

Multiculturalism in English Education Curriculum of Higher Education in Nepal

Madan Prasad Baral

Abstract

Multicultural education is transformative, emancipatory, and justice-oriented. As multiculturalism is the defining characteristic of Nepali society and the basic identity of Nepal, the relevancy of multicultural education can hardly be exaggerated. The Constitution of Nepal, 2015 has also acknowledged unity in diversity as the basic feature of the country. So, multiculturalism needs to be incorporated into Nepal's educational system and teacher education programme. In this context, this study aims to explore multiculturalism in teacher education curriculum of Tribhuvan University and outlines the basic features of multiculturalism and assesses the present teacher education curriculum of English Education in B. Ed under Tribhuvan University in terms of multiculturalism. Analysing the different components of English Education Courses of B. Ed in English Education, it is concluded that multiculturalism is adequately addressed in objectives and content of reading courses while other English education courses address multiculturalism in terms of evaluation and teaching strategies not in content and objectives.

Article History

Submitted 17 Jan 2023

Reviewed 15 May 2023

Accepted 30 July 2023

Corresponding Author:

Madan Prasad Baral

Email:

madanbaral@pncampus.edu.np

DOI:

<https://doi.org/10.3126/eltp.v8i1-2.57863>

Copyright information:

Copyright 2023 Author/s and Department of English Education, FoE, P.N. Campus

This work is licensed under a Creative Commons Attribution- Non Commercial 4.0 International License



Publisher

Department of English Education
Faculty of Education, P. N. Campus,
Tribhuvan University, Nepal
Email: enged@pncampus.edu.np
URL: www.pncampus.edu.np

Keywords: critical pedagogy, justice-based education, multicultural education, teacher education

Introduction

Cultural diversity is regarded to be the important asset of Nepal. Located in south Asia, Nepal has multiple languages, ethnic groups and cultures. People of more than 125 ethnic groups (Dahal, 2014, p. 2), speak 123 languages (Yadav, 2014, p.52) and follow different religions and have exceptional tolerance among the communities (Sherpa, 2019). Thus, multilingualism, multi-ethnicity and multiculturalism are the defining features of our county. Multilingualism is acknowledged by the constitution and unity in diversity is the basic identity of Nepal (Government of Nepal, 2015). Multiculturalism calls for more intercultural understanding and respect for people with different

racial, ethnic, linguistic, and religious backgrounds. However, scholars claim that one language, one nation, one culture policy of the earlier governments created a threat to multiculturalism (Davis et al., 2012). As Nepali is the official language and language of the public service commission and many competitive examination, it created threat to minority languages.

Education is not only a matter of information transfer but also a cultural phenomenon. For enabling teachers to identify racial, ethnic, linguistic and religious backgrounds, multicultural understanding is necessary. Multicultural education provides opportunities for people of all races to get education in respectable environment. In this reference, Sherpa (2019) concedes that multiculturalism encourages people of various communities live harmoniously in society thereby enhancing the value of cultural diversity and ensuring human rights. The indigenous activists have been demanding their rights for the protection of their language culture, script, and literature. They also have been demanding the right for educating their children in their mother tongues claiming that these indicate their identity (Davis et al., 2012). After the people's movement in 2006, the issue of diversity has been raised by minorities and became a major political issue (Aasland & Haug, 2011). The prime concern of the unions affiliated with indigenous nationalities is associated with the protection of their culture in general and issues of rights, discrimination, and social justice. In this reference, incorporating multiculturalism in teacher education could be a step towards emancipation and social justice. This paper aims at exploring the multicultural issues in teacher education curriculum of Bachelor of Education (English Specialization) under Tribhuvan University. The research questions for this study are:

- a How does B. Ed curriculum of English Education in Tribhuvan University reflect the elements of multicultural education?
- b How does incorporating multiculturalism in teacher education contribute to social justice?

Review of Literature

A Brief Overview of Teacher Education in Nepal

The history of formal teacher education is not long in Nepal. The first organization for providing formal in service and pre-service teacher education in Nepal is Tribhuvan University (Sharma, 2005). After the establishment of Trivuwun University (TU) in 1959, four years B.Ed. the programme was divided into two years of I. Ed. and two years B. Ed. (Sharma, 2005). All the related institutions like College of Education, National Vocational Training Centre and Primary School Teacher Training Centre came under the single umbrella of the Institute of Education of TU. NESP, 1971 has made provision of compulsory teacher training for getting a permanent appointment as the teacher (NEC, 1992).

