

**Teachers' Awareness, Attitude and Practices of  
Multicultlism in Education. The case of Eshet Primary  
School in Addis Ababa**

**A Thesis presented to the school of Graduate studies, Addis Ababa  
University, in partial Fulfillment of the Requirements for the  
Degree of Masters in Education in Curriculum and Instruction**

**By  
Genene Yilma**

**June 2008  
Addis Ababa**

# Approval

This thesis has been submitted for Examination with my Consent and Approval as University Advisor

Name \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

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**Approved by Boards of Examiners**

Abdelaziz Hussien 22 July 2008 [Signature]  
Chair Person, Department Date Signature  
Graduate committee

[Signature] [Signature] 07/07/08  
Advisor Date Signature

Temesgen Fseja 07/07/08 [Signature]  
Examiner, Internal Date Signature

Tamere Hiteles 07/07/08 Tamere [Signature]  
Examiner, External Date Signature

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## Abstract

*The purpose of the study was to explore teachers' awareness, attitude and their practices towards multiculturalism in education. To realize the objectives data was collected from Eshet government primary school from the principal, teachers and students through in depth interviews, and observation. Relevant documentary sources were also analyzed. The participants for interview were selected purposely based on their willingness, cooperation, academic performance and responsibility. Fourteen participants i.e. the school's principal, nine teachers and four students were interviewed.*

*The finding disclosed that teachers' awareness towards multiculturalism in education was limited but encouraging. The study revealed that teachers' have good under standing of students' diversity mainly in terms of culture, gender, economic status, language and exceptionalities but, showed reservation to talk about their awareness of ethnicity and religion. The reason for teachers' reservation was, talking about ethnicity and religion as potential to fragment the social cohesion of peoples. Teacher- student relationship was good. Moreover, teachers' have desirable attitude to words diversity and multiculturalism. On the other hand, teachers' practices to present the lesson from diverse points of views, the techniques of teaching, teachers apply, their practice to use teaching aids from multicultural perspectives and efforts to create good relationship among students of diverse cultures were not as much as expected to be. Consequently, for instance, there was lack of mutual respect among students during the classroom interaction. Possible attempts have been made to identify those factors for teachers' failure in practicing multiculturalism in education. These were absence of training, giving due attention to coverage of the course and lack of understanding. Finally, possible solutions were proposed to improve the observed state of affairs.*

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## CHAPTER ONE

### Introduction

#### 1.1 Background of the study

Diversity is one of the unfolding identifications of the peoples of Ethiopia. Thus, Ethiopia is a country of diversity where different cultural, ethnic, and linguistic groups exist. There are over 80 ethnic groups in the country all having distinct cultures of their own. In countries of diversified population like Ethiopia, it is recommended that the educational program be designed from multicultural perspectives. Supporting this, Bennett, cited in Alemayehu (1998) states that in a society where there is cultural diversity, the nature of education should be multicultural in character that educational subjects should be taught from the stand point of all cultures. Similarly, Gagliadi (1995) writes that, in a multicultural form of education, time will not be set aside to study special subjects about multicultural diversity, but all subjects will be designed and taught from different cultural backgrounds.

Educators support multicultural form of education for various reasons. First and for most, it directs schools toward the cultural enrichment of all students. This is appreciating of different cultures, which should be viewed as pools of collective experiences, knowledge, wisdom and vision of other people, can make own lives richer (Pai and Adler; 1997), which makes education relevant to all learners. Secondly, it promotes cultural diversity as a fact of life in pluralistic society because it offers the ideal of citizens working together in a common polity while retaining their membership in distinct cultural communities that accord one another mutual respect (Fullinweder; 1995). Therefore, it develops in learners a sense of pride in learners ethnic and cultural identities. Third, it reveals cultural diversity as a valuable resource that should be preserved and extended. This in turn gives opportunity to the learners to comprehend and appreciate cultural diversity (AACTE, 1973)

Accordingly, in order to promote multicultural education, schools should reinforce the assumption that knowledge is a social construction (Christine and Sltter, 1996) in which all groups within a society should participate in the construction of this knowledge

(Banks, 1997). Knowledge reflects the social, cultural and power positions of people within a society and that is valid only when it “comes from an acknowledgement of the knower’s specific positions in any context, one always defined by gender, class and other variables (Tetreault, 1993). Thus, knowledge is neither neutral nor static. It is culturally based, perspectives, dynamic and changing (Banks, 1997). Moreover, multicultural and feminist theorists maintain that knowledge is both subjective and objective and that its subjective components need to be clearly identified (Code; 1991: Hooks, 1990, Kind and Mitchell: 1990). Due to this, knowledge is some thing that can be discovered in an objective manner by those who are trained formally to discover it (Christine and Sleeter: 1996). Therefore, students must become active constructors as well as thoughtful consumers of social, historical and political knowledge (Banks, 1997).

Like wise, to educate students for a complex multicultural world, we need to include the perspectives and voices of those who have not been traditionally included (Banks and Banks, 2001). Thus, diversity accepts that there is a body of knowledge all students should learn; but that teachers should teach that knowledge in whatever way works so students understand and learn it.

Hence, all teachers, in all subject areas need to take action to help students to develop more democratic, racial attitudes ( Manning and Baruth; 1996). Therefore, it is important that the multicultural environment should demonstrate a genuine respect and concern for all learners, regardless of their racial, cultural or ethnic backgrounds.

The school environment should support school learning and socialization for all students. A supportive school environment is one in which the moral of both teachers and students are high.

Similarly for multicultural education to be implemented successfully the attitudes and behaviors of teachers must be changed (Banks; 1989a) because teachers make a difference in the life’s of most students.

Accordingly, Roberts, et al (1994) suggested that teachers need to have a working knowledge and understanding of the culturally diverse students. Since knowledge appears to be somewhat basic, it is a prerequisite to developing appropriate attitudes and skills (Manning and Baruth, 1996). Supporting this Banks (1981) writes to work successfully

with students from diverse ethnic backgrounds teachers should be knowledgeable about the ethnic characteristics of their students. If teachers are not aware of the cultures of the learners they teach, they may affect the self concept of students and fail to plan instruction from multicultural perspectives (Banks; 1978). Notwithstanding, teachers who plan to have cross-cultural experiences should be aware of both the problems and promises of functioning in a different cultures. Functioning cross-culturally in the final analysis is usually rewarding and personally revealing. Thus, it is important for teachers to have developed awareness and thorough understanding about multicultural education as well as build up expertise in all the three areas [i.e. knowledge, attitudes and skills] so that they can provide learners with most effective learning environment (Manning and Baruth ,1996). Supporting this, Banks and Banks (2001) suggested that, among others, teachers' positive feelings towards all students reduces stereotypes and works to eliminate prejudice and biases. Thus, teachers' attitudes towards multicultural education play a major role in shaping the attitudes and beliefs of students toward cultural diversity, that a teacher who is farsighted enough to provide encouragement to culturally different students can make a real differences in the child's potential, eventually the child will learn to behave in his or her own ability (DeGaetana et al,1984). Therefore, well-versed teachers' multicultural knowledge, attitude and skills alongside positive perceptions enable them to objectify perception of other cultures with out prejudices.

The implementation of multicultural education in schools also requires the total transformation of schools such as a reform in formal curriculum and curricular materials. However, according to Banks (1981) this is not an end by itself. For instance, multicultural sound materials and other components of the instructional program are ineffective in the hands of teachers who lack the skills, attitudes, perceptions and content background essential for a positive multiethnic school environment. Such teachers may fail to use multicultural materials effectively. Thus, the attitude, values and commitments of the teachers play a great role for the effective implementation of multicultural education in schools. The teachers' values and perspectives mediate and interact with what they teach and influence how message are communicated to and perceived by their students. Because the teacher mediates the messages and symbols communicated to the students through the curriculum it is important for teachers to understand their own

personal and cultural values and identities in order for them to help students from diverse racial, ethnic and cultural groups develop clarified identities and relate positively to each other. Research by Rubin indicates that increases in self- acceptance are associated with a reduction in prejudice (Banks, 1997). Thus, teachers need to evaluate their own knowledge, understanding, practices and acceptance of multicultural education in order to effectively implement multicultural education in schools.

Therefore, teachers' awareness, attitude and professional skills on multicultural education appear to be crucial for successful implementation of multicultural education in schools.

## **1.2 Statement of the problem**

Different multicultural educators argue that schools are multicultural by nature where students come from diverse backgrounds. Therefore, it is a necessity to design the school program from diverse perspectives to treat all students equally so as to improve their academic achievement regardless of cultural and other markers of diversity (Banks,1981). Taking this into account, the idea of the implementation of multicultural education in the Western nations became a phenomenon of the 1970's (Baker, 1979). Even though, modern education was introduced to Ethiopia nearly about a century ago; the education system which was in place in the past could not promote equal educational opportunities for all citizens of the country. For many decades the educational system was dominated by the single-cultural assumption. Regarding this the Education and Training policy (ETP) stated "It is known that our county's education is entangled with complex problems of relevance, quality, accessibility and equity" (MOE, 1994). Among others the ETP gave the right for all ethnic-linguistic groups of the country to receive education in their own language in the elementary grades. This in turn has given the opportunity for cultures of different ethnic groups to be reflected in elementary schools where instruction is offered in different languages. Thus, there was a policy provision to address the issue of diversity in the Ethiopian school system that multicultural education goes beyond language diversity and so it is time to give full attention to multicultural education in the Ethiopian schools, most importantly in the elementary grades. The practice of multicultural education at early years has a two fold advantages. First, enable all students to be treated equally in the teaching learning process and the school's programs. Second,

helps to minimize group tensions that occasionally occur in higher institutions among students of diverse ethnic backgrounds. Regarding this McCormic (1984) suggested that multicultural education is assured fuller meaning; it must begin, when children first enter school, otherwise the intermediate grades are too late in the educational lives of students, since attitude and values and beliefs as they relate to diversity have already been formed. Therefore, it is important to think thoroughly the need for multicultural education in the primary schools.

If this is to happen, the role of teachers in multicultural education has paramount importance because teachers awareness, attitude and practices affects the learner in particular and the learning environment in general (Manning and Baruth,1996). Moreover, Research suggested that a teacher's perception of the particularity of a new teaching practices influences implementation (spark, 1988).

On the other hand, in Ethiopia there were few research works on teachers' awareness, attitude and practices towards multicultural education. Some of those worthy to mention here are Alemayehu (1998), on the attitude of teachers' trainers towards the implementation of multicultural education and Beyene (2007) Educational practices in a multicultural community. However, for instance Alemayehu treated only culture as the major marker of diversity and Beyene limited his investigation around language diversities. Due to this I felt, there is a gap that needs to be assessed in order to present comprehensively current status of teachers' awareness, attitude and practices in terms of at least seven major markers of diversity (i.e. ethnicity, culture, gender, socio-economic status, language, religion and exceptionalities).

Fundamentally however, I' am convinced to conduct research on the issue emanated from the story told by my instructor in the mini-course I took on special needs education. The story happened to one family. In this family a child was born with special problem that the moment he heard a louder sound, he used to fall on the ground and a sub-conscious for a time being and finally wakes up normal. As a matter of fact his family knew the problem of their child and brought him up carefully with special care.

Nonetheless, at the age of seven, the family decided to send their young boy to school. To this end at the beginning of new academic year his father brought him to the nearby

school for enrollment. Soon the principal accepted the appeal and the boy was enrolled. Finally at the time of departure, the father, very close to the school principal, told him all the problems his young child encountered. Very impatient the principal was, barking over the father's and strictly warned him not to bring the child to school on the pretext that the boy will disturb all other students in the classroom which he doesn't want to happen. As the result, with no option the father took his young boy with additional upsetting incidence to his home.

The whole story was happened in Addis Ababa, the capital of Ethiopia. It was a big impression for me and as soon as my instructor finalized the story I began to think over the problem of diversity. I thought there might be quite a number of mistreatment within the school compounds. Right, that very day onwards I have been thinking to explore the degree of awareness, attitude and practices of teachers in primary schools of Addis Ababa.

### **1.3 Objectives of the study**

#### **The main objectives of the study**

1. Explore teachers' perceptions in multiculturalism and identifying promising opportunities to implement multicultural education in the primary grades.
2. Describe the lived experience of teachers in primary grades in preparing and presenting instructional strategies helps to serve the diverse student population in the classroom and presumably valuable for students to developing multicultural competencies.
3. Add a drop to the body of knowledge on the prevailing thought of multicultural education in Ethiopia by portraying the awareness, attitude and practices of teachers in Eshet primary school.

### **1.4 Basic questions for the study**

**To attain** the objectives of the study the following basic questions are raised.

1. What is the awareness of teachers in multiculturalism in education in Eshet primary school?

1. What is the attitude of teachers in Eshet primary school towards multiculturalism in education?
2. What does the practice of teachers in Eshet primary school looks like in preparing and delivering instruction from multicultural points of view?

### **1.5 Significance of the study**

The major significance of the study is:

1. Portray the current understanding and awareness of teachers towards multicultural education that would serve as a parameter for policy makers to think over the issue in depth so as to design appropriate measures on time.
2. Provides base line information about the existing professional knowledge, attitude and skills of teachers on multicultural education, that can be used to design intervention programs in the form of on-the-job training
3. Call the attention of researchers to issue of multicultural education in Ethiopian context.

### **1.6 Delimitation of the study**

This study was intended to understand teachers' awareness, attitude and practices on multicultural education in Eshet government primary school in Addis Ababa. I deliberately selected and confined the study to Eshet primary school because of its accessibility. Here, the issue of qualitative research demands the researcher to make detail observation of the natural world which obviously requires sufficient time to carry out the research work.

### **1.7. Limitation of the Study**

The major limitation of the study was lack of conceptual delimitation in that attempts were made to treat seven markers of diversity. If the study had treated one or two variables, it would have been better in its depth.

## 1.8. Operational Definition of Terms

1. Multiculturalism: the status of several ethnic, racial, religious or cultural groups co-existing in harmony in the society. In this study it was seen in terms of teachers' views and commitments in valuing students' cultural diversity as a fact of life in classroom settings with out discrimination.
2. Multicultural Education:- Incorporates the idea that all students regardless of their gender and social class and their ethnic, racial, or cultural characteristics should have an equal opportunities to learn in school (Banks and Bonks,2001).
3. Multicultural Attitude:- A pre-disposition to act in a positive or negative way toward the implementation of multicultural education in primary schools. In the study, it was seen in terms of teachers' views, values and their commitment to create culturally appropriate learning environment as well as teachers' role as a positive role model for students to learn respect and concern for all peoples.
4. Multicultural Awareness:- Involves teachers' values, myths and stereotypes and world view. In the study it was seen in terms of teachers' values, myths, stereotypes and world view towards multicultural education to teach students of divers' cultural backgrounds.
5. Multicultural practices: The actual performance of teachers' classroom instruction from multicultural perspectives. In this study it was seen in terms of:
  - Teachers' lesson presentation practices to culturally diverse students.
  - Teachers' efforts to create conducive classroom atmosphere from multicultural perspectives.
  - Teachers' utilization of various teaching techniques so as to accommodate diversity.
  - Teachers---Students' relationship in a diverse school setting.
  - Relationship among students in a multicultural context.

## CHAPTER TWO

### Review of Related Literature

This chapter is devoted to review of relevant theoretical concepts, perspectives, assumptions and principles with the aim to offer theoretical framework for the study.

#### 2.1. What is Culture?

It is necessary to discuss the meaning of culture in order to describe what multicultural education suggests theoretically since culture is the root of multiculturalism and multicultural education. As Pai and Adler (1990) explain, there are many different definitions of culture but there is no single definitions that all social scientists would heartily accept. Some definitions, however, are fairly widely accepted. A more dynamic definition might be: That culture is:

*Ever changing values, traditions, social and political relations and world view created and shared by a group of people bound together by a combination of factors (which can include a common history, geographic location, language, social class and/or religion (Nieto;1995).*

This definition of culture reveals that a group of people that form a community interrelated to construct the meanings by which they exist together that help them to understand each other. For Nieto (1995) there are cultural elements that are commonly shared by all members of the group and each cultural group has its own unique understanding of cultural milieu where they live in. Thus, from this, we can deduce that in any multicultural society there are always commonly shared cultural values and the unique aspects which are enjoyed by a particular group of the society. The fundamental concern of multicultural education is to deal with both the common and unique cultures of society at equilibrium, because multicultural education educates the worth of similarity (shared cultures) and differences (unique cultures). It neither allows an out right domination of the dominant culture nor undermines the minority culture. It rather, appreciates and values diversity with in unity. For this multicultural education gives

much emphasis for providing equal educational opportunities for all students in the classroom in particular and the school in general regardless of race, ethnicity, gender, socio-economic status, language, culture and any other differences. This ultimately improves the academic performances of all students.

