
Gender influence on multicultural curriculum implementation

Sex of respondents					
	Sum of Squares	Df	MS	F	sig
Between Groups	2Sig	22	.099	0.874	0.621
Within Groups	14.429	128	0.113		
Total	16.609	150			

In Table 3, one-way ANOVA was computed to compare the instructor's multicultural curriculum accomplishments across their gender categories.

4. Discussion

The overall measurement of the results is summarized in Table 1. It shows that the status of multicultural curriculum implementation in EPU's is low (M = 2.097, SD = 1.09). This result is supported by a study conducted by Mergo (2008) entitled "Retrospect and Prospects of Multicultural Teacher Education in the Higher Education Institutions of Ethiopia". The results revealed that higher learning institutions' instructors' lack of awareness about multicultural education, the absence of guidelines, and problems related to the curricula in use are some of the main impediments to intercultural education in Ethiopian higher learning.

As a consequence, there was no statistically significant mean difference between male and female attitudes toward multicultural curriculum implementation (F (22,128) =0.879, P =.621). This means that the data did not give adequate facts to show that there was no significant difference between males and females regarding the implementation of a multicultural curriculum. These findings contradict those of Robson (2008), who discovered a significant difference in points for multicultural curriculum implementation based on gender subcategories (male and female). Therefore, it needs further investigation to fill the missing gap.

5. Conclusion

The results of quantitative data were analyzed using descriptive statistics such as means and SD, as well as inferential statistics like the Independent Sample t-test and One-Way ANOVA. Based on the results of this analysis, summaries of the major findings were presented as the following: The study revealed that the status of multicultural curriculum implementation was found at a low level. In the study, this low practice of multicultural curriculum is indicated by a lack of attention, misconceptions, and lack of awareness concerning the significance of multicultural curriculum in HE. So, the result indicated a low level in the sample universities. To sum up, quantitative methods of data analysis show that the status of multicultural curriculum implementation in EPU's is low (M = 2.097, SD = 1.09).

This study indicates that the status of multicultural curriculum implementation in HE is low. Consequently, it can be concluded that there is a lack of attention to the importance and awareness of the MCP from the academic lead and academic staff, respectively. Based on the findings, it can be concluded that the commitment of academic staff to multicultural curriculum implementation is found at a low level. This implies that there is no awareness creation, lack of pedagogical skills, knowledge about multicultural education, and political influence in the country.

In conclusion, this study has shown that there is no significant mean difference between males and females found in the realization of a multicultural curriculum. This means that the data did not provide sufficient evidence to conclude that there are significant differences between males and females.

6. Recommendations

Based on the findings and conclusions of the study, the present study forwards possible recommendations to university leaders, deans, department heads, and academic staff of EPU, and future researchers and academic staff committed to implementing multicultural curriculum implementation in HEIs. The following recommendations are forwarded in line with the findings and conclusions.

The study indicated that the status of multicultural curriculum execution in HE is low. Therefore, it is better if university leaders give attention to diversity and issues and unity, quality of education, and set an agenda for multicultural issues to plan, design, implement, and evaluate the practices of the multicultural curriculum by academic staff through their teaching and learning process. The study realized that the HE academic staff's commitment to the accomplishment of a multicultural curriculum is also founded at a low level. Therefore, it is better if university leaders arrange training workshops and regular consultations in which academic staff are motivated, devoted, and committed to solving the low commitment of academic staff.

Finally, strategies with strategies on how to mitigate the lack of commitment to multicultural curriculum implementation in EPU, such as there should be awareness creation among students and staff about multicultural issues; training on intercultural communication and culturally responsive pedagogy; guidance, counseling, and mentoring, and treating students equally.

In short, to overcome blockers, it is essential to adopt multicultural pedagogical skills and improve content integration in the higher education curriculum. A successful multicultural curriculum implementation means that the educational programs implemented in the Ethiopian teaching program must be able to take into relationships with different cultures and cultural needs. Educators must also use their professional improvement in regulation to add to their understanding of different cultures. If the government utilizes these approaches and strategies, Ethiopian higher education might indeed become a model for the world of diversified countries. Furthermore, it would be preferable if

1. Multicultural courses should be given to every department or courses of multicultural education should be given to all university students (both natural and social).
2. Creating a multicultural education program for all staff and students as a common course begins at a low level (primary school) to shape generations from the ground.
3. Creating promotional cultural events to make instructors aware.
4. The curriculum and policies should be reconsidered or revisited (both in terms of content and pedagogy).

If future researchers conduct the same research by using classroom observation and FGD, it will add new input and further validate the present research. Individuals such as students, education experts at different levels, and private universities were not included in this study. If so, this study might be validated in related issues and be able to be the target group in the future. Further research can also be conducted on the perceptions awareness, and attitudes of staff and university students towards multicultural cultural

education for cultural unity and tolerance, and to investigate the effect of demographic factors on staff perceptions, awareness, attitudes, and practice toward cultural diversity in education.

Specifically, further studies will be needed in the areas of:

1. Tolerance's role in fostering national integration in Ethiopian higher learning Institutions
2. Designing Multicultural Curriculum in Higher Education
3. Higher education and managing diversity
4. The role of higher education instructors in promoting unity within diversity and tolerance among students in HEIs.
5. Awareness, attitude, and knowledge of academic staff towards implementing a multicultural curriculum in HE
6. Trends in multicultural education, Ethiopian higher education: Policy vs. practice
7. Managing diversity in Ethiopian Higher Education in the 21st century: Challenges and opportunities

Conflict of Interest

There is no conflict of interest in this article or study.

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