At the present, degree-based -pre-service teacher education programmes are run by many universities of Nepal. Tribhuwan University, the first university of Nepal, has been conducting one-and four-year B. Ed. programme, 2 years' M. Ed. (Semester based), M. Phil and Ph. D. Similarly, Nepal Sanskrit University, Purwanchal University, Mid- Western University, Far Western Universities have been providing degree-based programmes for teacher development. Such programmes provide knowledge on language and basic theoretical orientations (Gautam, 2016). Apart from the regular degree-based programmes, agencies of the Ministry of Education run various in-service teacher development programmes and training. Apart from these, professional organizations like NELTA have been providing short term and need-based training for the teachers (Joshi et al 2018). But the

researchers question whether -pre-service teacher education programmes enable teachers for addressing the possible difficulties in ethnically, racially, socially, and linguistically diverse classrooms (Gay & Howard, 2000). Whatever may be the expert opinion, both in service and pre service teacher education contribute for teacher professional development.

Teacher Education Curriculum and Multicultural Education

Teacher education enhances the professional capabilities of the teachers strengthening their teaching skills and aptitudes by exposing them with latest content and methodological ideas. However, teacher education curricula are criticized on the ground that they don't prepare teachers to address the need of the next generation of students (Rodgers, 2002). Broadly speaking, teacher education can broadly be classified under two categories: pre-service and in-service (Low, Lim et al. 2011). Pre-service teacher education develops the entering behaviour of the teachers. The changing contexts such as new courses and curriculum, new methodology and so on can create challenging situations for the teachers (Gnawali, 2004) and the teachers can face such challenges through teacher education programme. Similarly, all the in-service teachers have to take Teacher Professional Development (TPD) courses and these courses aim to develop the language proficiency and methodological skills of the teachers. However, such courses do not aim to develop a critical awareness of the teachers on the existing social, historical, political, and cultural realities (Sharma & Phyak, 2017). That is to say, justice oriented education is possible with incorporating essentials of multiculturalism in teacher education curriculum.

As teachers are primarily responsible for implementing multicultural education in the classrooms, teachers need to be acquainted with the various aspects of multiculturalism. In this reference, Sleeter (2008) concedes that pre-service teacher education should enable learners to identify cultural diversity within the nation and so all the teacher education programmes need to be guided by multicultural teacher education to develop children and youth to develop the skills which the world requires. Gay and Howard (2000) also stress on the incorporation of elements of multiculturalism in pre-service teacher education and focus on the need for extensive preparation as a racial, cultural, and linguistic divide between teachers can be mitigated by preparing pre-service teachers to work in ethnically diverse classrooms.

Quality education enables the learners to raise the issue of justice and equality. In this regard, Starkey (2016) concedes that the basic aim of education is to develop civilized citizens having the norms of peace, human rights, equality and justice. A tolerant and trustworthy culture can be created by the schools, which can be seen as a mechanism for controlling society (Apple, 2003). Thus, multicultural education seems to be relevant as it tends to raise a voice for equality, human rights, justice and democracy. In Nepal, society is characterized by diversity and curriculum and instruction should address the diverse need of the people. Since teacher education is a form of training for prospective teachers, it should directly reflect students' needs and expectations. As school education is the intersection of students' homes and culture (Chan, 2007), it is necessary to incorporate multicultural education in education. The cultural strengths of the students can be empowered through multi-cultural education. Multi-culturally responsive teaching is often considered as a pedagogical paradigm that enables teachers to utilize students' cultural strengths in his/her teaching (Gay, 2000). This lies on the assumption that language and culture are interrelated and the existence of one lies

on the existence of the other. Thus, learning is influenced by culture and culture impacts identity construction. In this reference, Bruner (1996) asserts that cultural setting influences learning as well as thinking as they are sculpture-dependent and curriculum should not be designed without considering the culture or the students. Moreover, learning style is also influenced by the culture of the learners to which they belong (Garliardi, 1995, Schofield, 2010). Thus, the teacher needs to foster culture and value its diversity through instruction and multicultural teacher education forms background for it.