## **2.2. What is Multicultural Education and what is it for**

The search for a single definition of the idea of multicultural education must be a very difficult task, because various groups and individuals define multicultural education in numerous ways. Some definitions rely on the cultural characteristics of diverse groups, while others emphasizes social problems, political power, and the reallocation of economic resources, some limit multicultural education to characteristics of local schools and still others provide directions for school reform in all settings regardless of their characteristics. Thus, there is no one comprehensive definition of multicultural education that can be accepted by all classroom teachers and education scholars. For this study however, the following definitions are found to be more relevant and hope fully provide an insight to the core issues to be discussed.

According to Bennett (1990) Multicultural education in its most comprehensive form is an approach to teaching and learning based up on democratic values that foster cultural pluralism, it is a commitment to achieving educational equality, developing curricula that build understanding about ethnic groups and competing oppressive practices. Multicultural education must begin with out right rejection of the view that educational institution should melt away cultural differences at the expense of the dominant core culture and maintaining the true existence of cultural diversity. By so doing, therefore, multicultural education directs schools toward the cultural enrichment of all students. For Baptiste (1979) multicultural education is institutionalizing a philosophy of cultural pluralism within the educational system that is grounded in principles of equality, mutual respect, acceptance and understanding and moral commitment to social justice. Multicultural education promotes acceptance of cultural differences as a resource for teaching leaning process with out any sort of discrimination which rejects the perpetuation of teaching from the dominant culture. Therefore, the educational programs must balance both the common and ethnic cultures.

The definition given by Banks and Banks (2004) is not very different from the above conceptions. For these writers multicultural education is a reform movement that is trying to change the schools and other educational institutions so that students from all social class, gender, racial, language and cultural groups will have equal opportunities to learn. They further pointed out that multicultural education involves changes in the total school or educational environment as a system and is an on going process. The above definitions have valued multicultural education and viewed it as a process that requires a total school transformation so as to provide educational equality for all students regardless of culture, language, race/ethnicity, gender, socio-economic status, exceptionality etc. Therefore, for this study multiculturalism is taken as a school reform movement which values the common and ethnic cultures to be practiced in a pluralistic student population in the urban schools aiming at providing equal educational opportunities for all learners without discrimination.

### **2.3. The Importance of Multicultural Education**

I found it important to enumerate some of the most important use of multicultural education to show how it is valuable to catch up the central theme of the idea of multicultural education in particular and the dimensions of this study in general.

To begin with multicultural education educates culturally diversified students in a way that will enhance personal development by emphasizing on developing self-understanding, positive self concepts and pride in one ethnic identity. Students who feel good about themselves are likely to be more open and receptive to interactions with others and to respect their cultures and identities. As it was written in NCCS (1992) documents, multicultural education promotes the core values that stem from the principles of human dignity, justice, equality, freedom, self determination and democracy. Furthermore, according to Lynch (1983) multicultural education enhances, multicultural social competence and can ease by teaching skills in cross cultural communications, interpersonal relations, perspective taking, contextual analysis, understanding alternative points of view and frames of references, and analyzing how cultural condition's affect values, attitudes, beliefs, preferences and expectations.

As Boggs et al (1985) write multicultural education can improve mastery of reading, writing and mathematical skills; subject matter content, and intellectual process skills such as problem solving, critical thinking and conflict resolution by providing content and techniques that are more meaning to the life's and frames of references of ethnically different students.

As Gay (1988) pointed out, multicultural education promotes educational equality and excellence. It drives from the notion that educational excellence is unattainable for any student when certain groups are denied a fair chance to receive the highest quality education possible and when some contributions are systematically excluded from the nation and human systems.

The last but not the least, multicultural education promotes personal empowerment for social reform. This will be accomplished by cultivating in students attitudes, values, habits and skills so that they become social change agents who are committed to reforming society in order to eradicate and racial disparities in opportunities and are willing to act up on this commitment. To do so the students need to improve their knowledge of ethnic issues as well as develop decision making abilities, social action skills, leadership capabilities, a sense of political efficacy and a moral commitment to human dignity and equality (Banks, 1991b). Thus, students need to understand and appreciate why ethnicity and cultural pluralism are salient features of human life in a pluralistic society, but also how to translate this knowledge into decisions and actions related to key socio-political issues, events, concerns and situation.

#### **2.4. Postmodernism: As a Theoretical Pace Maker for Multicultural Education**

The term postmodernism refers to one of the philosophical approaches, which brought with it, a questioning of the previous approaches (i.e. premodernism and modernism) to knowledge. In stead of relying on one approach to knowledge, it advocates for an epistemological pluralism which utilizes multiple ways of knowledge. This includes the premodern ways of revelation and modern ways of science and reason along with many other ways of knowledge such as intuition, rational and spiritual. Thus, postmodernism may further be defined as a movement that seeks to repudiate western epistemology and its related ontologies and axiologies as the sole basis for humanity, human understanding

and human experiences Akinlode (2001). Because as Akinlode writes, the postmodernists reject the modernist taught of the supremacy of the dominant culture [white western culture] as the center of the universe that the dominant groups create or construct the "World" or the "real" and does so its own image in terms of its ways and its social historical experiences. Thus, the goal of postmodernism as Akinlode (2001) noted that:

*Is the construction of a paradigm that doesn't recognize race as "reality" and seeks to implement a socio cultural epistemology that is inclusive of all perspectives and that will deconstruct modernism and reposition power in a more equitable way (p.84)*

Therefore, in many ways postmodernism constitute an attack on modernist claims about the existence of truth and value claims that stem from the enlightenment of the 18<sup>th</sup>c. In disputing past assumptions postmodernist generally play a preoccupation with the inadequacy of language as a mode of communication. To this end, Jacques Derrida originated the philosophical method of deconstruction (take part to analyze and critique), a system of analysis that assumes a text has no single, fixed meaning, both because the inadequacy of language to express the author's original intention and because a reader's understanding of the text is culturally oriented that influenced by the culture in which the reader lives (Bishop; 1996). Thus, the postmodernist believes, texts have many possible interpretations as the legendary saying goes "beauty is in the eyes of the beholder", where there are endless number of interpretations that is, there is no final meaning for any particular sign, no notion of unitary sense of text, no interpretation can be regarded as superior to any one.

Furthermore, Giroux (1993) writes the dominant culture has defined a privileged canon, a body of literature and ideas that is seen as true and good. This canon has marginalized the voices and ideas of those with little or no power. For instance, the writing and thinking of the oppressed and the poor have not been seen as having equally worth with the voices of the dominant culture. To substantiate Pai and Adler (1990) write.

*The postmodern perspective argues against efforts to strive towards objectivity. What has been defined as school*

*knowledge, as universal and true, has in fact, been defined by those in power. From a postmodern perspective; it is necessary to deconstruct both those power relations and the canon of knowledge that has emerged from them. Only by seeing knowledge and language with in historically constructed contexts can we begin to know only by attending to diverse voices can we really begin to understand the world and our lived experiences (p.165).*

Therefore, postmodernists argue for the need for multiple narratives so that subordinated and excluded groups are given voices and opportunities to discover their worlds and histories.

Moreover, the postmodernists question the validity of the worth in science and rationalism that originated during the enlightenment and that become associated with the philosophy known as modernism. They also question whether anthropology is, or should be science. Because all knowledge is necessarily shaped by culture, they argue anthropologist can't be objective in their research. Due to this postmodernists deny objective truth because objectivity is an illusion and it is impossible to be discovered by science. Science according to the ideological argument subverts oppressed groups, females, ethnics, third world peoples (Spiro: 1996). Therefore, there is no true objectivity and the authentic implementation of the scientific method is impossible (Bishop, 1996).

According to postmodernists, therefore, people should break traditional frames of references which considered as "class" due to its special characteristics. These include literature, painting, music etc. People should also oppose stylistic unity and struggle to overthrow of categories that are the result of way of writings artificially created by those who were in power to satisfy their own interest at the expense of the oppressed groups. Thus, postmodernists argue, that there is no absolute truth, any thing written has the same status as any thing else, no point of view is privileged. Hence, society urge to reject what are seen as the false imposed unities of Meta narratives and hegemony.

Therefore, the postmodernists deny a linear narrative that only serves a group in power rather they appreciate a multiple narratives that permits diverse voices. They also

believed in that knowledge is strongly influenced by one's cultural background. These and other issues makes postmodernism as a theoretical foot step for multicultural education. It is an educational movement claims educational equality for all students regardless of ethnicity, culture, language, gender socio-economic status, and exceptionality etc, stresses the relationship of these markers of diversity to one's learning.

## **2.5. Major Ideological Positions of Education in a Pluralistic Society**

In a multicultural society education may be organized in one of three ways. It could be structured from the ideological position of the assimilations (exists to the left extreme of the continuum, claims dominate culture) or pluralist position (exists to the right extreme of the continuum, claims multi mono cultures) or from multicultural position (equilibrium position along the continuum, claims the common and diverse cultures). Thus, the question of diversity in education may be responded by a country through any of these three approaches according to the political ideology of the country. In this regard, for a better conception a brief summary of these major ideological positions in education presented as follows:

### **2.5.1. The Assimilations Ideology**

Assimilation means complete abandonment of cultural differences; it means a new cultural group giving up its identity and adopt [ing] totally the identity of the dominant group (Fullinwider; 1995). This means an ethnic minority being wholly absorbed into the dominant culture, no longer distinct as a separate group (Baker; 1993 and Macionis; 1991).

By this assimilation sees the modernized state as being universalistic rather than characterized by ethnic pluralism and believes that strong ethnic attachments are dysfunctional with in a modernized democratic state (Banks; 1975). According to the assimilation stand ethnicity promotes divisions exhumes ethnic conflicts and leads to balkanization of society. Thus, assimilation believes that the best way to promote the goods of society and to develop commitments to democratic ideals is to promote the full socialization of all individuals and groups into the shared culture (Banks; 1994 in Steven and wood; 1995).

Furthermore, as Banks (1981) pointed out, Assimilationists usually assume that micro cultural groups with characteristics that cause its members to function unsuccessfully in the common culture are deficient; deprived and pathological and lack needed functional characteristics. Thus, to tackle this, they suggested that the primary goal of the common school, like other public ally supported institutions should socialize individuals into the common culture and enable them to function more successfully with in it.

Likewise, the Assimilationists believe that curriculum materials and teaching styles should relate to the common culture i.e. emphasis should be on the shared culture within the nation state because all citizens must learn to participate in a common culture requires universal skills and competencies. The curriculum should stress the communality of the heterogeneous all people share in the nation state. It should also help students develop a commitment to the common culture and the skills to participate in social action designed to make the practices in a society more consistent with its professed ideology.

Nonetheless, the assimilations assumption that learning styles are universalistic rather than to some extent culture specific is questionable. Further, the assumption that all students can learn equally well from teaching materials that reflect only cultural experiences of the majority group is also questionable and possibly detrimental to minority group children with strong identities and attachments.

### **2.5.2. The Pluralist Ideology**

The cultural pluralist ideology exists on the right extreme pole of the continuum. It represents some sort of cultural separatism, in which cultural groups, retain most of their original differences and interact with other groups only for purpose of impersonal economic exchanges or political bargaining (Fullinwider; 1995). Thus, the pluralist stresses the rights of the ethnic group over the rights of the individual and an ethnic group can attain inclusion in and full participation with in a society only when it can bargain from a powerful positions.

According to Kallen (1956), the cultural pluralist assumes that an individual's membership in and attachment to primary ethnic and cultural group life and the socially encouraged involvement in it, promote those characteristics in a person usually associated with a healthy personality type, self esteem, sense of belongingness, respect for other

purposefulness and critical thinking. Here Kallen's explanation goes to say that, pluralism claims that strong primary group ties lead to a sense of security and rooted identity, is true that respect for others follows from such ties. That is a personality characterized by tolerance and openness to different others necessary to a truly democratic society is dependent up on the opportunity of individuals to encounter and interact with a variety of culturally different others.

The cultural pluralists also assumes that it is valuable to have many ways of life in competition and that such competition leads to a balance of equilibrium in the social order i.e. friendly contact and open competition among and between groups can only one or more culture (s) or cultural group (s) doesn't seek to destroy other. Therefore, there is a freedom of association in which a matter of identifying particular cultures to be considered unworthy of perpetuation. So loyalty to a larger society a nation is a function of and dependent only, socially functioned loyalties rooted in a multiplicity of diverse ethnic and cultural groups. These diverse ethnic cultural and racial groups are integral parts, which strengthen the whole society. To this end, proponents of cultural pluralist ideology agree that schools must treat all cultures, ethnic groups, linguistic variations equally with out any kind of discrimination. They believe the curriculum should also be drastically revised to reflect the cognitive styles, cultural history and present experiences and aspirations of ethnic groups, especially the visible minorities (Banks; 1981). That learning materials be culture. Specific and that the major goal of the curriculum should be to help the child to function more successfully with his or her ethnic culture. As Banks (1981) further explains, the pluralist believes that the curriculum should stress events from the point of view of specific ethnic groups and promote ethnic attachments and allegiances. It should also help students to gain to help their ethnic, group to gain power and to exercise it within larger civic society. However, in his works Banks (1981) argues, though the pluralist ideology is useful because it informs us about the impotence of ethnicity with in a society and the extent to which an individuals' ethnic group determines his or her life choices, it fails to pay adequate attention the fact that most members of ethnic groups in modern societies participate in a wider and more universalistic culture than the ones in which they have their primary group attachment. So, the pluralists exaggerates the extent of cultural pluralism with in a pluralistic society and fails to give

adequate attention to the fact that gross cultural, if not structural, assimilation has taken place in a pluralistic society. Exaggerating the extent of cultural differences between and among ethnic groups might be as detrimental for school policy and curricular reform as ignoring those which are real (Banks: 1975).

### **2.5.3. The Multiculturalism Ideology**

Multiculturalism is positioned in the middle of the continuum, leaving aside, the assimilations to the left and the pluralists to the right extremes. Thus, multiculturalism reflects both of these positions and yet avoids their extremes. By this, multiculturalism gives an equal value for the common and ethnic cultures. In elaborating this position James Banks (1975) writes:

*The multiculturalism assumes that while the ethnic group and the ethnic individuals are strongly influenced by the common culture during their early socialization, even if they never leave the ethnic community or enclave (p.172).*

Accordingly, Banks clearly shows that whether we believe or not an individual child should be affected by the common culture and his or her ethnic culture that multicultural education celebrates similarity and differences. Because as it was written in the ASCD (1976) documents multicultural education recognizes the rights of different cultures to exist as separate and distinct entities and knowledge their contribution to the societal entity. It evolves from fundamental understandings of the interactions of divergent cultures within the cultures of the pluralistic society.

Therefore, a multicultural perspective rejects the beliefs that all deviations from the norms of the dominant society or group are deficits or pathological conditions rather than difference (Pai and Adler; 1990). It is to say that, cultural practices that deviate from our own should not be considered deficits because cultures represent different but legitimate ways of dealing with essentially similar human problems.

As Lee and Gropper (1974) cogently conclude;

*Each culture should be evaluated in terms of the degree to which it has prepared the two [different] cultures would appear to be equally adequate (p.385).*

The above description clearly cemented the notion that "difference is not deficit", which is an engine idea of multicultural education, it does not hold that, any and all cultural differences, regardless of their harmless effects on others should be treated as mere differences. Nor does it imply that there are no objective and rational bases for justifying basic conduct. Rather its purpose is to remind us that cultural differences should be respected and considered enriching to human experience. Implicit in this belief is the notion that we should consider the possible consequences of our actions on others, for their deeds will eventually affect our own well being (Pai and Adler; 1990). Hence any inhumane and unjust actions out rightly be justified.

Having this in mind, the multiculturalists argue that culturally different students in the society must learn to function according to the dominant as well as their own cultural norms, depending on their purpose and the circumstances in which they find themselves. For this, educators must believe that all children in our schools are there to learn their own culture that the patterns that deviate from the dominant norms are treated as deficit to be eliminated (ibid: 44). And the school and society should be concerned with helping all children regardless of race, ethnicity and gender to function effectively in a wide range of socio cultural and intellectual environments and divergent contexts with out doing violence to the worth of their own culture and self-esteem. In such a way that multiculturalism promotes to create an equal educational opportunities to all students without any sort of discrimination and improve the academic achievements of all learners.

To accomplish this, the multiculturalists believe that the curriculum should reflect the cultures of various ethnic groups and the common culture students need to study all of these cultures in order to become effective participants and decision makers in a pluralistic society.