Multiculturalism and Issue of Social Justice

The issues of justice, equality, human rights have been prioritized in educational programmes and curriculum. Education has been associated with the issues of social justice (Sharma & Phyak, 2017), marginalizing women, economically backward community and social exclusion of the *Dalit* community (Devkota, 2018). One major issue in multiculturalism and social justice in Nepal is language policy and medium of instruction and endangerment of minority language due to the government policies and the local practices. Language policy of Nepal have been formulated in the light of the economy ignoring the local realities and interests of the disadvantaged communities in terms of class, ethnicity, gender, and region communities (Devkota, 2018; Phyak, 2016; Sah, 2020). Although policies and legal documents prioritize mother tongue-based education, in practice it has been overshadowed by economic and political reasons (Poudel, 2019).

Preference towards linguistic homogeneity might be an injustice to minority communities which ultimately create socio-economic inequalities. McCarty et al. (2011) argue that the education policy of a nation might be responsible for the marginalization of a certain linguistic community thereby creating learning difficulty due to the medium of language policy. Moreover, the medium of instruction issue is associated with the achievement of the students. As educational language policies might create linguistic inequalities, language policy should be understood within the larger sociopolitical context of which they are part.

Nepal government has adopted the policy of 'One language, one nation policy' in the past and this has created inequalities in the languages thereby empowered the Nepali language in education and administration (Phyak & Ojha, 2019). The issue of social justice, equality, equal access to education, and opportunity became dominant after the legitimation of private education. Moreover, issues like education as the basic right, free and compulsory education etc. are also concerned with social justice.

The language policies have created inequalities as English and the Nepali language exercised excessive space and privilege in education plans. After 1990, Nepal has adopted a multilingual language policy in education. However, effective implementation of mother tongue education has not become possible due to the lack of teachers and strong teacher education programs. Ministry of Education has introduced the 'mother tongue-based multilingual education (MTB-MLE) program in 2007 insisting on the use of students' mother tongue as a medium of instruction up to Grade 3 (Sah, 2022). Though this was a huge step for protecting linguistic and cultural diversity in Nepal, due to lack of teachers, resources and support from the state and power of English medium attraction of public, it could not be successfully implemented (Phyak & Ojha, 2019). Extensive use of English as a medium of instruction in school education has been contributing to social inequalities. Marginalized communities such as *Dalits* in rural Nepal are deprived of educational opportunities and in certain cases, they have to quit school (Devkota, 2018). In certain instances, public schools charge an extra fee

for English medium instruction due to which many students have been deprived of education which is against the principle of 'Education for All'.

One attempt to mitigate the inequality can be the implementation of mother tongue-based education (The MTB-MLE policy). In Nepal, 123 languages are spoken as the mother tongue (Yadav, 2014) but The Government of Nepal has published textbooks only in 22 mother tongues and children reference materials in 15 mother tongues (Tumbahang, 2020). The issue of multilingualism has been advocated by the activists of indigenous nationalities (Davis et al., 2012). Similarly, Nepal's school curriculum states that local languages, culture, and knowledge should be included in education. Moreover, peace, security, human rights are also emphasized in the framework.

Diversity is the basic feature of present society. Multicultural education aims at educating the students on the issues of diversity (Banks, 1993). It also aims at developing alternative teacher education for developing manpower that works for ending all forms of injustices and oppressions to ensure justice drawing from critical pedagogy, critical literacy, and power relationships (Ali & Ancis, 2005). Dhillon and Halstead (2002) concede that multicultural education is based on liberal principles. There are four basic principles of multicultural education: cultural pluralism, social justice and racism, sexism, and discrimination, affirmation of culture in the teaching-learning process, educational equality (Bennett, 2001). Thus the multicultural education aims at enhancing justice based education.

Multicultural education is based on the liberal and emancipatory vision of critical pedagogy and concerned with the empowerment of minority cultural groups. The issues that contributed to the emergence of multicultural education stands on the mother tongue of minorities, oppressed races, religious diversity, and other disadvantaged groups and fulfilment of the demands of such specific groups (Abednia & Izadinia, 2013). The issue of cultural diversity or assimilation is the concern of multicultural education. The emergence of the concept of multicultural education goes to the American racial discrimination between black and white as people demanding the rights were charged to be racists (Dhillon & Halstead, 2002). Multiculturalism deals with the notion of cultural identity and has to do with the links between culture, power and discrimination. Art, music, painting, etc. of the various groups form the subject matter in multicultural classrooms. It tries the issue of different ethnic groups living side by side but has their language, culture, race, or religion (Kymlicka, 1995). Moreover, the inclusion of such content in the curriculum enhances their pride. Thus, multicultural education deals with the concept of culture, the role of education in cultural identity, the concept of pluralism in a multicultural society

As diversity is the societal pride, liberal multiculturalism respects the cultural diversity and the need of children to get an education in a pluralist society. Freedom and equality are the two basic principles of multicultural education. Multicultural education raises questions against ethnocentrism, cultural domination, racism, stereotyping, and discrimination. It aims at educating children from different cultures together in a safe, inclusive learning environment respecting all the religious or cultural diversity so that the school becomes a miniature society.

In multicultural education, students from diverse cultures learn and interact together. Students belonging to diverse cultures are encouraged to engage in the rational debate yet value diversity. Multicultural education prepares students ready for taking challenges in a democratic, pluralist society and attempts to create awareness against all forms of racism, biases, and ethnocentrism (Blake et

al., 2002). Students study religion, literature, art, history, music of different cultural groups. Critical multicultural education aims at mainstreaming marginalized groups to empower and acknowledge their voices to address diversity, equity, and social justice through education (Lydia Nganga, 2020). As Nepal is a multiracial, multilingual, and multicultural country, there is enough justification to implement multicultural education in our academia.

Multicultural education is an approach to school reform and a movement for social justice, equity and democracy. It aims at restructuring schools to impart knowledge, attitudes, and skills in a diverse nation and the world. It attempts to maintain equity for members of different cultural and socioeconomic groups and to ensure their participation and maintain their cultural identity. Advocates of multicultural education opine that only knowledge and skills are not enough in diverse groups (Banks & Ambrosio, n. d.). However, Banks (1993) opines that in multicultural education, there is a huge gap between theory and practice and theory development exceeds its practice. Thus, Torres and Tarozzi (2020) advocate multicultural education based on social justice for avoiding all forms of contradictions.

Critical Pedagogy and Multicultural Education

As multicultural education focuses on justice based education, it has close link with critical theory. Multiculturalism draws from critical pedagogy, critical theory, critical race theory, and post-structural theory and anti-racist theory (Torres & Tarozzi, 2020). Critical pedagogy aims at empowering the students to question all forms of oppression and encourage them for liberating themselves from all sorts of oppressions. Critical pedagogues opine that knowledge is never neutral and is controlled by power and pedagogy, curriculum and textbook reflect biased knowledge for fulfilment of the interest of powerful and elite groups (Apple, 2003; McLaren, 2015). This shows that texts included in schools might represent powerful or elite culture. Multicultural education is anti-biased education and includes literature, music, arts of various cultural groups. Thus, multicultural education is also an effort to enhance critical pedagogy.

Multicultural Education in the Context of Nepal

Multicultural education is appropriate in a multiracial, multiethnic, and multicultural country like Nepal. As stated earlier, multicultural education aims at incorporating the texts that reflect the art, culture, music, and religion of various communities, it is significant in the context of Nepal. Multicultural education acknowledges the culture and religious practices of various communities and should pave towards inclusive education. Multiculturalism rests on the ideals of social justice, equity, and critical pedagogy and schools should impart an education that enables students to end all forms of racial discrimination (Subedi, 2010). So, multicultural education is the move for empowering the educational system in Nepal in which all children have equal status in the school. Thus, it is an approach towards social justice. Culturally diverse communities in Nepal have a special significance of multicultural education. As unity in diversity is the basic feature of Nepali society, multicultural education is important to include all minority groups in the mainstream and avoid all forms of racial, linguistic and cultural discrimination.

After people's movement II, Nepal has adopted a generous policy towards the culture and tradition of the minority communities. So, the constitution of Nepal, 2015 has provisioned the fundamental rights for the promotion of different cultures (Article 32 Right to language and culture)

and in later years the government has declared holidays in the festivals of different marginalized communities and minority religions. So, we can say that multicultural education is relevant in the context of Nepal.

Methodology

This paper is based on the secondary sources and the study is qualitative and used the document analysis as the analytical tool as suggested by Bowen (2009) to explore the various practices for multicultural education in Nepal. I have made a close review of Bachelor Curriculum of English education under Tribhuvan University. Additionally, the scholars' publications were consulted to make a review on various aspects of multicultural education. Moreover, I have studied and reviewed the selected publications to achieve the determined objective of the study.