## **2.6. The Prerequisites for the Implementation of Multicultural Education in Schools**

The implantation of multicultural education in the primary grades requires teachers' competencies in all of the three areas i.e. knowledge, attitudes and skills. Supporting this, Manning and Baruth (1996) noted that, teachers' competencies for effective multicultural education fall into three categories, knowledge, attitude and skill, each being complementary and necessary for the existence of the other. These make teachers to develop, concept of multicultural education, sensitive cultural diversity and skills in providing instruction from multicultural perspectives. To this effort teachers themselves are required to possess the knowledge, attitude and skills. Hence, for, teachers to be effective in a multicultural classroom setting they need to have some basic knowledge about cultural diversity and positive attitude toward it. They also need to have pedagogical competence in translating cultural knowledge into instructional plan for use for students. Thus teachers' expertise in all these areas enables them to have good knowledge of the cultural resources of students, develop respect for cultural differences and enhances their teaching skills and strategies that enable them to use wisely these cultural resources in the teaching learning process.

### **2.6.1. Knowledge of Multicultural Education**

According to Manning and Baruth (1996) multicultural knowledge includes an understanding of learners; culture, race, ethnicity, social class etc. And teacher should comprehend the implications of these characteristics (identities) on the teaching learning process. In other words, teachers need to have a working knowledge and understanding of the culturally diverse students. They need to understand what culture is and how it affects the interaction of culturally diversified students and the interaction of students among each other. They should also know and understand the ramification of racism, discrimination, prejudice, and injustice and what it means to be culturally different learners (ibid: 214). Because as Gay (1986) explains, instructional activities can't be facilitated in the absence of a clear understanding of how to provide classroom instruction from culturally diverse points of view. Hence, a classroom with institutional process un aware of and insensitive to the existing cultural differences or with essentially monoculture teaching and learning activity may negatively affect students whose cultural

backgrounds and experiences are different from the one being stressed. This is because, according to Darder (1991), cultural diversity in the classroom is frequently considered by most teachers as some thing which has negative impact in educational process. Due to this most teaches still hold the notion of the melting pot assumption in which cultural differences need to be melt down and create a monoculture nation state. It appears common knowledge that effectiveness of teachers in multicultural classroom is greatly enhanced if they understand the cultural diversity that prevails in the classroom than say encapsulated in their own cultural milieu. Thus, in a multicultural setting, teachers need to understand the cultural backgrounds of their students. They need be aware of the cultural experiences that students bring to the classroom.

### **2.6.2. Attitude toward Multicultural Education**

According to Manning and Baruth (1996) multicultural attitudes includes, developing positive attitudes and values, creating culturally appropriate learning environments and modeling for children to learn respect and concern for all. It helps teachers to identify and clarify their own ethnic and cultural identities and develop positive attitude toward other cultural groups (AACTE; 1973).

However, this can't be realized unless teachers themselves develop positive attitude toward cultural diversity. This implies that no teacher can teach positive attitude toward cultural diversity to his or her students unless he or she possess it himself/herself (Burger; 1994). Substantiating this Johanson, et al (1974) suggest that teaches must develop positive attitude toward ethnically different students and other cultures, since they are the most important variable in the students' learning environment. To this effect teaches should be aware of their personal biases and stereotypes and should objectively examine their attitudes regarding race, ethnicity, culture, gender, socio-economic status, language, exceptionality etc. They must also dig out the direct and the indirect effects of their own cultural backgrounds on their performance to teach successfully in the diversified student population. In a real sense however, teachers often bring to the classroom biases and prejudices toward people different from themselves. These attitudes influence the communication of accurate and objective information about ethnic groups in education settings (Pai and Adler: 1990). Therefore, it is necessary for teachers to get rid of

negative attitudes toward cultural diversity, since such attitudes curtain to understand students' cultures and accept their particularities (Galardi; 1995).

### **2.6.3. Basic Skills of Multicultural Education**

according to Manning and Baruth (1996) multicultural skills include recognizing and responding appropriately to learners strengths and weaknesses, responding to the relationship between learning styles and cultures and providing school experiences based on learners orientation's toward school and academic success, selecting standardized tests and evaluation instruments with the least curricular bias and utilizing teaching methods that have proven especially appropriate for culturally diverse children and adolescents.

Accordingly Manning and Baruth (1996) suggested that, daily teachers must understand many complicated areas, learning styles, the dangers of ability grouping and the benefits of cooperative learning. In relation to this Tayler (1889) suggested that cooperative learning procedures can reinforce the efforts of culturally diverse children to continue their school work successfully. Children who work cooperatively in groups, rather than in isolation are usually motivated to help others carry out the assigned of chosen project. Likewise, people who help one another by joining forces to achieve a common goal generally feel more positively about each other and are willing to interact more positively when performing collective tasks (Pai and Adler: 1990). Thus, it is important for teachers to develop multicultural skills to treat culturally diverse students at equal status for better academic success.

In general it can be said that, the degree of implementation of multicultural education in schools largely depends on the knowledge attitude and pedagogical skills of teachers. However, teachers' awareness of the dimensions of multicultural education should not be over looked.

### **2.7. Major Dimensions of Multicultural Education**

To define the concept of multicultural education in general terms is not a guarantee for effective conceptualization and implementation of multicultural education curriculum program and practices. Hence, James Banks (1997) identified five dimensions of multicultural education assuming that these can help practitioners to identify and

formulate reforms that implement multicultural education in thoughtful, creative and effective as well as delineate the scope of the field. These are:

1. content Integration
2. The knowledge construction
3. prejudice Reduction
4. An equity pedagogy
5. An empowering school culture and social structure.

### **2.7.1. Content Integration**

This dimension of multicultural education emphasis the need that contents should be selected and systematically organized as to meet the interest and learning capacities of the culturally different students as well as the curricular objectives. The contents included in the curriculum must be complete and accurate to show the contribution of all cultures of the society in the cultural development of the nation state. The completeness and accuracy of the contents in the curriculum enhances senses of belongings of all students in the teaching learning process. No group (s) is/are being excluded in the curriculum. Therefore, students of diversified cultures develop positive attitudes towards the teaching learning process that permits to deal with those cultural elements of their own as equal as any other cultural group. A full-fledged integration of contents about all cultural groups enables students to learn about their own cultures and the cultures of others which is an essential learning opportunities for them to understand and appreciate each others cultures for the common good of the society.

### **2.7.2. Knowledge Construction**

Knowledge construction accepts the notion that all knowledge is socially constructed, created in the minds of human beings to explain their experience and thus, can be challenged. Therefore, teachers in a pluralistic classroom setting need to follow different methods, arrange appropriate classroom activities and questions to help students to understand, investigate and determine how implicit cultural assumptions, frames of reference, perspectives and biases within a discipline influence the ways in which knowledge is constructed (Banks;1997b). Thus, when the knowledge construction

process is implemented teachers help students to understand how knowledge is created and how it is influenced by the social, ethnic, and social class, positions of individual and groups. So that, the knowledge construction process should reflect the experiences, events and issues taught are viewed from the perspectives and experiences of a range of racial, ethnic and cultural groups. To this end, the knowledge construction dimension of multicultural education allows all learners to read and think critically. Students' critical thinking enables them to be active participants in the meaning and knowledge construction of their own.

### **2.7.3. Prejudice Reduction**

As a matter of fact children develop stereotypes at their early ages and bring these to the class rooms which can affect their interaction among students whose cultural experiences are different. These children learn stereotypes from their families and the communities where they live in. So it is important for teachers to eliminate students stereotypes towards others and help them to develop positive attitudes to words their own cultures and the cultures of others. Among others teachers need to portray the cultures of different groups at equal status. They need also show due respect for all cultures and cultural practices. This in turn enhances mutual understanding of students and enables them to appreciate and work cooperatively with others.

### **2.7.4. Equity Pedagogy**

It is obviously true that in a pluralistic, classroom students come from different cultural backgrounds. They are different in many ways. They have their own values, hopes, dreams etc. Thus, teachers should recognize these variations and treat them accordingly. Under, such circumstances, it required teachers to use different strategies simultaneously to help all students at equal bases so as to promote the curricular objectives. If teachers work to and listen the diversified interests, feelings, emotions, hopes etc then it will create satisfaction among students of different cultures to strive equally to all others and work for their academic achievement at best. Thus, teachers should accept students' differences in order to treat them equally with out discrimination.

### **2.7.5. Empowering School culture and social structure**

This dimension of multicultural education is the central engine, which enables the other four to function effectively. Thus, educators must examine the structures of education that impeded learning and empower students and families from diverse racial, ethnic and gender groups (Banks; 1997b).

The fundamental purpose of this dimension is to create schools that foster the fullest development of all students where the school culture and social structure are powerful determinants of how students live, behave and work together with others in harmony under the guidance of a commonly shared norms. To this effect the whole school should coordinate efforts to enhance positive interactions between teachers and students and the entire school community as well as fit the teaching learning activities to the life of the society.

### **2.8. Multicultural Education in the Ethiopian Context**

Ethiopia is known to be a country of diversity where there are over 80 ethnic groups in the country all having distinct cultures of their own (Alem: 1982). Though, modern education was introduced at the beginning of the 20<sup>th</sup> century it had not been given attention to the cultural diversities of the people of Ethiopia until very recently. Supporting this, Hamdessa (1982) cited in Alemayehu; 1998) writes that the educational activities of the country were carried out from one dominant cultural perspective. For better insights, however, the features of the nature of Ethiopian education since the advent of secular education to this day were summarized as follows.

During the reign of Menelik the second (i.e. when modern education first introduced) educational contents and teachers were imported from France were completely alien to the cultures and peoples of Ethiopia. The entire curriculum contents did not smell Ethiopian. It was rather the carbon copy of the French education system. Adding to this, the most severe to the broad masses of the Ethiopian population was, the Ethiopian Orthodox Church stoutly dominated the education system and the right of education was only given to the male members of the nobilities. Here, leave alone girls of the poor, girls of the noble families had not had the right to attend schools, and similar disparities

existed between the rural and urban areas, where urban areas were advantageous than the rural villages. Therefore, it can be said that the educational system of Menelik the second, was neither Ethiopian in content nor equally benefited all the nation, nationalities and peoples of Ethiopia (MOE: 1961).

On the other hand, during the period of Emperor Haileshillasié the first, a remarkable progress was made in the education system of Ethiopia in general. It was this time that the curriculum began to relate to the Ethiopian culture and Amharic was to serve as the medium of instruction in the primary schools of the country. However, this was something aloft for the majority of Ethiopians that gave neither equal educational opportunities nor recognized cultural diversities of the people as a whole. In this regard, Balsvik (1985) vividly puts:

*The fact that all instruction in the primary schools was in Amharic, the official language, severely hampered the learning capacity of all those children whose first language was not Amharic. The appalling number of primary school drop-outs, especially between the first and second grade, must to some extent be related to problems of communication (p.10).*

Thus, according to Balvisk's description, which was a description whom he had had an eyewitness as served as a teacher for a couple of years in Assella and the capital Addis Ababa emphatically explained how Emperor Hailesellasié's melting pot Amharic impositions drastically affected the non-Amharic speaking people of the poor but it doesn't mean children of the poor Amharic speaking people truly benefited from the assimilations policy of the Emperor. In relation to this, it is found necessary to see the exact reflection of primary grades to higher education. In the same way Balvisk (1985) describes:

*The students who reached Ethiopia universities were mostly male, predominantly Christian, and largely the Amhara and Tigre ethnic groups, which were over represented in the university compared to their numerical strength in the Ethiopian population. The Muslim communities and the Oromos were underrepresented, as the numerous other groups (pp, 48-49).*

Therefore, the educational system of Emperor Hailesellasié could be summarized as the time where the cultural diversities of most of the nations, nationalities and peoples of

Ethiopia were undermined. Instead the melting pot assumptions of the dominant Amhara culture dominated the entire education activities of the country.

On the other hand, the time of the Derge, was known by three remarkable developments: Firstly, the government made a clear separation between the state and church by the 1974 Decrees. Secondly, the government gave due attention to the expansion of education to the rural parts of the country. Thirdly, it executed special program to mass education through out the country. In relation to this, though the Derge government recognized officially the existence of nations, nationalities and people with their unique culture and languages it was only used for political purpose (ESCHER; 1986). Because the educational system of the country was highly centralized by the socialist ideology for this Amharic was serving as medium of instruction for the assimilation of the different cultures of the country.

However, with the advent of the new EPRDF government a new education and training policy was introduced in the education system of the country which gave legal ground for all nations, nationalities and peoples to enjoy equal rights in the country's education system. To this end, the media of instruction changed from Amharic to mother tongue of the nations, nationalities and peoples of the country at primary schools (i.e. grades 1- 4) except in some regions. Thus, the contents of the curriculum were/are developed to reflect the cultural settings of the community as well as issues help to develop the country's unity (Tekeste; 1996; in Beyene: 2007). Therefore, the new education and training policy provided legal ground for nations, nationalities and peoples of Ethiopia to participate equally in the education system of the country.

## CHAPTER THREE

### 3. METHODS OF THE STUDY

#### 3.1. Methodological Approach

Qualitative research paradigm is an inquiry process of understanding social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting (Wester,1991in Desalegn,2000) . It means that qualitative methods of research places emphasis on understanding through looking closely at people's words, actions and records. It examines the patterns of meaning, which emerges from the data that are often presented in the participants' own words. Its task and actions are to present those constructions of the world as the participants originally experienced it. Thus, qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meaning people bring to them ( Denzin and Lincoln, 1994).

This study therefore uses qualitative method of research, as approach enables the researcher to study teachers' awareness, attitudes and practices on multiculturalism in education at Eshet primary school, in its natural setting attempting to make sense of or interpret phenomena in terms of the meaning people bring to them. Lecompt and Pressle (1993) stressed this idea when they state that qualitative research can be employed in educational research when the concern is with people, because controlling and manipulating activities of human beings are somehow difficult. Bagdan and Kiklen(1992) also stated that using the natural setting of humans as the direct source of data, which is primarily characteristics of qualitative research, is recommended in educational research.

#### 3.2. Design of the Study

As Yin cited in Solomon(2004) suggested a case study in general is a preferred strategy when how or why questions are posed, when the investigator or the researcher has minimum control over events, and when the focus is on a contemporary phenomenon with in some real life context. Since this study explore phenomenon in a context rather

than specific variables, closely related issues to teachers' awareness, attitude and practices on multicultural education, a qualitative case study is thought to be appropriate. In a case study, a researcher makes a detailed exploration about a single case rather than making general explanations about a population. In other words, Wiersman (1995) noted that a qualitative case study has focused to research on a few cases and many variables that takes few research settings and makes detail explanations around and in the research settings. Yin (2003) also stated case study as an empirical inquiry that can be utilized to investigate a contemporary phenomenon within its real life context. Yin further explained the case study inquiry that copes with the technically distinctive situation in which there will be many more variables of interest as one result relies on multiple sources of evidence with data needing to converge in a triangulation fashion. This means that the case study as a research strategy comprises an all - encompassing method covering the logic of design, data collection technique, and specific approach to data analysis. Moreover, Solomon (2004) writes that a qualitative case study is an analysis of a bound phenomenon such as a program, a person, or a process of implementation. Gomm et al (2000) also stated that the case of case study might be an individual, an event, an institution or even a whole national society. According to this explanation, a case study usually refers to research that investigates a few cases, often just one in a considerable depth.

This research, therefore, considered one research setting i.e. Eshet government primary school. Nine participant teachers were selected from both cycles. Four participant students were also selected from the second cycle of the primary grades (5 - 8), one student from each grade. The school principal was one of the research participants involved in this study. Hence, fourteen participants were involved in the entire course of the study. The study was carried out with an extensive review of the literature so as to develop a conceptual framework which is a necessary move in any research work, followed by developing data gathering instruments and strategies of the research. For successful accomplishment of the study, I made frequent contacts with different peoples who were found to be important to get preliminary information about well - informed

participants for the entire study. Following this, data was collected, studied, organized, categorized and analyzed.

### **3.3. Data Collection Techniques**

Hamersle cited in Solomon (2004) writes in a qualitative research there is no one and final instrument that is used to gather information rather varieties of instruments recommended to be used. Interviews, observations and document analysis, are the major tools of data for qualitative research. By selecting complementary methods, a researcher can cover the weakness of one method with the strength of another. Thus, a good qualitative case study will often include multiple methods of data collection and it is recommended that no single source has a complete advantage over all the others. In this regard, Merriam (1988) stated that, documentation, in depth interview, observations and FGD are key ways of collecting qualitative case study data. Therefore data for this study have been gathered through observation, interview, and document analysis.

#### **3.3.1. Observation**

According to Merriam (1988) observation is a major means of collecting data in case study research. This means it gives a first hand account of the situation under study. When combined with interviewing and document analysis, it allows for a holistic interpretation of the phenomenon being investigated.

Hence, I used classroom observation as data collection instrument in the study along side interview and document analysis. Observation has been conducted in 9 sections, each section and each participant teacher was observed twice. It was an open observation in which I was recording all situations found to be relevant to the study using a hand written notes. Throughout, the observation sessions I have been tried to record information as factual as possible focusing on five focal areas:

- Teaching techniques of the teacher.
- Teachers' practices to present the lesson from divers points of views.
- Teachers' practices to use teaching aids from multicultural perspectives.

- Teachers - student relationship inline with multiculturalism.
- Relationship among students

In the study nine teachers were selected for observation. Each of the nine teachers was observed twice with different topics. The classroom observation took me a month. I made observation alone. Thus, information obtained through observation presented in narrative form.

### **3.3.2. Interview**

Merriam (1988), explained that in qualitative case studies, interviewing is a major sources of data needed for understanding the phenomenon under study. Supporting this, (Best and Kahan, 1999 as Cited in Tibebu, 2006), write, the major way in which qualitative evaluator seeks to understand perception, feeling and knowledge of people in program is through in-depth and intensive interview.

Interviews are found to be an important instrument to understand people's awareness and attitudes using their words and gesture. In the course of this study I used semi-structured interview in order to obtain valuable information about their understanding and feelings about multiculturalism in education, so as to relate to their actual classroom practices. For this, I used three types of participants. These were teachers, students and the school principal. Accordingly, detailed interview was conducted with nine participant teachers. The interview was conducted on same day after observation. With the consent of the participants, the interview has been audio-recorded. This helped me to minimize loses of information during the interview process. I interviewed each participant teacher twice. Almost all interview questions were related to multicultural awareness and attitude. Similarly I interviewed four participant students each only once. Interview questions to students were related to instruments for teachers' awareness, attitude and instructional practices. Moreover, I interviewed the school principal once. The points of the interview were related to awareness and attitude of the school governance about students' diversity, the efforts of the school to serve the culturally diverse students on equal bases and the challenges and opportunities to execute multicultural education programs in the school.

### **3.3.3. Documentary Sources**

The role of document analysis as source of data in a research endeavors is unquestionable. In this regard Yin (2003), writes document analysis are important and relevant sources of qualitative case studies. This is to say that documentary sources could serve a useful purpose in yielding information that is helpful in explaining social or educational practices.

Therefore, in this study, to collect information about vision and mission of the school, the number of teachers, the total number of students and the entire history of the establishment of the school, I analyzed all relevant documents found currently in the school archive.

### **3.3.4. Background of the Research Setting**

Eshet primary school is found in Addis Ketema Sub-city in Kebele 16/17 locally called 'Kuwas meda' (ካሰ ማዳ). The school is situated in an area of 7625 meter square. It is approximately about five kilometers away from the city center (Piazza) and is accessible for public transportation. The school has six buildings; the first five were built in 1994 E.C. with the accommodation of staff, library, laboratory and other supporting classes with 22 classrooms. The front building, which was built in 1999 E.C, is a four floor building consisting of 15 classrooms, cafeteria and department offices. The architectural design of this building is very splendid ever built in the capital under government ownership. It is charismatic and fascinated one. The school totally has 35 classrooms, on average the size of each classroom is 57 square meter. There were 2259 students registered for 2000 E.C. out of which 1003 and 1256 were male and female respectively. There were also 67 teaching staff out of which 36 are males and 31 females.

The school is one of the six government primary schools in Addis ketema Sub - City, which has been serving students from grades 1 - 8, who usually come from families of the sub -city . Therefore, a considerable number of students who came from low -income families have been benefiting from the school.

## **Visions and Mission Statements of Eshet Primary School**

### **Vision**

Striving to become model school among all government primary schools in the Addis Ababa City Administration in terms of providing quality education and its internal organization

### **Mission**

Preparing students who can satisfy the highest academic achievement and who will be disciplined, healthier dedicated to mother land.

### **3.3.5. Selection of Research Setting**

As I have already mentioned, Eshet primary school is one of the six government primary schools in the Addis ketema sub - city. Of these primary schools the selection of Eshet government school as a research setting is justified due to the following reasons.

1. The setting is found in mid way for students of the Addis ketema sub - city that students came from all parts of Merkato areas. As it may be all known residences of Merkato secure their livelihood by trade activities. The residents originally came from different parts of the country. Therefore, Merkato is a place where multicultural communities are living together. It is a place of cultural interaction where peoples of 'Gurage', 'selete', 'kembata', 'Hadya', 'wolayta', 'Tigre', 'Amhara', 'Oromo', 'Harari', and many others were live. If that is the case, one can simply assume that the school must be the reflection of this composition of peoples whose ethnic and cultural backgrounds are diversified. Thus, I believed that Eshet primary school is the right setting to explore teachers' awareness, attitude and their practices on multiculturalism in education.

2. It is found adjacent to my work place so that, I could have easy access to visit the school over and over again which is required of a qualitative researcher. This helped me collect ample information needed to make a more reliable and valid conclusion.
3. As an educational expert, I had a very close contact to the research setting for about four years and hence, I have better access to different information and relatively good knowledge of the school than other schools in the sub-city. This, therefore, contributes to obtain valuable information which ultimately enhances the quality of the study, because in a qualitative case study, the involvement of the researcher is very active and essential as the primary data gatherer of the study at large.

### **3.3.6. Recordings (field notes)**

In a qualitative research, nearly all qualitative researchers produce field notes (Solomon, 2004). Likewise it did happen to me. Quite a lengthy time I was taking field notes on issues I believed valuable to the study. Moreover, when people talk about the teaching and learning processes usually tend to focus on the formal curriculum but the role of the informal curriculum ("hidden curriculum") is very much detrimental in shaping the intellectual and behavioral patterns of the school children. Accordingly, in this study I thoroughly analyzed the entire school context in line with the theoretical frameworks of multiculturalism in educational setting.

### **3.3.7. Access to the Research Setting and Procedural Aspects**

Following the approval of the research proposal and research instruments, I went to the research setting with letters of cooperation both from the Department of Teacher's professional development and curriculum studies and the Addis ketema sub - city Education office. As planned a formal permission was received from the school principal. The next step was gearing to searching for those research participants who could provide valuable information to the study. For this I made prolonged discussion with the school principal, vice principal and unit leaders; on how to select well - informed participants.

Though this was so challenging, I was able to select important research participants thanks to the relentless efforts made by the already mentioned individuals and my own prior knowledge of the school communities since I have been served as educational expert in the sub - city for about four<sup>3</sup> consecutive years. In this way key participants were selected carefully. The requirement for selection of teacher participants was their willingness and cooperation to participate in the study. Next I carried face- to face discussion to each of the participant teachers and the school principal. I briefed the objective of the study and eventually secured permission from all of them. Regarding selecting the students' participants, I was supported by the school vice principal and one of the unit leaders. They suggested four students from second cycle (5-8), each from each grade based on their academic performances and individual abilities of articulating ideas in the manner showing strength and confidences. I was convinced to select participant students from the second cycle (5-8) of primary grades because at this level students are presumably physically and mentally matured to give their reliable opinions. As done with the teachers' participants, I conducted a face to face discussion with each of the students at different times. From the four students one was refused to be a participant student because serve as a shopkeeper after schooling. Due to this in similar fashion another participant student suggested by those individuals mentioned above and I got permission from the newly suggested student and he served as a research participant until the data collection.

Such adjustments were followed by classroom observations. The classroom observation geared to the entire activities in the classroom and I recorded what ever was going on in the classroom. Eighteen sections were observed at different times. Some participant teachers are likely to be observed for a second time.

To overcome language barriers and to have common understanding and for the participants to express their feelings and ideas Amharic language was used as a medium of communication language.

### **3.4. Organization of Data**

#### **3.4.1. Transcription and Translation of Interviews**

All the recorded interviews were transcribed by myself word by word in Amharic and noted on a note book which is labelled by date, time, place and pseudo names of the participants.

#### **Translation**

Data obtained through interview were translated from Amharic to English and written down in another notebook that was labelled in the same way as the notebook for transcription. The translation is done by myself and an assistant who is 1<sup>st</sup> year master student in the department of foreign language.

#### **3.4.2. Data Analysis**

In my analysis, as I have already mentioned in the methodological part, data were obtained from observation, Interview and document analysis were described, interpreted and analyzed. I used direct quotations of the interviewees and describe the school context to see all related conditions towards multiculturalism in the school compound. In the entire analysis of the data my own personal interpretation has a significant place relying on the data gathered.

## CHAPTER FOUR

### 4. Findings of the Study

The main objective of this study as indicated earlier is to investigate the awareness, attitude, and practices of teachers' towards on multiculturalism in education in Eshet primary school. Therefore, this chapter is devoted to reporting the data and my own interpretation thereof.

#### 4.1. A Day of Impression

As it has been mentioned so far, I have used the over all school context as sources of data. Being eager as most beginners do, I arrived at the school early in the morning. I stood at the main gate of the school, and watched my watch. It was too early for the other staff members to arrive there. I could not walk instead I sank deep in to my own heart and I felt the hotness as well as the intensiveness of my eagerness to make this study sensible. The only individuals whom I met then were the three school guards. I greeted them and I got into the school compound. I wanted to take a seat some where around the principal's office, but I could not do so as I thought since my eyes were trapped by the beautiful flowers, well kept and smartly arranged plants and some touching and meaningful scholarly quotations written on different materials. I was really impressed, and I started reading the quotations line by line. The instructive power of these quotations forced me to jot down many of them. Some of these are read as follows.

«መዕረፍ ሁል ጊዜ አንብብ ማንበብ ህይወትን እንደ ሻማ ያበራል»::

«በሚገባ ከተገለገልክበት ትምህርት የህይወትን ሚስጥር ለይተህ የምታውቅበት ልዩ ስጦታ ነው»::

«የዛሬይቱ ቀን ከነገ ሁለት ቀናት ትበልጣለች ሥራ ላይ አውላት»::

«ለማወቅ ሞክር እንጅ ላለማወቅ ምክንያት አታብዛ»::

While I was recording the above quotations, students were beginning to get into the school. I could read different things from their faces. Some of them wanted to know what I was doing. But they simply pass by. Some others came near to me and tried to see what

I was doing. Still other students were talking to each other, by accompanying their chat with lovely laughter. Even if I was somehow impressed by the students' actions, my vital target was to examine the central contents of those quotations. Of course, all these incidents made me understand the instructive power of the hidden curriculum. However, even if I was impressed with the greatness of the stated sayings, I still felt some sort of discomfort. For the time being I did not clearly identify the cause why a sword of pain pierced my heart. Therefore, once again I stood there to see deep into the quotations. This time my eyes started to uncover all the covered truths. All of a sudden the big question "Is this world really created only for men?" gave me a huge blow on my head. The pitiful thing here was that though I knew where my pain came from, I could not give a clear-cut answer in that very instance. All the sayings directly addressed only men. Are women still thrown under the unchallenged shadow of men? It was not the right time for me to give response to such and other gender related questions. While I was wandering from one question to the other, the bell was rung to announce the beginning of the first period. Since I had fixed a program with the grade 8 Amharic teacher, I rushed to her class to observe the teaching - learning process. She has already informed me that I could find the class at the fourth floor of the building. Widely opening my eyes, I could not help except appreciating the attractiveness of the new building

I could say it was tiresome to pass through from one floor to the other to find the particular class which is located at the fourth floor. I came across different buildings in my life, but I did not see such a building which is as steep as this one. When I compare this building with the building of faculty of education (Addis Ababa University), I could say without much exaggeration, walking on the stages of OCR is relatively as equally transported by lift. I did not bother and think of myself while I was climbing that building. However, I was deeply touched when I thought of disabled students who might be assigned in the fourth, third, and even in the second floor of this building. While I was thinking about the forgetfulness and recklessness of the designers I felt the kind of physical and psychological pain disabled students particularly those who might be supported with crutches and wheelchairs have. Entirely engaged with this inescapable difficulty that the disabled students might face, I arrived at the intended class. The

Amharic teacher allowed me to go in. However, instead of mentioning how the observation was going on, I would like to wind up the issue that related to uncomfortable building for the disabled students. During the break time, I saw a student using a crutch on one side and holding the edges of stages with his other hand almost crippling down to the earth. And I learnt that he got great difficulty to walk on the smooth land (ground), I was irritated by the scene I observed. I murmured and said to myself that: "I was ashamed of the responsible individuals who could not think of disabled students". While I was preparing my self for this study, I went through various written documents such as (Block, 1994), which reflected the situations of disabled persons in the real world. I felt that these facts put their impact on my attitude towards disability. Since the purpose of learning is to bring about behavioral changes, the rays of happiness started to penetrate my mind even if my heart was still hammered with the terrible difficulties that disabled students faced in that particular school. Be this as it may, in my interview with the school principal what I have realized that the school authority was well aware of student's diversity and works towards to this. Nonetheless, the school contexts did not confirm the words of the principal that the actual written quotations in the school compound were practically male oriented and still speak louder.

#### **4.2. Mixed Feeling: "Tomorrow was a Good Day"**

As it was mentioned earlier, each teacher was observed twice. However, discussing on the detailed performance of all the observed teachers with the readers might be tiresome. Therefore, in order to avoid such kind of constraints, I have discussed the observation of four selected teachers.

Having been interrupted with touching condition of the buildings which are not disability-friendly, I explained that I had an observation program with grade eighth Amharic teacher. I was politely invited by the Amharic teacher to go into her class. When I got in, all the pupils stood up and greeted me to show their cultural respect to me. Responding to the students' greeting, I took a seat which enabled me to observe the physical settings of the classroom. I began my observation by examining the sitting arrangement of the students. I also checked whether the chairs matched with their way of

sitting. I could say that the chairs were well - arranged. It seemed that they gave relative comfort for the learners. Since the building was recent, the classroom was neat. And the windows allow the room to get enough light.

The Amharic teacher started her teaching by revising the previous lesson. While she was revising the lesson, she sometimes raised questions. I witnessed that most students raised their hands to answer her questions. However, when I carefully examined the significant relation between the students' rate of participation regarding their sex, I realized that female students' participation was relatively lower than boys. Following the revision session the teacher moved to the day's topic -reading poem. She gave a chance to one of the female students to read the poem loudly. Accepting her teacher's request, the student read the poem loudly. And her class- mates clamped their hands to admire her reading ability when she finished the reading. This time I was forced to recall my freshman English instructor who strictly advised us not to read any paragraph loudly. He often told us that loud reading could minimize our understanding of the written material. Having this in mind, I did not want to stick to identifying the right method of reading since it was not the central target of this study. Instead I focused on the main message of the poem which was entitled "Memihiru" (መምህሩ). Therefore, in my effort while I was examining the content of the poem, I wrote some part of it that impressed me most. Especially, I was highly attracted by the following part of the poem. It reads as follows.

ሰአት ደቂቃዎን ሰኮንዲን አክብሮ፣  
ሳይደክም ሳይሰለጥ ለፍቶ ጥሮ ግሮ፣  
የተፈጥሮን ሚስጥር የተመራመረ፣  
ድንቅ ፈጠራውን ግኝቱን ያኖረ፣  
ቢሞት መች ይሞታል ከቶ እንዴት ይረሳል፣  
ስሙ እየታደሰ ዝንት አለም ይኖራል።

Since the poem was too long to put down the whole of it here, I preferred to take the above stanza as an example. Most part of the poem was dealing with men scientists, and it said nothing about women scientists like the famous Merry Quree. I did not bother to know who the poet was. However, as a critical listener I felt pain when I came to know that the writer totally ignored the well-known female scientists who contributed a lot to

the well-being of our world. As it was explained above, the Amharic teacher was a woman. Then I had expected her to comment on this gender stereotype poem. Nonetheless she said nothing about that. Consequently, I began to think that as it happened to many women, the cruel knife of patriarchy might also blind her. As feminists firmly claim in a society like us where male dominancy is visible, women could internalize their secondary position and they may accept it as something normal (Tyson, 1999). It might be the cause that made her kept silent rather than criticizing on the poem which was entirely addressing men scientists. This teacher has also committed another mistake. The teacher saw three girls talking to each other. The girls were sitting side by side. She shouted at them, and directly moved to them. Without asking what made them talk each other she warned them to keep quiet and to write the dictation. Furthermore, she discouraged them by telling them that they were known for their dullness (እንኳን እርብሻችሁ እንዲሁም እስሆነላችሁ). Honestly speaking, these female students did not commit a serious mistake that made the teacher so aggressive. In that very moment, I was forced to judge whether she was well acquainted with modern way of teaching and the practical principles (approaches) of multiculturalism. As to my knowledge both modern methods of teaching and multiculturalism enabled teachers to be problem solvers and to disconnect the chain of boss - servant approach between teachers and students. Therefore, when I saw the approach of the Amharic teacher through the lenses of multiculturalism and modern way of teaching, I could say that she was still swimming in the ocean of traditional teaching methods.