Framework for Data Analysis

Multicultural education aims at fostering justice oriented education. Banks (2003) opines that the aim of multicultural education is to provide equal opportunities to the students irrespective of their ethnicity, gender, class, and other cultural aspects (Banks, 2003). In the similar vein, Demir & Yurdakul (2015) opine that multicultural curriculum is designed in such a way that its objectives include the aspects of human rights and empathy on cultural diversity, its content is based on themes of human rights and cultural diversity, learning environment based on various aspects of culture and evaluation process is based of reflective thinking. Thus, the present study evaluates the B. Ed English Education curriculum based on the outline suggested by Demir & Yurdakul (2015).

Results

This study aims at evaluating English Education curriculum of Bachelor in English Education recommended by Deans' Office, Faculty of Education, Tribhuvan University, Nepal (Appendix A), with multicultural perspectives in terms of curriculum objectives, content, learning strategies and evaluation.

Bachelor Level English Education Curriculum Structure of Tribhuvan University

At present bachelor level curriculum is based on annual system and it runs for four years. The Bachelor level English education curriculum can be grouped into three categories as per the nature of the courses.

- a Courses on nature of language and language pedagogy and research such as Foundations of Language and Linguistics, Basics in Academic Writing, English Language Teaching Methods and Practices, Research Methodology in English Education
- b Reading courses such as Reading, Writing and Critical Thinking, Expanding Horizons in English, Critical Readings in English
- c Courses for general language development such as English for Communication, English for Mass Communication, Literature for Language Development

Multiculturalism in English Education Curriculum in terms of Curricular Objectives

In terms of course objectives, Reading Courses objectives explicitly depict multiculturalism. The course 'Reading, Writing and Critical Thinking' aims at developing students as the critical thinkers which lies in the core of multiculturalism. In the same way, the course 'Expanding Horizons in English' of second year aims to broaden the students' worldview and present glimpse of different socio-cultural realities. It also aims to familiarise students with the issues of human rights and freedom

and to enhance students' reading skills in the themes of reconciliation and peace. Likewise, the course 'Critical Readings in English' aims at integrating content knowledge with the higher order thinking skills such as logical reasoning, critical appreciation and synthesizing through reading and writing. It also aims to motivate them to read varieties of texts to develop critical thinking skills. Apart from these courses, other course objectives do not explicitly aim at development of multiculturalism though other curricular elements reflect the essence of multiculturalism.

Multiculturalism in English Education Curriculum in Terms of Content

Content is the next major component of curriculum and can reflect the focus of a curriculum. In terms of content the courses, we can group the courses in two categories: technical courses and reading courses. The technical courses are concentrated to imparting content knowledge. Although course content does not adequately reflect multiculturalism, the substances of curriculum reflect multicultural issues such as justice and equality through methods and evaluation strategies.

Multiculturalism in English Education Curriculum in Terms of Content

As stated in the earlier section, the reading courses are comparatively stronger in fostering multiculturalism with reference to content. In 'Reading Writing and Critical Thinking' Intercultural Communication section deals with cultural differences and develops empathy and respect to all the cultures. Similarly, Gender Roles section of reading imparts the feeling of gender equality while the last section under reading includes the content that encourages the prospective teachers to respect various occupations. Out of seven units of the course Critical Readings in English, the first unit Diversity, Technology, and Education directly addresses the multicultural issues and the lessons in this unit highlight the issues of justice, human rights, diversity as resource and respect to the diversity. Similarly, the fifth unit deals with the issues of gender equality, which directly reflects multiculturalism. Additionally, the course 'Expanding Horizons in English' contains the texts on feminism, post colonialism, postmodernism and these themes reflect equality, justice and human rights and reflect multiculturalism. The unit 'Human Rights and Freedom' includes the texts that raise voice for justice and human rights. Apart from the reading courses the course 'English Language Teaching Methods and Practices' includes critical pedagogy as an approach to language teaching which lies in the heart of multiculturalism. Moreover, the course includes the strategies for rapport building, classroom management, student behavior management which strengthens the essence of multiculturalism. The fifth unit of the course 'Literature for Language Development' deals with the theories of literary criticism and enables the learners to have critical awareness against racial, cultural and gender discriminations and oppression. Moreover, different literary texts directly raise voices against oppressions.

Multiculturalism in English Education Curriculum in Terms of Teaching Learning Strategies

In terms of teaching learning strategies prescribed in the curriculum, almost all the courses include mainly similar teaching strategies. The activities such as collaboration, cooperation, and empathy among each other and techniques such as discussion, group work, also promote multiculturalism and justice oriented approach. Research based collaborative approach prescribed Research Methodology in Language Education strengthens the equity which is the basic element of multicultural education.