Even if I came to this class for my first observation, things I was facing were beyond my expectations. The teaching - learning process was accompanied with different events. One of the girls stood to clean the chalk - board. However, she was stopped by one of the boys. He snatches the duster from the girl. To anybody's surprise the teacher saw how the boy misbehaved. But she said nothing to him. I could read from that girl's face how deep she was disgraced by the boy's unfair treatment. However, the allotted time was over, as I had done at the beginning of the class I thanked her and left the class.

After I had left the Amharic teacher class, I directly moved to grade one, because the environmental science teacher appointed me to observe the class in the second period.

Like the Amharic teacher, this one also began her lesson by revising the previous topic. Here again the science teacher forwarded various questions, and students were trying to respond to the questions. In the mean time, the teacher gave chance to one female student to answer a question. Unfortunately, she could not give the expected answer. Unexpectedly one of the students said "no" just to highlight that her answer was wrong. Although the teacher knew that opposition came from one of the boys based on the nature of the voice, she could not clearly identify him. However, she told students that it was not good to discourage students who are giving answer. Having completed the revision session she passed on to the day's lesson. Frankly speaking, her approach was quite tiresome. The students were let to be passive learners. When I saw the students sitting arrangement, I heart fully expected that there would be group discussion. It was because the students were forming groups. The sitting arrangement of each group took a circular shape, which enabled students to see each other. I could not reason out why students were allowed to sit in such a way if they did not get chance to discuss with each other. In a self - contained class where a single teacher teaches almost all of the subjects, students should be given ample time for discussion like activities. Not only in a self contained class but also in other classes I did not see most teachers giving group work for their students. When I came back to the science teacher, her teaching approach was not totally interactive. Let alone those little children I my self got tired of her limitless explanation. I stared to see what was written on the walls. On my left, I saw pictures of a boy and a girl. I thought the pictures might have been drawn by one of the teachers. The picture of the boy looked very big, looking like a wrestling fighter. Contrary to this the picture of the girl was very thin, and looking as if she was hiding herself in her own dress in fear of something. These pictures made me think again what I saw before two or three minutes. Among the students who sat in front of me i.e. one of the boys stood and hit a girl on her head. Actually the girl seemed physically stronger than that little boy. But she did not react to the attack. This incident made me feel that the pictures on the wall might make female students accept that they were physically weak and fragile. While the teacher was continuing her explanation, I was moving from one thought to the other. She had been left with almost less than five minutes, but she went on writing the class - work on the board. While I was thinking of this and other related things, a student called his teacher

and told her that he finished his exercise book. I was surprised with the teacher's response. She asked the boy why he came to school with out buying an exercise book. She warned him to buy it the following day and to copy the exercise on a piece of paper for the time being. However, my big doubt was that how far the teacher was sure whether that student was economically capable of buying the exercise book unless she knew his family background. I looked deep into the eyes of that boy as if I had an angelic power to know who he was. However, I stopped staring at him because another student asked his teacher if she had eraser. Unfortunately before the teacher gave him any response the bell was rung, and I left the class bearing all those memorable events in my heart.

My next plan was observing the aesthetic teacher who taught grade five students. As the above two teachers did, the aesthetic teacher also politely invited me to go in. As usual the students greeted me and I took a seat. Before she began the lesson, she checked the personal hygiene of the students. My eyes followed her when she tried to find a student who might wear a dirty uniform. Frankly speaking all the students looked neat in their blue-black uniform. As I guessed, there was not any student who was blamed for wearing dirty uniform.

There is different sub - subjects under the main umbrella of aesthetic. Among these different subjects I got the chance to observe the music class. By singing the song that entitled «ወሽት ሰሙናገር ስትሻም ምሳሴ» which is one of the beautiful songs of the ever famous vocalist Tilahun Gessesse, the teacher came to declare the opening of the lesson. The way that the teacher started the lesson contributed a lot to make the classroom atmosphere attractive. While the students were singing the above song, the teacher ordered a boy and a girl to go to the front side of the class. When the student stood to go there, I read proudness and self- confidence on their faces. I eagerly expected what would come next. Without any exaggeration my eyes could not believe what these lovely youngsters did. As they took the floor they began to dance the marvelous dance of the ninety fifties "Maringe Cha-cha". They performed it well and the entire scene was very much attractive. At the end of the song the students clamped their hands to express their

astonishment to the dancers. Next to the above impressive activity the teacher asked her students to sing the following song.

ክብር፣ ለእናት ክብር ለእናት  
አቅፋ ተንከባክባ የምታሳድግ ናት  
ማንም አይኖር ባትኖር እናት  
ለአባት ለልጅ ፍቅር ኩራት።  
ይነራት ተሳትፎ ትቁም በኩልነት  
ትማር ትመራመር ትግባ ትምህርት ቤት  
በስራ አትጠመድ ይነራት እረፍት  
መሰረት ናት ለሀገር እድገት።  
ትሁን ዶክተር፣ ሀኪም፣ ኢንጅነር፣ መሀንዲስ  
በዕውቀት አብባ በባህል ትታደስ  
ተፅዕኖ ይነሳ ሴትን ዝቅ አታድርጓት  
የሀገር ግማሽ ሀብት መሆኗን ዕውቋት።  
ታግኝ ብሩህ ተስፋ ይነራት ነፃነት  
እውቀት እንድትገበይ ትግባ ትምህርት ቤት  
ትኩረት ካልሰጠነው ለሴት ልጅ ተሳትፎ  
ትሆናለች ሀገር ንብ የሌለው ቀፎ።  
እናቱን እህቱን ከስቃይ ያላዳነ  
ይወገዝ ይቀጣ ሴትን የጨቆነ  
ክብር ለእናታችን ለራጣሪያችን  
አሳድጋ ላደረሰችን።

I did not want this song to be finished soon. I was taken to some where with the sweet melody of these elegant youngsters. Not only the sweetness of the students' vocal which threw me to the world of dream but also the content of the song itself made me stay in my dream. Of course, the song was about mothers who could fill their children hearts with endless fountain of love. Moreover, in this song the writer has asked us to stand together and to tear the black curtain which keeps our mothers in the world of darkness. Any how life often does not treat us as we wish. Then it was must to finish the beautiful song, and to pass to the other activities. Therefore, the teacher began to correct the home work and all of a sudden the class room atmosphere became calm. However, the teacher was smart

enough to understand the mood of the class room. Therefore, she asked all the students to stand up and to make simple exercise with their hands. After the students had relaxed with this simple sport, she started to explain about the types of musical symbols. While she was giving explanation through lecture method, she sometimes raised questions. I could say the students' participation was still encouraging. However, since some of the students did not bring their text books, they moved to their friends to share their text books. I felt that the teacher was not happy with these students. Therefore, she said to them, *"Dear boys and girls we need to exercise how to help each other. However, in the name of this blessed experience we do not need to come to class with out our text books."*

I liked the way she advised her students because she did not use any touching words. I felt her motherly approach made the students feel free. The smooth relationship between her and her students was reflected through different events. For instance, one of the students told the class that he found errors related with the musical symbols on his text book. She directly moved to the student and checked his text book. When she found that what the student claimed was right, she asked the class to clamp for him. She also encouraged other students to find out if there was any printing error in their textbooks. After she had wisely solved this incident, she began to elaborate some technical terms. During her explanation she told students each term in Amharic and its equivalent meaning in English. In the mean time she reminded students that improving their knowledge of English would help them to know about music since music by itself is the language of the world. Of course, she also tried to save her students from misunderstanding her by telling them that giving attention to English language does not mean undermining their mother tongue. While she was telling them the usefulness of treating each language equally, the bell was rung and I left the class with her. Since it was their rest time, we were almost eroded with the flood of pupils. While we were walking together, a little boy suddenly came and tightly embarrassed the teacher's neck and kissed her on her cheek. I was surprised with her motherly treatment, and I simply saw what she did. Until we arrived at the teachers' staff, about six boys and girls came to greet and to express their love to her. Her response to these different students greeting was all the same. While I was impressed with her immeasurable treatment, my eyes were caught by

another similar event. The other teacher who led to the staff like us was surrounded and embarrassed by four or five students. They were chatting and laughing each other. This time I could not stop to think of my life in early grades. When I examined the longest distance between me and my teachers, I almost came to the decision that I and these students have lived in two different worlds. Therefore, I was forced to say "Tomorrow was a good day".

My fourth observation was arranged with six grade civic teacher. I got in to the class together with the teacher. As usual after I took my seat, I began to observe the physical condition of the classroom. I did not see any free seat in the class room. The number of female students was a little bit greater than boys. In this class some female students wore 'hijab'. Of course, the students in the 'hijab' did not sit in away to show their differences from other students. Rather they randomly sat with other students. While I was thinking of the incredible harmony among different religions in our country, the teacher asked students to present their group work which they have been given in the previous classes. As to the teacher two groups were expected to present for that class. After he explained how they needed to present their group work, he moved to the back benchers and sat with his students.

Therefore, the first group members who were nine in number went to the front side of the class. They made themselves ready for the presentation. The wearing style of these students was quite unusual. They were not in their uniforms. One of the girls in this group covered all part of her body except her face. She wore a long Muslim dress which covered the entire part of her feet. A boy who put comb on his long hair and who brushed his teeth with stick stood beside the girl. I sensed that these students represented the different nations and nationalities of Ethiopia. I did not get difficulty to identify whom they represented. As I guessed the girl whom I mentioned above represented the people of Afar. She began to explain the religion, the wearing styles and the way of life of Afars. The other group members also gave speech on how Afars build their house, how they prepare their food and how they celebrate their main holidays. Finally other students raised different questions to the group. The group members gave responses to the

questions turn by turn. When the group finished its presentation, we all clamped and appreciated them.

The second group having ten members took the floor by representing the people of Oromo. Similar to the first group these students also gave a brief explanation about the Oromo. They told the class about the language, the different wearing and feeding styles as well as the well known holidays of the Oromo. Apart from this, the students explained the historical 'Gada' system which I believe the first indigenous and egalitarian democratic ruling system in the world. Through the eyes of these youngsters, I saw how Ethiopia could regain its strength if multiculturalism is implemented through the curriculum. And I thought countries like Ethiopia with an ample opportunity to be decorated with countless natural and cultural gifts should lie down the foundation of its educational system on multiculturalism. It is quite an unfortunate for Ethiopians to stand on the grave of the golden 'Gada' system that is indigenous Ethiopians and yet stretching their hands to the western world to grasp the residual of democracy that could not go with our cultural integration.

Once again, I would like to take the readers back to the civic class. I could say that I heart fully admired the second group's presentation. It is because it would not be as such simple to explain about the people of Oromo who are populous and known by widely diversified customs and traditions. I think the level of difficulty became more visible when I compare their age, experience and class level with the topic that they dealt with.

After we had expressed our great appreciation to the second group, the floor was taken by the civic teacher. I saw rays of satisfaction emitting from the eyes of the teacher. He was almost screaming with happiness when he talked about the interesting presentations of the two groups. While he was concluding the lesson, he said to the students that they need to know their culture first and the cultural diversities of Ethiopians and the people of the world. As to him the values of any people in any country could be manifested in the form of culture. Furthermore, he reminded his students that there would be a danger of misunderstanding the cultural values of people. According to his explanation if people's culture is misunderstood their history might also be distorted. Finally he told his students

that historians should be free from biases and they should depend on genuine facts when they write the history of any people.

Be this as it may, by integrating my personal understanding with the information that I have got from the observations I would like to show how the participants of the study understood the essence of multicultural education as follows:

#### **4.3. Beyond the Horizon**

According to Manning and Baruth (1996) in a pluralistic classroom teachers should have factual knowledge about learner's differences such as culture, race, ethnicity, social class and gender and the professional commitment to have educational experiences that reflect these differences. Notwithstanding, in all my interview with teachers and the principal, what I had seen in evidence was that in most cases their awareness to diversity was varied but confined to limited elements of diversity.

The question I raised to Roomane, one of the participant teachers, was that if she had ever aware of students' diversity that they were different in many ways while teaching. She responded as follows:

*I understand the diverse composition of my students. Owing particularly to my membership in the girl's club when I was a student I could have a better understanding of gender issues. I help students of exceptionalities. With regard to ethnicity, I sort them out based on their physical look, particularly their tattoos and try to teach them the way they can understand my lessons.*

I have seen that what she said about gender sensitiveness was true. In the classroom interactions she had tried to give equal chances for girls as to their male counter parts so that girls in her classes expressed themselves freely than any other classes I have observed so far through out my stay in the school. Roomane further explained that she had a student whose first language is oromiffa gave her a blank paper by only attempting one question out of ten when she was conducting test. What Roomane did was searching

for a classmate whose first language is oromiffa, and she assigned him to read and translate the test to the student. As the result she (the student) attempted all the questions and scored a good result even better than others. In my interview with Roomane I have understood that she had noticed students' diversity in many ways and tried to treat her students accordingly as much as she could.

However,. She will never manage if language problem or other diversity based problems be the problem of a number of students. In this case, therefore teachers in pluralistic classrooms such as Roomane need to have designed culture sensitive strategies which may allow the culturally diverse students to work together and improve their language proficiencies as well as to share their cultural experiences.

In this regard multicultural education promotes that teachers cultural understanding of students enables them to motivate their students and able to prepare teaching strategies that equally serve the diverse student population (Gollinck and Chinn: 1986).

I have also raised the same question to another teacher participant, Mogesa. He said.

*I very well know about students' diversity. I understand their differences in terms of gender, religion, economic background and I also know exceptional students. For example, there was a one-eyed student. I understood his sight problem and let him sit in front. I don't call visually impaired students blind. If may students happen to address them that way, I prohibit them from doing that. But I have not gone beyond prohibition of students not to repeat again.*

The response of the school principal, Mekoyanesh, was not different from the teacher participants. She said.

*The school administration understands diversity. There is enough understanding particularly about students' differences in their economic background. It is well known that many come from poor families as a result of which*

*they face problems in their pursuit of education. Efforts have been made to assist them. Regarding exceptional students, we do the best we can to assist them. In 1999 E.C. teachers and other staff, in collaboration with Cheshire Home, bought a wheelchair for a student with disability who was walking (crawling) with crippled legs and hands. Attending his school properly, he is now an out standing 4<sup>th</sup> grader.*

I have seen what the principal said about the disabled student was true. He was a grade four student helped by wheelchair. I spent half an hour, talked about his experiences in the school. All the way he told me that he was a ranked student stood 1<sup>st</sup> - 3<sup>rd</sup> every year. He was working hard and enthusiastically inspired by the supportiveness of the school community and decided to reciprocate the best deeds of them by achieving encouraging results though out his academic career. When he appreciated the school community, he said, "Best deed shines for ever".

Through out the interview sessions with all the research participants I had got almost similar responses in relation to their understanding of diversity. Most of them frequently mentioned their awareness about gender, economic status and exceptionalities. Most of them by passed ethnicity and religion. I made informal conversation with all the participant teachers to identify why they reserved to talk about ethnicity and religion and its relation to education and what I have understood that their reservation was caused by their fear that any mistake committed towards any ethnic or religious group may affect the ethnic and religious cohesions of peoples. Teachers' reluctance or deliberate omission of issues related to ethnicity and religion was not by any means recommendable, because a person's humanity cannot be isolated or divorced from his/her culture or ethnicity. One cannot human with out culture and ethnicity, and one cannot have culture and ethnicity with out being human (Delpit, 1992). Stressing her point Delpit further states, if one does not see color, one does not really see children.

Accordingly, teachers' factual knowledge about diversity and its implication in the students learning should be complete. For the seemingly end of the horizon is an

indication of our eyes capacity to see at a distance and by no means is it an indication of the end of the world. There must be a lot of things across the horizon that needs to be known about students' diversity that serve as a positive asset for culturally diverse classroom to offer equal educational opportunities for all regardless of any difference. The present empirical evidence does not seem to confirm this fact. Evidently Asebech one of the participant teachers, says:

*I clearly understand students' diversity. I, for example, notice students whose mother tongue is not Amharic when they face problems to actively participate in class. I try to anticipate problems of students of exceptionalities. I also understand students' differences in their economic base. I also tried to help these students to learn actively and equally in classroom interactions.*

Similarly another participant teacher, Meherret, said:

*I understand students are diverse. However, I do not think of this diversity every moment. I understand their status of livelihood because they tell me. I can easily see persons with disabilities and try to assist them.*

In my interview with Meherret I have found out that her momental understanding of diversity emanated from her commitments to portion coverage and academic issues. Meherret told me that she gave due attention for academic matters that her focus on academic matters will result to students success. Nevertheless, teachers' extreme devotion to portion coverage and academic matters without considering students diversity should not be resulted in students success, under such conditions teachers deny diversity and seem to consider all as homogeneous that may push teachers to treat all at equal basis.

From the responses of the interviewees what I had found is that teachers' factual understanding of students' diversity was partial. However, human experience does not show the fact that the wagon must come before the horse. Thus, teachers' in multicultural classroom settings need to have factual knowledge about students' diversity first. Failure of knowing any of these markers of diversity may lead to the exclusion of any group or individual students from benefiting the

merits of cultural interactions. It must be a failure in the true sense of multiculturalism in education. Evidently one of the participant students, Endayesh, responded to the question if her teachers gave equal opportunities for all students during classroom interaction, she said, *“In the teaching learning process, many teachers give recurrent chances to high achieving students to ask and answer questions. They do not give these chances to other students.”*

However, according Manning and Baruth (1996) it is important for all educators to know how all students learn. They are expected to recognize the cultural diversity of students and their unique learning styles. Accordingly, they need to determine the most appropriate instructional approaches and techniques. In spite of the fact that my interview with the participant students evidenced that teachers used to ignore the uniqueness of every individual student learning style. That was why the response of another participant student Birtuye, goes similar with Endayesh's ideas. Birtuye said, *“The teaching-learning process favors high achieving students. It is never balanced at all.”*

In my interview and observation what I have identified that teachers' awareness of students' diversity was limited and mostly focuses on academic issues. In relation with this one of the participant teachers, Yoonase said, *“I know that students diversity in terms of gender and economic status, but I focuses on academic issues”*. Thus the responses of Yoonase and other participant teachers vividly evidenced that teachers understanding of diversity resides with in a single horizon, which seem to have curtained teachers to see across the horizon that students have many other differences that may affect their learning in many several ways. Limitation in teachers' awareness of diversity obviously leads to their failure to plan and implement appropriate teaching strategies and techniques that serve all learners equally. Likewise, I have not observed any classroom teacher that s/he capable of using different cultures as positive sources of knowledge to teach diverse student population, equally except the civic education teacher. Most of the participant teachers in actual practice were not in a position to present the lesson according to different cultural perspectives. In this regard I am convinced to share with readers one of my lively classroom experiences. The subject taught was Biology and the sub-topic was abortion. The teacher spent almost the whole period by explaining ideas of abortion as per the textbook. However, the teacher failed to organize a small group work to make students discuss on abortion and share their experiences from the points of views of their cultural backgrounds, even if in a pluralistic classroom a cooperative learning strategy is appropriate.

However, most teachers, including this one, did not give due attention towards cooperative learning strategy. Consequently, the allotted time was over with out hearing diverse voices. Due to this the content of the lesson remained incomplete and inaccurate to say the least from the point of view of multicultural education. Therefore, for teachers to teach effectively in a pluralistic classroom setting, they need to know beyond two or three markers of diversity because each of this diversity affects students learning. So that, they will be able to design appropriate teaching techniques to serve the culturally diverse learners.

#### **4.4. "Things do not Fall Apart"**

Teachers' factual knowledge about students' diversity must not be an end by itself; rather, it must serve as a spring board to invest professional commitment to use students' cultural diversity as educational inputs. Thus, teachers need to know how culture influences and shapes all dimensions of learning. They should incorporate it in the teaching learning process, because when cultural values and experiences of students are understood and incorporated into instructional lessons, the students involved will perform better academically (Gollinck and Chinn, 1986).

In relation to this, Manning and Baruth (1996) write what required of teachers in a multicultural classroom setting as follows:

*Educators usually do not question the supposition that cultures play major role in learners over all achievements and attitudes toward schools. The ultimate challenge, however, is to realize cultural diversities as strengths on which to build a solid education. The first step in achieving such a goal is to realize the effects of diversity and to respond with a sense of positive ness rather than viewing diversity as a hurdle to over come (p.256).*

From the above quotation one can easily deduce that to address diversity teaches should make a special effort to understand the relationship between culture, gender, ethnicity, language, religion and other markers of diversity.

Be this as it may, I raised question to Belaya, one of the participant teachers that if he had ever realized that students' diversity would have been related with their education? He responded as follows:

*I understood that students' diversity is closely related with their education. I personally know students who stay late renting bedrooms for passengers near the city's bus station. Let alone studying hard to succeed at school, they do not even get enough sleep.*

It was true that Belaya's view was evidenced how social class difference also play a significant role in determining how a person acts, lives, thinks and relate to other. Therefore, children of poor economic background having to meet the most basic needs on a day to day basis easily lead to feelings of helplessness, dependence and inferiority (Sue, 1981; in Manning and Baruth, 1986). This implies that a student coming from a lower socio-economic level may, indeed, understandably consider "difference" as inferior or wrong. Consequently such feelings can have on learners' sense of personal worth, which force them self alienation that ultimately leads to poor academic achievement. Because a person's self concept affects behavior, school achievement, and social development, just to name a few aspects (Bennett, 1986 in Manning and Baruth, 1986).

Through out my stay in the school particularly in all the interview sessions all participant teachers and the school principal underlined the influence of economic status of the students' families up on the academic achievements of their school children. Of course, participants concern was not occurred in a vacuum to say that, many of the school's children came from the Addis ketema sub-city particularly from Merkatu and its surrounding areas such as Kebele 08/09/18, which is found around the locality of Ehele Berenda; kebel 10/11/12; areas west of Amede Gebeya stretching up to Mesalemia; kebel 13/15, found surrounding Addis ketema secondary school extends up to Gojjam Berenda; kebele 14/20, areas on the vicinity of St.Paulows Hospital. These are areas where in most cases low income families reside. I know personally these portions of the sub-city, are almost slum areas, where the residents lead poor living conditions. For every one who was in a position to visit these parts of the city s/he could

imagine the famous noble of Charles Dickens called The Little Dorite, a book in which Dickens vividly presented the worst living and working conditions of the poor in Victoria England.

Furthermore, Ergete strengthened Belaya's position saying that:

*Students' cultural diversity is closely related with their education. A student who came from a well-to-do family doesn't bother what to eat. A student with poor family background, on the contrary, is so possessed with worries that s/he hardly pays attention to his/her schooling.*

Besides social class differences in reality learners have many differences that affect their perceptions of learning and achievement, their ways of learning and knowing and their over all learning and achievements, (Ibid: 241). Here one of the differences among school children is culture and its influences up on one's behavior and schooling must be powerful. Culture influences and shapes all dimensions of learning and teaching processes employed in schools. Though students whose cultural experiences different from the main stream students often faced cultural alienation because the school usually operates as per the cultures of the main stream group and ignore the apparent differences of others. Thus, those students who culturally different practically make themselves alienate from the group and become less attentive for their academic work which ultimately resulted to poor academic achievements. In relation to this Endayesh, one of the participant students said.

*I experienced cultural conflict when I first began school in Addis Ababa. I had not ever seen girls wearing trousers. I was worried for some times that I was with people very much unlike to my rural cultural experiences. Due to this, it took me longer time to interact with my female classmates. Quite a number of weeks I kept myself alienated from them. It was a bad day for me.*

All the incidences in which Endayesh encountered was undoubtedly over shadowed her academic performances because she was forced either to set aside her cultural habits as a condition for succeeding in school or comply with marginality, alienation, and isolation, none, of these responses is conducive to maximizing the human well being and academic success of students

(Kallen, 1970; in Manning and Baruth, 1996). Thus, the educational performance of culturally diverse groups is related to the degree of incongruence between groups values and traits and those of the educational system: the better the much, the greater the likelihood of academic success (Hernandez: 1989).

Hernandez, further explains that efforts to improve the performance of culturally different students aim at increasing the congruence between the schools and the various cultures. Other wise, the mismatches of one's values and traits versus the education system brought about a diverse effect to the academic life of an individual student. The response of Asebech, one of the participant teachers cemented this fact. She said:

*There is a greater relationship between students' cultural diversity and their education. If we, for example, take language, there was a student who could speak only Afan Oromo. He often left classes because of his problem of language. He then began all over again. Finally, he left school for ever. It doesn't still get off my head.*

I have seen that Asebech was entered into a state of emotion. Her emotion was not expressed in the form of intimidation rather motherly kind. She was immersed into deep scrutiny of what I called "culturally victimized boy". However, she woke up into a faulty smile and added:

*Economy wise, there are troubled students particularly the numbers of orphans (at school) is significant. A certain international organization used to buy uniforms for them currently however; they come in rags they get from their neighborhood. I do not ask them why they come in shabby clothes though. They feel inferior because they do not have uniforms. They do not feel that they are equal with other students. They lack confidence. Even when exercise books are bought for them, they do not feel happy about it. Over all they exhibit weak academic performance.*

Moreover, in the aformation discussion Mogesa explains:

*Rightly, students' cultural diversity is highly related with students' education activities. There was a student whose mother tongue was 'seletegn'. His accent, while speaking in English was influenced by his mother tongue. As a result, students often ridiculed him. Therefore, he gradually refrained from speaking. I knew that his performance declined in the end.*

From the participants opinions it could be said that students' failure in school could result from cultural differences. The dialect of the student mentioned above was not accepted and appreciated as a mere difference by his classmates. Rather it was considered as source of fun by which his language difference was regarded as weakness. Under such condition the role of teachers in inculcating multiculturalism in the minds of their students among other remain significant. What Akalewa, one of the participant students said indicates teachers' failure to do so? He said:

*በክፍል ተማሪዎች መካከል የሃሳብ መክባበር ስለ ስማስት ስልጅም፡፡  
ምክንያቱም ማንም ተማሪ ጥያቄ ሲመልስ ቢሳሳት/በትሳሳት ሲሰጥ  
ተማሪዎች ያላገጡበታል/ባታል፡፡ መልሱ እንኳን ትክክል ቢሆን መላሹ (ሻ)  
ካስረዘመ/ች ስራት ነጥቡን ውጦታል (ሰች) ይባላል(ሰች)፡፡ እንገሲዘኛ ያዝ  
ካደረገው(ጋት) ስማርኛም ቀላቅልበት/ቀላቅይበት/ እንዲሁም ሳቲንኛም  
ስለሚባል/ስለምትባል ይሸማቀቃል/ትሸማቀቃሰች፡፡*

Akalewas' response clearly indicates that there is no mutual respect among students during classroom interactions. Any student who committed mistakes in his/her attempts to give answers or make a long speech or lack of fluency in speaking English often ridiculed by his/her classmates.

Under such condition the role of teachers is found significant in creating respectful atmosphere among students of different cultural experiences. So teachers need to have made timely intervention by planning and practicing appropriate instructional strategies. Among others, cooperative learning strategies is one of the techniques recommended in a pluralistic classroom setting in which students of varied cultural backgrounds able to work together in a small group.

By doing so, teachers can provide favorable opportunities for students to work closely and share their experiences. So, the more students work together the better they understand each other. An increase in the horizon of knowledge of understanding of others obviously leads to good interactions and respections of oneself and others; which is a sole demand of multicultural education.

Therefore, it urge all teachers to know and practice multiculturalism in the classrooms in order to be able students to understand each others cultures and appreciate their differences, so as to function effectively in a pluralistic society such as ours.

Furthermore, I raised an interrelated question for the participant teachers. First to Roomane, do you say that incorporating content, with an emphasis on developing units of instruction (lessons, modules, courses) about the history, heritage, contributions, and social issues of ethnic groups in the schools' programs and in the teaching learning process promotes equality among different students and thereby improve their educational performance? She said:

*Overall I think practicing cultural pluralism in the school's program and the teaching learning process will contribute to the prevalence of equality among students. If it is possible to provide information on the culture and history of all the students, then it will be easy to treat all as equal. Besides, because students will be able to understand one another's culture, their horizon of knowledge will logically widen, so no one will develop a feeling of being discriminated. In the final analysis, all students will become hard working and successful.*

According to multicultural educators, one of the primary and persistent reasons for the movement to include cultural pluralism in the school's programs is to correct what they call "sins of omission and commission". First, teachers must provide students with information about the history and contributions of ethnic groups who traditionally have been excluded from instructional materials and curricula. Second, they must replace the distorted and biased images of those groups.

Thus, teachers in a multicultural classroom should present accurate and complete information along side the contribution and values of all cultures with out biases. As a matter of fact it seems impractical for teachers to present accurate and complete information about each and every ethnic group in a class duration of 40 minutes. Nevertheless, it is possible for teachers at least to underline that the nation is the product of the sum total of all cultures. To realize this, among others, teachers need to exploit the untapped cultural experiences of their students, who believed to have enumerable resources in this regard. Because the teacher doesn't deal with "all" of the other person's culture, but relies on a partial and limited knowledge that is it self dependant on the context and the parts played by the actors (Schutz.M, 1987)

For the same question, Yonnasse, a teacher participant, responded that:

*Incorporating cultural pluralism in the teaching learning process will help improve the performance of all students. This is because it enables to accept all students' cultural identities as equal. No culture will be presented superior than others. If that is the case, all students equally strive for success.*

In my observation with all the participant teachers I have not seen teachers' efforts neither presenting the lessons from diverse cultural perspectives nor any bias in support or against any cultural group. However, conceptually, the participant teachers have had a very good impression in the utilization of teaching cultural pluralism for their students.

Quite interestingly, participant students are also do have the understanding of the importance of cultural pluralism. For instance, Abbabaw, a participant student, said "*If all are seen as equal and if their cultural identities are respected, in class and in the school environment at large, then every body will register academic success.*"

Adding to this, Endayesh, a participant student said «*ማንም ከማንም አያንስም ማንኛው ተማሪ በእኩልነት ስሜት ከተነቀሳቀሰና ጥረት ካደረገ/ካደረገች/ውጤት ያመጣል/ታመጣለች/ የሚል ጠንካራ ሃሳብ አለኝ*» put, differently both the participants seemed to believe in the value of pluralism that allows teachers and students to raise cultural issues in the classrooms which in turn enables them to learn and share cultural experiences in order to under stand and appreciate each other.

For instance, Asebech, a teacher participant, said:

*During the classroom teaching-learning process, I think, it is very useful to discuss cultural issues giving equal values to all cultures. If that be the case, then every body will equally participate in the process to enjoy better performance.*

Furthermore, Mogesa valued pluralism says:

*Practicing cultural pluralism in the teaching learning process is tantamount to enabling students to have multicultural mentality. Teachers should raise differences and talk about them. However, the process is not simple as such. When, I teach, I tell students that all religion are equal. This creates care and respect among students. Therefore, it enables students to work hard at school.*

Through out, my interview with all the participant teachers their awareness about cultural pluralism was not as simple as any thing. They discussed it in many different ways. So, I have realized that teachers' impression and insights about cultural pluralism was not a shallow one. They had been able to raise different issues in relation to pluralism in education which are related to those theories developed by educational scholars. Therefore, it could be said that teachers' understanding of pluralism and multicultural educational theories are on the same boat, where the boat carries all together sailing forward but they do not fall apart. That, all the participant teachers see cultural pluralism as a positive reinforcement to teach culturally diverse students so as to understand cultural differences as a positive aspects of the pluralistic society and thereby improve their academic achievements.

#### **4.5. No Paradox: Sympathy for Multicultural Education**

Instructional activities cannot be facilitated in the absence of a clear understanding of how to provide classroom instruction from culturally diverse points of views (Gay, 1986). Hence, a classroom with instructional process un aware of and insensitive to the existing cultural differences or with essentially mono cultural teaching and learning may negatively affect students whose cultural backgrounds and experiences are different from the one being stressed. Thus, it is a crucial issue for teachers to prepare each class lesson and present it according to

different cultural perspectives to serve equally all students in the classroom. Since multiculturalism celebrates similarity and differences teachers should consider both the common and minority cultures in the preparation and delivery of instructional activities.

Put differently, teachers' consideration of both the common and minority cultures proved that they openly accepted differences as positive resources to teach culturally different students equally. This in turn creates in the minds of students a sense of recognition and belongingness. They can equally strive for better academic achievements. Accordingly, Asebech, a participant teacher, said, *"If teachers know how to teach and respect similarities as well as differences among their students, their relationship with them will be smooth. Then students will perform better."*

The participant teachers as they were personally different came up with a variety of means the way how to incorporate multicultural education in the schools programs. Eregete, a participant teacher suggested that: *It is possible to inject multicultural educational programs in the teaching learning process. For instance, when teaching health and physical education, it is easy to link physical activities with cultural games.*

Eregete, as health and physical education teacher more precisely enumerates those cultural games that can be incorporated in the formal health and physical education curricula. These are cultural cricket (የገና ጨዋታ) cultural wrestling (ባህላዊ ትግል) and many others. In fact, as he said, the inclusion of these and others cultural games allow students to interact among each other and able them to work for a common goal that valuing culture based games, which is lively than worshipping the camera trick wrestling's of the western media. Consequently, students of different cultures can make proud of their own cultural practices and the nation state at large.