Multiculturalism in English Education Curriculum in Terms of Evaluation

As discussed earlier, multicultural education seeks reflective thinking in evaluation. The courses

of B. Ed English Education suggest practical and theoretical examination. As mostly evaluation is external, the questions of board examination of TU have to be evaluated for assessing the multilingual characteristics. However, the practical examinations in Foundations of Language and Linguistics, English for Mass Communication and Research Methodology in Language Education require research and collaboration that require reflective thinking in the part of the learners.

Discussion

The study result reveals that the reading courses of existing teacher education curriculum of B. Ed has enough instances of multiculturalism in all components of curriculum compared to other courses. As the crux of curriculum and its essence lies in curricular objectives, the objectives of reading courses are found to be in accordance with the essence of multiculturalism as the objectives emphasise to respect human rights, empathy and cultural diversity. This coincides to Demir & Yurdakul's (2015) version regarding multiculturalism in curricular objectives and reading courses explicitly strengthen the multiculturalism and aware pre-service teachers towards social justice.

Based on objectives, content of a certain course is determined. The content of reading courses include the lessons on peace, human rights, equality and justice as suggested by Apple (2003) and Starkey (2016). Regarding the content, reading courses have enough coverage on culture, empathy, diversity and respect to disability as the essentials of multiculturalism. This seem to respect critical and justice based education as per the position of (Torres & Tarozzi, 2020) and language policy outlined by the constitution of Nepal (2015). The findings also responded the concern of Gay & Howard (2000) that pre-service teacher education programmes should enable teachers for addressing the possible difficulties in ethnically, racially, socially, and linguistically diverse classrooms as reading course in B. Ed are prepared on the ground of arousing multiculturalism in the students. Similarly, the findings seem to resemble with the stand of Sleeter (2008) that pre-service teacher education should enable learners to identify cultural diversity within the nation.

As the existing pre-service teacher education programme produces the required human resources for formal educational institutions of the country, multicultural awareness enables them to respect cultural diversity of the country as indicated by the number of ethnic groups, mother tongues and religions in the latest census result (CBS, 2023). The content and curricular objectives of the reading courses have enough coverage of cultural diversity. Thus, the courses of B. Ed educate pre service teachers on the issues of diversity as stated Banks (1993). The nature of content embeded in reading courses tend to empower marginalized groups as opined by Lydiah Nganga (2020).

As stated by Ali & Ancis (2005), multicultural education enables students to end all forms of oppressions and ensures justice, the content of the reading courses seem to be selected in accordance to their position. Moreover, the findings coincides with the version of Blake et al. (2002) that multicultural education should create awareness against all forms of biases and oppressions. However, it is necessary to examine the implementational aspect whether multicultural education prepares students ready for taking challenges in a democratic, pluralist society and attempts to create awareness against all forms of racism, biases, and ethnocentrism as opined by (Blake et al., 2002), and strengthen social justice by minimising the contradictions as outlined by Torres and Tarozzi (2020). Thus the finding of the present result resembles with earlier researches conducted in various contexts and theoretical stands introduced by various scholars. But, it is necessary to further investigate the classroom practice to

examine the gap between theory and practice and theory development exceeds its practice as Banks (1993) stated his skepticism in this regard.

Conclusion

The analyses of multiculturalism in Teacher Education Curriculum shows that trend of teacher education programme has shifted towards multiculturalism. As discussed in the earlier section, multicultural essentials are found in reading courses and most of these courses have been introduced in the recent decades in teacher education programmes. This paper assessed multiculturalism in Teacher Education curriculum of B. Ed (English Specialisation) based on curricular goals, content, learning facilitation and evaluation through document analysis. The result shows that multiculturalism has enough space in teacher education curriculum mainly in reading courses explicitly in terms of objectives and content while other courses include its essentials in learning facilitation and evaluation. This implies that teacher education curriculum in Tribhuvan University respects the norms of multiculturalism and oriented towards a non-discriminatory, transformative and emancipatory direction and respecting all cultures paves our nation towards peace justice and inclusive democracy which are the basic features of our constitution. However, this paper did not evaluate multiculturalism in terms of classroom practice and practical and theoretical examinations. Further studies can be conducted to explore these issues.