Asebech, another teacher participant, also said: *As to me, social studies are the most appropriate discipline to teach multicultural education in the schools. The subject by its curricular natures gives room for culture, ethnicity, equality; gender issues etc.*

What is true is, Asebech was/is a social studies teacher, currently teaching in grade one, and she found the subject the most appropriate subject to teach multiculturalism. In my interview with Asebech what I have understood that she did not see other subjects as appropriate as social studies. Is it subject partisanship?

On the other hand, Zebenu, another participant teacher brought the possibility and inclusion of multicultural education to language, civics, health and physical education. But, many other participant teachers particularly suggested multicultural education into the school's rules and regulations. Some other, wanted to include multicultural education across all subjects than into a single discipline.

However, there were participant teachers who doubted the actual implementation of multicultural education in the school's programs and the teaching learning processes. These teachers see it, as a very different task for teachers to practice it, though; scholars say the implementation of multicultural education does not require the teacher an additional effort than the actual activities except maintaining the accuracy and completeness of each lesson. But, Yoonase said, "*it is possible to include multicultural education in the teaching learning process but it demands teachers very careful lesson preparation and presentation, it could not be an easy task.*"

In general the participant teachers seemed afraid of the actual implementation of multicultural education in schools. The fear might have emanated from the notion that any new practice meant adding another task on teachers which they dislike at all. In reality the introduction of multicultural education is not adding of courses of study to the already existed curricula. It rather requires a total curriculum reform in all subject areas to accommodate the cultures of the diversified student population in the teaching-learning programs. It is not intended to add burden on teachers. It rather meant to make students proud of their own cultures and appreciate the cultures of others. It is to use the cultural diversities as inputs to the instructional process. It is to make the students academically competent and thereby work effectively for the common good of society. Thus, it is a timely requirement of the pluralistic society of the 21<sup>st</sup> century. On top of all these, however, in the course of this study I have informally talked with these teachers. From the conversation what I have identified that the truth of their fear was not the issue of adding burdens but, they do consider students' diversity a very complex task to handle in the teaching learning process and the school's programs. Nevertheless, what I could say about such a fear is የማያውቁት ሀገር አይናፍቅም; just to say no one is missing the unknown.

#### 4.6. Attitudinal Issues

In a multicultural classroom the attitudes of teachers remain crucial in that teachers positive attitudes, values towards culturally divers students enables them to create culturally appropriate learning environments and modeling for children to learn respect and concern for all people (Manning and Baruth, 1996). However, this could not be realized unless teachers themselves develop positive attitudes towards cultural diversity. Hence, no teacher can teach positive attitudes toward cultural diversity to his/her students unless she/he possesses it himself/herself (Burger, 1994). Thus, first teachers should be aware of their personal biases and stereotypes and should objectively examine their attitudes regarding race, ethnicity, culture, gender, socio economic status, language, exceptionality etc.

I raised related question to participants. For instance, responding to my question regarding whether he agrees with the claim "Any deviation from the dominate norms were treated as deficit", Ereget said:

*Difference must not be deficit. If there were peoples who considered difference as deficit, then they must be poor at thinking. I believe difference is strength because any difference seen in any one of us should be a source of knowledge for others.*

For the same question Zebbabe responded as:

*I never consider difference as deficit. For example, if we treat girls equally as their male counter parts, then they will perform better in the leanings.*

Based on the above responses of the participant teachers it could be said that they were out rightly disagreed with the claim that "difference is deficit". Rather, they considered difference as strength in which cultural differences can provide a variety of options to broaden one understanding of his/her own culture and the cultures of others. Thus, according to them all cultures serve the purpose equally.

Accordingly, the multiculturalists argue that culturally different students in the society must learn to function according to the dominant as well as their own cultural norms, depending on

their purpose and the circumstances in which they find themselves. For this, teachers must believe that all children in their schools are there to learn their own culture that the patterns that deviate from the dominant norms are treated as deficit eliminated (Pai and Adler,1990).

In my interview with all the participant teachers what I had seen in evidence that all of them did not consider differences as deficit. But they see it as a mere difference which is a sign of strength for culturally diverse students. In this regard Meherret's responses inform us that the strength of teachers' attitudes as follows:

*What ever it is we all are naturally equal be it male/ female, black/white, rich/poor, to what ever ethnic group one belongs to. All these and all other differences could not deny the law of receiving education. So, I believe, difference is strength and it is not deficit.*

Supporting Meherret's position, Yoonase said "*There is no inherent association between economically poor and low achievement. it rather depends up on the unfair treatments that students receive from the teachers and school community at large since they are economically poor. Therefore, difference by itself must not be deficit.*"

In the course of my interview, I have understood that all the participant teachers believed that deviation from the dominate culture could not be regarded as deficit. They argued that there is no natural difference among social groups as far as educational achievement is concerned. Nevertheless, the teachers repeatedly mentioned that conditions for all students were not equally fulfilled. According to them the inequalities that happened to students is due to the inabilities of school programs and teachers failure to understand and believe in cultural differences and its influence in one's learning. Although, they did not deny that there could be a lot of things to be taken into account to one's academic achievement, they believed that one can be successful in his/her cultural diversity is recognized and incorporated in the teaching learning process. If so, all students regardless of their differences can perform better and successful in their academic careers.

Furthermore, the participant teachers believed that multicultural education has motivational effects up on students' learning.

For instance, Zebbaba, explains that:

*I believe providing multicultural education for school children can motivate student of diverse cultures. For instance, disability doesn't mean the inability of some one to learn. So, if teachers recognize and treat this and other learners' differences equally one can develop self-confidence which may result to one's devotion to his/her learning and all the way improves his/her academic achievements.*

The multiculturalists believe that teachers knowledge of the cultural resources of students develop respect for cultural differences and enhances their teaching skills and strategies enabling them to use wisely these resources in the classroom setting. Thus, teachers' preparation and presentation of lesson from diverse cultural perspectives have a two fold advantages. First, helps teachers to have verities of resources for teaching. Second, the incorporation of cultural issues in the teaching learning processes motivates all the learners to involve lively in the process of teaching - learning. The attitude of Roomane, particularly elaborated these ideas as follows:

*Teaching students in accordance to diverse perspectives can motivate all students to learn more for better results. I saw this practically when I was teaching in grade one. Students came from different ethnic background such as 'selete,' 'Gurage', 'Tigre', 'Walayta', 'kambata', 'Hadya', 'oromo' etc. In the course of classroom discussion I made them to count numbers in their own mother tongue. What I found was that this makes them extremely happy. They know that counting numbers in their own language was equal in quantity as counted in Amharic. So they developed confidence in that all languages have the power of transmitting messages efficiently though they are different.*

Addiining to this, Zebaba, a participant teacher said:

*Teaching students according to diverse cultures is not only making learning meaningful for all learners but it is also making it real. If students know their own identities then they could attain the lesson meaningfully.*

Thus, the response of these participant teaches was clearly evidenced that they have desirable attitudes to teach the culturally diversified student population. These, attitudes obviously enables the teacher to create a classroom atmosphere which is interactive that will allow all students work together and understand and appreciate their own cultures and the culture of others in such a way that teacher can create harmony among their students. Thus, in a pluralistic classroom the attitude of teachers is detrimental to eliminate discrimination, hatred, and segregation against any individual student or group. In this regard all the participant teachers have agreed the crucial roles teachers play against discrimination, hatred and Segregation. Zebbaba further said: *The role of teachers in fighting discrimination, hatred and segregation I believe must be great. Because, in most cases our students sincerely believe what their teacher tell them.*

From the points of views of the interviewees I came to realize that the opinion of all the teacher participants evidenced that the role of teachers' desirable attitudes towards culturally diverse students in fighting discrimination, hatred and segregation is superior. Teachers forwarded almost similar ideas. To see the degree how opinions are similar here I better present the Amahric version of their responses believing that the translation could not be as strong as the original response language to express one's feeling. Asebech, a participant teacher emphatically explains that:

*በእኔ እምነት መምህራን አድልኦ ጥላቻን እና ማግለልን ከክፍል  
ውስጥ የማጥፋት ታላቅ ሀይል አላቸው። ምክንያቱም ተማሪዎች  
መምህራኖቻቸው የሚሏቸውን ከማንም የበለጠ አምነው ይቀበላሉ  
እና ነው። ስለሆነም በልዩነታቸው ውስጥ እኩልነታቸውን ማስተማር  
ከተቻለ አድልኦ ጥላቻና ማግለል ሊጠፋ ይችላል።*

Eregete's, position was not different from Asebech's idea. He strongly relied on teachers' role in eliminating discrimination, hatred and segregation among students in the classroom. He said:

መምህራን በተማሪዎች ዘንድ ትልቅ ቦታ አላቸው መምህራን  
የሚሉት ነገር ትክክል ነው የሚል እምነት ያሳድራሉና።  
ስለዚህ አድልኦና ጥላቻ የሌላቸው መምህራን እነሱን  
የመሰሉ ከአድልኦና ጥላቻ የፀዱ ተማሪዎችን ሊያፈሩ  
ይችላሉ የሚል ጠንካራ እምነት አለኝ።

Thus, the teacher participants all the way were not only relies on teachers in creating harmony among the diverse student population but also underlined about the importance of teachers positive attitudes towards cultural diversity. They all believed that a teacher who has got discriminatory practice should never be a teacher in a pluralistic classroom that he/she can't create an egalitarian classroom atmosphere where all learners despite their differences enjoy equality in the teaching learning process. Due to this, the participant teachers all said that to teach different students we (teachers) must be free of biases, stereotypes and discrimination at any cost if we want to practice multicultural education in our schools, of course what multicultural education among others demands teachers to fulfill in a pluralistic classroom setting.

To sum, the responses given by all the participant teachers regarding teachers' attitudes towards multiculturalism in education clearly indicated that they all accepted and recognized students diversity, that what ever differences students may demonstrate, they agreed to value their differences as a mere difference which can be existed in every pluralistic classroom. They concurrently, expressed their beliefs that if all things are being equal, being born different, by any means cannot be qualification for one's academic achievement. Furthermore, they all vividly agreed that valuing diversity and practicing multicultural education that value differences to co-exist together enables students to be motivated and making learning meaningful for all learners despite their differences, in which all of them feel recognition and belongingness in the instructional process in particular and the school programs in general. Therefore, they all agreed that both the teachers and the school programs must treat all students and their cultures equally.

## CHAPTER FIVE

### Conclusion and Implications

In this chapter attempt is made to present conclusions and implications of the study.

#### 5.1. Conclusions

- ❖ The study came up with the conclusion that teachers' awareness towards multiculturalism in education is encouraging. Nevertheless, it is limited and confined to certain indicators of students' diversity. Teachers have had good understanding of students' diversity in terms of culture, gender, economic status, language and exceptionalities. However, teachers showed reservation to express their level of understanding about ethnicity and religion. The reason for their reservation was the sensitiveness of the issues that any mistake committed towards any ethnic or religious group may harm the social and religious cohesions of peoples. However, it requires further investigation.
- ❖ The study also disclosed that teachers have desirable attitude towards multiculturalism in education. They all agreed that difference is a sign of strength which enable both the teacher and the student to use cultural diversities as a valuable resources to learn each others cultures, which is the best possible avenue for cultural understanding of students of diversified cultures.
- ❖ The study also revealed that teachers' lesson presentation practices are not encouraging, though that doesn't mean it is none existent. For instance however, teaches efforts in utilizing the cultural experiences of the students for enriching the teaching learning process is very low. The reason for this was that teachers usually stick to the contents of the textbooks and hurry for portion coverage than trying to include the untapped cultural experiences of students. Consequently, contents were presented as per the textbook so that, the experience and contribution of students remained untouched.

- ❖ Teacher's efforts in utilizing a variety of instructional techniques such as explanation, dialogue, Illustration etc to serve the diverse student population is very low. This study revealed that teachers were strongly tied down by the traditional teaching technique (i.e. lecturing). There were no attempts by the teachers to use other techniques of teaching except lecturing. Consequently, the teachers became the master of the teaching learning process and the students' remained passive listeners. Teachers' failure to employ different instructional techniques resulted from their lack of training in the higher institution to teach students' of divers' backgrounds.
- ❖ The study also disclosed that a small group work which enhances cooperative learning strategy is almost alien in actual classroom interaction. Leave alone, in large class situation in a self – contained classes, teachers did not attempt to organize a small group work. So, in the absence of a small group work there is no room for students to share their cultural experiences. Although, there was/is a strong commitment from the city education bureau, even at the national level for teachers to practice student centered strategies such as cooperative learning, teachers out cried about the large class size and portion coverage. Due to this, the cooperative teaching strategies best recommended for culturally diverse students is none existent in this particular school.
- ✓ ❖ The study also came up with the finding that teachers' practice to use teaching aids is none existent. The reason for this was teachers' lacks know- how to prepare and utilize culturally appropriate teaching acids.
- ❖ The study also revealed that teachers' effort to create conducive classroom atmosphere from multicultural perspectives, such as the creation of good relationship among students of diverse cultural backgrounds is not encouraging. For instance, teachers' effort to create conditions of classroom environments in ensuring each student to feel that his/her status is equal to that of every other student is almost buried. Teachers' mostly follow the paces of high achieving students by this; they turned down the significant role of individualities in one's learning. All the way the principle of equity pedagogy is unquestionably over looked. As the result, as this study found out that there is no good mutual respectation among students of diverse cultures in the classroom interactions, practically

pronounced within the classroom. Here, readers must be cautious that lack of respect among students occurs during asking and answering session but, this doesn't mean outside the classroom. Thus, the conclusion given here is only applicable for classroom interactions.

## 5.2. Implications

- ❖ It is found important to enhance teacher cultural understanding of students' diversity through seminars, workshop at the school level. OR, most importantly, it is recommendable; to make available multicultural education related books at the school library in collaboration with the sub-city education department. However, if there would be any attempt (thought to be true in the near future) to inject multicultural education in the school system, it will be the responsibility of the Ministry of Education and the regional education bureaus to pre-arrange professional trainings at the higher institutions of the country. For the successful implementation of multicultural education in the primary schools, all teachers must be trained or receive on job training. Since multicultural education requires a total school reform programs, awareness creation trainings must not forget supporting staff of the school.
- ❖ There is a fertile ground for the school to practice multicultural activities because, as this study found out that teachers already have developed desirable attitude towards diversity and multiculturalism. Moreover, in a broader sense, desirable attitude towards multicultural education is by far a signal to both the Ministry of education and regional education bureaus to think wisely to appropriately exploit situations like this one. Although the findings of this study doesn't by itself a guarantee to make a general conclusion; about teachers attitude all over the country, it does give a clue and provides a window of opportunities to make nation wide educational investigation some times in the future so as to draw a whole sum national picture as far as teachers' attitude towards multiculturalism in education is concerned.

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APPENDIX 2

Awareness Oriented Interview Guide to Teachers

የመምህሩ ስም \_\_\_\_\_ የትም/ዓይነት \_\_\_\_\_ የክፍል ደረጃ \_\_\_\_\_

ክፍል ጊዜ \_\_\_\_\_ ሰዓት \_\_\_\_\_ ቀን \_\_\_\_\_

1. እርስዎ በክፍል ውስጥ የሚያስተምሯቸው ተማሪዎች ከተለያዩ ባህላዊ መሠረቶች (diverse culture) የመጡ መሆናቸው ግንዛቤ አለዎት?
2. የተማሪዎች diversity ከትምህርታቸው ጋር የጠበቀ ግንኙነት አለው የሚል መከራከሪያ የሚያነሱ በርካቶች አሉ እርስዎስ?
3. አንዳንድ ሰዎች በመማር ማስተማር ሂደት ውስጥ ስለ diversity አንስቶ በክፍል ውስጥ ውይይት ማድረግ ፋይዳቢስ ነው የሚሉ አሉ እርስዎ በዚህ ላይ ያለዎት ግንዛቤ ምንድነው?
4. በሌላ በኩል Cultural Pluralism መተግበር የተማሪዎችን እኩልነት ከማረጋገጠም ባሻገር የሁሉንም ተማሪዎች ውጤት ለማሻሻል ያግዛል የሚሉ/ ወገኖች አሉ እርስዎስ?
5. በመማር ማስተማር ሂደት ውስጥ በልዩነት ውስጥ ስለአንድነት ማስተማር ፖለቲካዊ ይዘት እንጂ ለተማሪዎች የዕርስ በዕርስ መግባባትና ውጤት መሻሻል ምንም ፋይዳ የለውም የሚሉ አሉና እርስዎ ምን ይላሉ?
6. መምህራን የተማሪዎቻቸውን diversity ተገነዘቡም አልተገነዘቡ፣ አከበሩም አላከበሩ በአካዳሚ ዕውቀት ላይ ብቻ ትኩረት ቢያደርጉ ሁሉንም ተማሪ ለውጤት ማብቃት አይላናቸውም የሚል መከራከሪያ የሚያነሱ አሉና እርስዎ ከዚህ አንጻር ምን ግንዛቤ አለዎት?
7. በሌላ በኩል መምህራን የተማሪዎቻቸውን diversity አውቀውና አክብረው መገኘትና ተግባራዊ ማድረግ ከተማሪዎቻቸው ጋር ያላቸውን ግንኙነት ከማሳመሩም በላይ ሁሉንም ተማሪዎች ለውጤት ማብቃት ይችላሉ የሚሉ ወገኖች አሉ እርስዎስ?
8. አንዳንድ ሰዎች እንደሚሉት መምህራን የተማሪዎች diversity ላይ ከማተኮር ይልቅ ሁሉንም ተማሪዎች በሚያጋሩ ባህላዊ እሴቶች ላይ ትኩረት ማድረግ ይገባቸዋል የሚል መከራከሪያ ያነሳሉና እርስዎ ምን ይላሉ?
9. አንዳንዶች እንደሚሉት የተለያዩ ባህላዊ መሠረቶች ያሏቸውን ተማሪዎች በመማር ማስተማር ሂደት ውስጥ በእኩልነት ማስተማር ይቻላል የሚሉ አሉ እርስዎስ?
10. እጅግ በርካቶች Pluralism በት/ቤቱ ህግና ደንቦች ውስጥ አካቶ ተግባራዊ ማድረግ ይቻላል የሚል አሉ እርስዎስ?
11. የመልቲ ካልቸራልን ትምህርት ተግባራዊ ለማድረግ በተለይ በካሪኩለም ውስጥ ማካተት ወሳኝ ነው የሚሉ አሉ እርስዎስ?
12. Cultural Pluralism ለማስተማር የተጓዳኝ ትምህርቶች ድርሻ ወሳኝ ነው የሚሉ አሉ እርስዎስ?