References

- Aasland, A., & Haug, M. (2011). Perceptions of social change in Nepal: are caste, ethnicity, and region of relevance? *Journal of Asian and African Studies*, 46(2), 184-201.
- Abednia, A., & Izadinia, M. (2013). Critical pedagogy in ELT classroom: Exploring contributions of critical literacy to learners' critical consciousness. *Language awareness*, 22(4), 338-352.
- Ali, S. R., & Ancis, J. R. (2005). *Multicultural education and critical pedagogy approaches*. American Psychological Association. <https://doi.org/10.1037/10929-004>
- Apple, M. W. (2003). Cultural politics and text. In A. Darder (Ed.), *Critical pedagogy reader* (pp. 79-94). Psychology Press.
- Banks, J. A. (1993). Multicultural education: Historical development, dimensions, and practice. *Review of research in education*, 19, 3-49. <https://doi.org/10.2307/1167339>
- Banks, J. A. (2003). *An Introduction to multicultural education* (5th ed.). Pearson.
- Banks, J. A., & Ambrosio, J. (N. D). History, the dimensions of multicultural education, evidence of the effectiveness of multicultural education. <https://education.stateuniversity.com/pages/2252/Multicultural-Education.html>
- Bennett, C. (2001). Genres of research in multicultural education. *Review of educational research*, 71(2), 171-217. <https://doi.org/10.3102/00346543071002171>
- Blake, N., Smeyers, P., Smith, R., & Standish, P. (2002). *The Blackwell guide to philosophy of education*. Wiley Online Library.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative research journal*, 9(2), 27.
- Bruner, J. (1996). *The culture of education*. Harvard University Press.
- Chan, E. (2007, 2007/04/01). Student experiences of a culturally-sensitive curriculum: ethnic identity

- development amid conflicting stories to live by. *Journal of Curriculum Studies*, 39(2), 177-194. <https://doi.org/10.1080/00220270600968658>
- Dahal, D. R. (2014). Social composition of population: caste/ethnicity and religion in Nepal. In *Population monograph of Nepal* (Vol. II, pp. 1-48). National Planning Commission
- Davis, K. A., Phyak, P., & Bui, T. T. N. (2012). Multicultural education as community engagement: Policies and planning in a transnational era. *International Journal of Multicultural Education*, 14(3). <http://doi.org/10.18251/ijme.v14i3.625>
- Demir, N., & Yurdakul, B. (2015). The examination of the required multicultural education characteristics in curriculum design. *Procedia-Social and Behavioral Sciences*, 174, 3651-3655.
- Devkota, K. R. (2018). Navigating exclusionary-inclusion: school experience of Dalit EFL learners in rural Nepal. *Globe: A Journal of Language, Culture and Communication*, 6, 115-133.
- Dhillon, P. A., & Halstead, M. J. (2002). Multicultural education. In S. M. Cahn (Ed.), *The Blackwell guide to the philosophy of education* (pp. 146-162). Wiley-Blackwell. ISBN 9780631221197.
- Faculty of Education (n. d.) *B. Ed. Curriculum*. Tribhuvan University
- Garliardi, R. (1995). An integrated model for teacher training in a multicultural context. *Teacher Training and Multiculturalism: National Studies*. UNESCO. International Bureau of Education.
- Gautam, G. R. (2016). Teacher training in Nepal: issues and challenges. *Tribhuvan University Journal*, 30(2), 43–56. <https://doi.org/10.3126/tuj.v30i2.25545>
- Gay, G. (2000). *Culturally responsive teaching: Theory, practice and research*. Teachers College Press.
- Gay, G., & Howard, T. C. (2000). Multicultural teacher education for the 21st century. *The Teacher Educator*, 36(1), 1-16. <https://doi.org/10.1080/08878730009555246>
- Government of Nepal. (2015). *Constitution of Nepal, 2015*. Nepal Law Society.
- Joshi, K. D., Gnawali, L., & Dixon, M. (2018). Experience of professional development strategies: Context of Nepalese EFL teachers. *Pakistan Journal of Education*, 35(2).
- Kymlicka, W. (1995). *Multicultural citizenship: A liberal theory of minority rights*. Clarendon Press.
- Low, E. L., Lim, S.K., Ching, A., & Gohik, C. (2011). Pre-service teachers' reasons for choosing teaching as a career in Singapore. *Asia Pacific Journal of Education* 31(2), 195-210.
- McCarty, T. L., Collins, J., & Hopson, R. K. (2011). Dell Hymes and the new language policy studies: Update from an underdeveloped country. *Anthropology & Education Quarterly*, 42(4), 335-363.
- McLaren, P. (2015). *Critical pedagogy: A look at the major concepts*. Critical Quest.
- Ministry of Education and Sports. (2007). *National curriculum framework for school education in Nepal*. Curriculum Development Centre.
- NEC (1992). *National Education Commission Report*. National Education Commission.
- Phyak, P. (2016). *For Our Cho: Tlung: Decolonizing language ideologies and (Re) imagining multilingual education policies and practices Nepal*. University of Hawaii.
- Phyak, P., & Ojha, L. P. (2019). Language education policy and inequalities of multilingualism in Nepal. *The Routledge International Handbook of Language Education Policy in Asia*.
- Poudel, P. P. (2019). The Medium of Instruction Policy in Nepal: Towards Critical Engagement on the Ideological and Pedagogical Debate. *Journal of Language and Education*, 5(3), 102-110.
- Rodgers, C. (2002). Defining reflection: Another look at John Dewey and reflective thinking. *Teachers*