APPENDIX 3

Attitude Oriented Interview Guide to Teachers

የመምህሩ ስም \_\_\_\_\_ የትም/ዓይነት \_\_\_\_\_ የክፍል ደረጃ \_\_\_\_\_  
ክፍል ጊዜ \_\_\_\_\_ ሰዓት \_\_\_\_\_  
\_\_\_\_\_ ቀን \_\_\_\_\_

1. በመማር ማስተማር ሂደት ውስጥ የተማሪዎችን(diversity) መረዳት ትምህርቱን በእኩልነት ለመስጠትና ሁሉንም ተማሪዎችን ለውጤት ማበቃት ይቻላል የሚለውን ሃሳብ እንዴት ይመለከቱታል።
2. አንዳንዶች ከዋናው ባህል (core culture) ውጭ ያሉትን ሁሉንም ልዩነቶች ከጉድለት ይቆጥሩታል ከዚህ አንጻር የእርስዎ አመለካከት ምንድነው
3. አንዳንድ ሰዎች እንደሚሉት የተለያዩ ባህሎችን ያማከሉ(multicultural education)፣ በትምህርት ቤት ውስጥ መስጠት ልዩነቶችንና ግለሰባዊነትን ከማባባስ ውጭ ለአንድነት ፋይዳ የለውም የሚል ጠንካራ መከራከሪያ ያቀርባሉ እርስዎ እንዴት ይመለከቱታል?
4. ልዩነቶች(diversity) በመኖራቸው ምክንያት የሚፈጠሩ አድልዎች፣ ጥላቻ፣ ማግለልን እና የመሳሰሉ ጉዳዮችን ከክፍል ውስጥ ለማጥፋት መምህራን ጉልህ ድርሻ አለባቸው የሚሉ አሉና እርስዎ እንዴት ይመለከቱታል?
5. አንዳንዶች እንደሚሉት የተለያዩ ባህላዊ ጉዳዮችን(cultural issues)፣ በክፍል ውስጥ አንስቶ በስፋትና በግልፅነት እንዲሁም ያለአድልዎ ማስተማር የእያንዳንዱን ተማሪ በራስ የመተማመን ስሜት ያነቃቃል የሚሉ አሉና እርስዎ እንዴት ይመለከቱታል?
6. በዘርፉ የተሰማሩ ምሁራን እንደሚሉት የሁሉንም ተማሪዎች ባህል ያማከለ ትምህርት መስጠት ትምህርቱን ለሁሉም ተማሪዎች ትርጉም ያለው ማድረግ ማለት ነው የሚል አመለካከት አላቸው እርስዎስ?
7. አንዳንዶች እንደሚሉት የመልቲ ካልቸራልን ትምህርት ተግባራዊ ለማድረግ diversityን ያማከለ የት/ቤት ደንቦችና መመሪያዎች ሊኖሩ የሚገባ ሲሆን ካሪኩለሙም ከዚህ አንጻር ተቃኝቶ መዘጋጀት ይገባዋል ይላሉ እርስዎስ እንዴት ያዩታል።
8. የዘርፉ ምሁራን እንደሚሉት ተማሪዎች የወጡበት ባህል(diverse culture) በትምህርታቸው ላይ ከፍተኛ ተፅዕኖ አለው ይላሉ እርስዎስ?
9. አንዳንዶች እንደሚሉት የተለያዩ ባህሎች በሚንፀባረቁበት ትምህርት ቤት ውስጥ የሁሉንም ተማሪዎች ባህሎች አውቆና ተቀብሎ ሊኖሩም እንደሚገባ ተገንዝቦ ትምህርቱን ከዚህ አንጻር መስጠቱ አግባብ ነው የሚሉ አሉ እርስዎ ይህንን ሃሳብ እንዴት ይመለከቱታል።

APPENDIX 4

Interview Guide to the Principal

1. የትምህርት ቤቱ አስተዳደር በት/ቤቱ ውስጥ የሚገኙ ተማሪዎች ከተለያዩ ባህሎች(Cultural Diversity) የመጡ መሆናቸውን ተረድቷል ብለው ያስባሉ?
2. ብዙዎች እንደሚሉት ት/ቤቱ የተማሪዎችን Diversity ዋጋ ሰጥቶ የሚንቀሳቀስ መሆኑ የሚታወቀው Cultural Diversity በዋና የመማር ማስተማር ሥራ ላይ እንደ አንድ ዋና ጉዳይ አድርጎ ሲንቀሳቀስ ነው የሚል ሃሳብ አላቸው እርስዎስ?
3. ከላይ በተራ ቁጥር 2 ላይ በተጠቀሰው ሃሳብ የሚስማሙ ከሆነ ት/ቤቱ የመማር ማስተማር ስራ ላይ Cultural Pluralismን ተግባራዊ ለማድረግ ምን ምን ጉልህ ተግባራት በት/ቤቱ ውስጥ ተከናውኗል?
4. ከተለያዩ ባህላዊ መሠረቶች የመጡ ተማሪዎችን በእኩልነት በት/ቤቱ የመማር ማስተማር ሥራ ላይ ተግባራዊ ለማድረግ የገጠሙ ችግሮች ካሉ ቢብራሩ? ለወደፊቱስ ከዚህ አንጻር የሚገጥሙ ችግሮችን ለመቅረፍ ምን የተሻሉ ዕድሎች አሉ ብለው ያምናሉ?

APPENDIX 5

Interview Guide to Students

የተማሪው ስም \_\_\_\_\_ የክፍል ደረጃ \_\_\_\_\_ ዕድሜ \_\_\_\_\_ ስም \_\_\_\_\_  
\_\_\_\_\_ ቀን \_\_\_\_\_

1. በምትማርበት/ችበት ክፍል ውስጥ የክፍል ጓደኞችህ ከተለያዩ ባህላዊ መሠረቶች(culturally diverse) ቤተሰብ የመጡ መሆናቸውን ትገነዘባለህ?
2. አንተ/አንቺ ከቤተሰብ ይዘኸው/ሽው የመጣኸው/ሽው ባህላዊ ተሞክሮዎች ከትምህርት ቤት ካገኘኸው/ሽው ጋር ተጣጥሞልኛል ትላለህ/ሽ?
3. አንተ/አንቺ ይህ የኔ ባህል ነው የምትለው የቱ ነው?
4. አንተ/አንቺ እራስሽን ግለጥ/ጭ ብትባል/ብትባይ ማነኝ ብለህ ነው የምትገልፀው?
5. አንዳንዶች እንደሚሉት ተማሪው የወጣበት የባህል መሠረት በአጠቃላይ አስተሳሰቡና ባህሪው እንዲሁም የትምህርት አቀባበሉ/ሏ ላይ ተዕዕኖ አለው ይላሉ አንተስ/ቺስ/ተስ እንዴት ትመለከተዋለህ/ቺዋለሽ?
6. ሁኔታዎች በት/ቤት ውስጥ ከተመቻቹ ሁሉም ተማሪዎች በትምህርት አለም እኩል ተወዳዳሪ መሆን ይችላሉ የሚል ጠንካራ አመለካከት ያላቸው ሰዎች አሉ አንተ/ቺ እንዴት ትመለከተዋለህ/ሽ?
7. በክፍል ውስጥ ሁሉም ተማሪ በእኩልነት ይሰተናገዳል ትላለህ/ሽ?
8. በክፍል ውስጥ ትምህርት ከክፍል ጓደኞችህ ጋር በጋራ እንድትሰሩ፣ እንድትወያዩ እድል አላችሁ በምን መልኩ?
9. በክፍል ውስጥ የሚነሱ ሃሳቦች ማንም ያንላቸው ሃሳቦቹን አክብሮ የመቀበል ባህል አለ የሚል አመለካከት አለህ/ሽ?

APPENDIX 6

Focal Points for classroom observation

የት/ቤቱ ስም \_\_\_\_\_ ክ/ከተማ \_\_\_\_\_ የትም/ዓይነት \_\_\_\_\_  
የክፍል ደረጃ \_\_\_\_\_ ቀን \_\_\_\_\_ ሰዓት \_\_\_\_\_ የመምህሩ ስም \_\_\_\_\_

መምህሩ/ሯ ትምህርቱን ከተለያዩ ባህላዊ እሴቶች አንፃር

የማቅረብ ብቃት (presentation practices)

- ትምህርቱን ከተለያዩ ዕውቀቶች አስተሳሰቦች ከበርካታ የባህል መሠረቶች፣ አመለካከቶች አንፃር/አኳያ ማብራራት መቻል
- ተማሪዎች ከተለያዩ የባህል መሠረቶች ይዘባቸው የመጡትን ዕውቀቶች ተሞክሮዎች ለመማር ማስተማሩ ስራ የመጠቀም ችሎታ
- ተማሪዎች የአለቱን ትምህርት ለመከታተል ያላቸውን ዝግጁነት ለመገንዘብ የሚደረግ ጥረት
- የመማር ማስተማሩን ሂደት የተማሪዎችን ተሞክሮ በመጠቀም ትምህርቱን ለማገልገል የሚደረግ ችሎታ
- ተማሪዎች ሁሉም የክፍል ውስጥ ጓደኞቻቸው የሚያነሱትን ሃሳቦችና አመለካከቶች በአዎንታዊ መልኩ ለማስተናገድ የሚያሳዩት ፍቃደኝነት
- መምህሩ/ሯ አካላዊ በሆነ እንቅስቃሴ ሁሉም ተማሪዎች በመማር ማስተማሩ ሂደት ተሳትፎ እንዲያደርጉ የሚያሳዩት ጥረት
- ተማሪዎች የራሳቸውን ባህል እንዲያደንቁ ከተማሪዎች ባህላዊ ማንነት ምሳሌዎችን በማንሳት ተማሪዎችን ለማበረታታት የሚያደርጉት ጥረት
- መምህሩ/ሯ በማስተማር ሂደት ውስጥ የማንኛውንም የባህል ብሔር/ ብሔረሰብ፣ ፆታ፣ የኑሮ ደረጃ ወይም የልዩ ፍላጎት ተማሪዎችን ገዕታ በአሉታዊ መልኩ ላለማቅረብ የሚያደርጉት ጥረት
- የዕለቱ ትምህርት ከሁሉም ተማሪዎች ጋር ያለው ትስስር
- ለሁሉም ተማሪዎች የጋራ መገለጫዎች የሆኑትን ጉዳዮች ከሁሉም ተማሪዎች ባህላዊ መሠረቶች በተጣጣመ መልኩ በግልፅ ማብራራት
- ሁሉም ተማሪዎች ከሌሎች ጋራ የሚያደርጉትን ግንኙነት ክህሎቶች እንዲያዳብሩ ማድረግ
- መምህሩ በትምህርቱ ይዘት ላይ ያላቸው ብቃትና ለሁሉም ተማሪዎች የማቅረብ ችሎታ

Presentation techniques

- መምህሩ የተለያዩ የማስተማር ቴክኒኮችን ለምሳሌ ገለፃዎችን፣ ጥያቄዎችን፣ ዲያሎጎችን እና በአሉስትሬሽን መልክ ትምህርቱን የማቅረብ ቴክኒካዊ ብቃት
- ሁሉም ተማሪዎች የክፍል ውስጥ ስራዎችን በጋራና በመደጋገፍ እንዲሰሩ የማስቻል ክህሎት
- መምህሩ የተለያዩ ሚናዎችን ለምሳሌ እንደ አቅጣጫ አመለካከት እንደ አመቻች እንደ ሁሉም እንደ አንድ የሥራ ክንዋኔ (Task master) ሆኖ የመጫወት ክህሎት
- በክፍል ውስጥ ለሚነሱ ጥያቄዎች ለሁሉም ተማሪዎች ተመጣጣኝ የመመለሻ ጊዜ የመስጠት ብቃት
- ተማሪዎች አብረው እንዲሰሩና የመረዳዳትን ልምድ እንዲያዳብሩ መምህሩ/ሯ የሚያደርጉት ጥረት

APPENDIX 7

Focal Points for classroom observation

የት/ቤቱ ስም \_\_\_\_\_ ክ/ክተማ \_\_\_\_\_ የትም/ዓይነት \_\_\_\_\_  
የክፍል ደረጃ \_\_\_\_\_ ቀን \_\_\_\_\_ ክፍለ ጊዜ \_\_\_\_\_ የመምህሩ ስም \_\_\_\_\_

መርጃ መሣሪያ የመጠቀም ብቃት

- ትምህርቱን በተጠናከረ መልኩ ለማቅረብ የቀረቡ መርጃ መሣሪያዎች ከብሔር/ብሔረሰብ፣ ስታ፣ የኢኮኖሚ ሁኔታ ወይም ልዩ ድጋፍ የሚያስፈልጋቸው ተማሪዎችን በማያዳ/በማያገል/ሁኔታ በጥቅም ላይ ማዋል
- መርጃ መሣሪያዎች በምን ያህል ደረጃ የተለያዩ ባህላዊና ታሪካዊ ቅንቶችን ባገናዘበ መልኩ በሥራ ላይ ውለዋል።
- ለትምህርቱ አጋዥ በመሆን የቀረቡ አስረጂ ስዕሎች ከባህል፣ ከብሔር/ብሔረሰብ፣ ስታ፣ የኢኮኖሚ ደረጃ እና የልዩ ፍላጎት ተማሪዎችን ባማከለ መልኩ በጥቁር ሰሌዳው ላይ ቀርቧል።
- በትምህርት መርጃ መሣሪያዎች አንዱን በማፍቀርም ሆነ በተቃርኖ በምን ያህል ደረጃ ቀርቧል።

የተማሪ መምህር ግንኙነት

- በክፍል ውስጥ የማስተማር መማር ሂደት ከተለያዩ ባህላዊ መሠረቶች (diverse cultures) የመጡ ተማሪዎች እርስ በርስ የመከባበር ባህል እንዲያዳብሩ መምህሩ/ሯ የሚያደርጉት ጥረት
- ሁሉም ተማሪዎች የተለያዩ ባህላዊ ጉዳዮችን አንስተው ለመወያየት የሚችሉበት ምቹ የክፍል ውስጥ ሁኔታዎች መኖር
- ተማሪዎች የተለያዩ ሃሳቦችን የማፍለቅና አዎንታዊ በሆነ መልኩ ከክፍል ዓደኞቻቸው ጋር የመወያየት ብቃት
- ከተለያዩ ባህል ተሞክሮዎች የመጡ ተማሪዎች የሚያደርጉትን ተሳትፎ ሁሉም ተማሪዎች የሚሰጡት አግባብ ያለው የአድናቆት ደረጃ
- እያንዳንዱ ተማሪ ከሌሎች ተማሪዎች እኩል መሆኑን ለረዳ የሚችልበት የክፍል ውስጥ ሁኔታ መኖር
- እያንዳንዱ ተማሪ ከሁሉም ተማሪዎች ጋር የሚያደርገው ግንኙነት (interaction) መስተጋብር አግባብነት ደረጃ

## Declaration

This thesis is my original work and that all sources consulted for this work have been properly acknowledged.

Name GENEME YILMA

Signature 

Date 09/11/2000