college record, 104(4), 842-866. <https://doi.org/10.1016/j.tate.2005.05.007>

- Sah, P. K. (2020). English medium instruction in South Asian's multilingual schools: Unpacking the dynamics of ideological orientations, policy/practices, and democratic questions. *International Journal of Bilingual Education and Bilingualism*, 1-14.
- Sah, P. K. (2022). English medium instruction in South Asia's multilingual schools: Unpacking the dynamics of ideological orientations, policy/practice, and democratic questions. *International Journal of Bilingual Education and Bilingualism*, 25(2), 742-755
- Schofield, J. W. (2010). The colorblind perspective in school: Causes and consequences. *Multicultural education: Issues and perspectives*, 259.
- Sharma, B. K., & Phyak, P. (2017). Criticality as ideological becoming: Developing English teachers for critical pedagogy in Nepal. *Critical Inquiry in Language Studies*, 14(2-3), 210-238.
- Sherpa, D. (2019). Exploring the dimensions of multicultural education and its implication in teaching learning. *Interdisciplinary Research in Education*, 4(1), 35-42. <https://doi.org/10.3126/ire.v4i1.25708>
- Sleeter, C. (2008). Equity, democracy, and neoliberal assaults on teacher education. *Teaching and Teacher Education*, 24(8), 1947-1957. <https://doi.org/10.1016/j.tate.2008.04.003>
- Starkey, H. (2016). Human rights, cosmopolitanism and utopias: Implications for citizenship education. In *Human Rights and Citizenship Education* (pp. 21-35). Routledge.
- Subedi, D. (2010). Multicultural classroom issues in the Nepalese context. *Journal of Education and Research*, 2(1), 17-25.
- Torres, C. A., & Tarozzi, M. (2020, 2020/01/01). Multiculturalism in the world system: towards a social justice model of inter/multicultural education. *Globalisation, Societies and Education*, 18(1), 7-18. <https://doi.org/10.1080/14767724.2019.1690729>
- Tumbahang, G. B. (2020). Situation of mother tongues In Nepal. *The Rising Nepal*.
- Yadav, Y. P. (2014). Language in use in Nepal. In *Population monograph of Nepal* (Vol. II, pp. 51-72).

Mr. Madan Prasad Baral has been engaged in teaching, teacher training and research over a decade. He has authored and co-authored about half dozens of articles in national and international journals, edited peer reviewed journals and participated and presented in national and international conferences organized by professional organisations. At present, he is the Faculty of English Education Department, Prithivi Narayan Campus and pursuing his M. Phil from Nepal Open University. His areas of interest include critical literacy, critical discourse analysis, Content and Language Integrated Learning (CLIL) and English as a Medium of Instruction (EMI).

Appendix A

English Education Curriculum

Bachelor Level English Education curriculum structure is as follows.

B. Ed. First Year

English Education 416 Foundations of Language and Linguistics

English Education 417 Reading, Writing and Critical Thinking

B. Ed. Second Year

English Education 422 Expanding Horizons in English

English Education 423 English for Communication

English Education 424 Basics in Academic Writing

B. Ed. Third Year

English Education 432 English Language Teaching Methods and Practices

English Education 433 Critical Readings in English

English Education 434 English for Mass Communication

B. Ed. Fourth Year

English Education 445 Research Methodology in English Education

English Education 446 Literature for Language Development (Faculty of Education)