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*The Inclusion of Culture in the Primary Second Cycle
Curriculum Materials: the Case of Benishangul-Gumuz
Regional State*

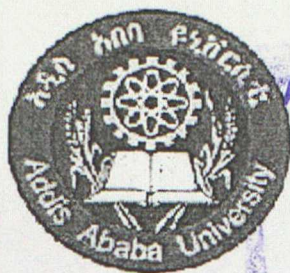
By

Tekil Alamaw Muluneh



Addis Ababa

June, 2009



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*A Thesis Submitted to the School of Graduate Studies of
Addis Ababa University in Partial Fulfillment of the
Requirements for the Degree of Master of Arts in
Curriculum and Instruction.*

Addis Ababa

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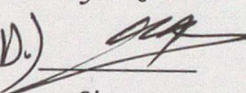
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The Inclusion of Culture in the Primary Second Cycle
Curriculum Materials: the Case of Benishangul-Gumuz
Regional State

By; Tekil Alamaw

Approval of Board of Examiners

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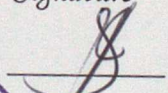
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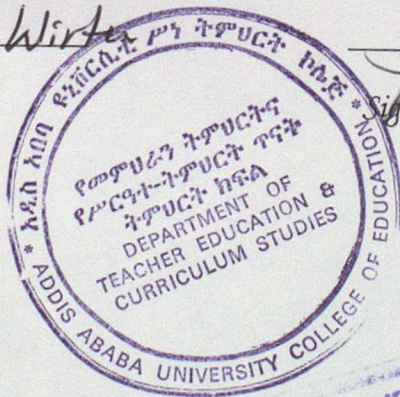


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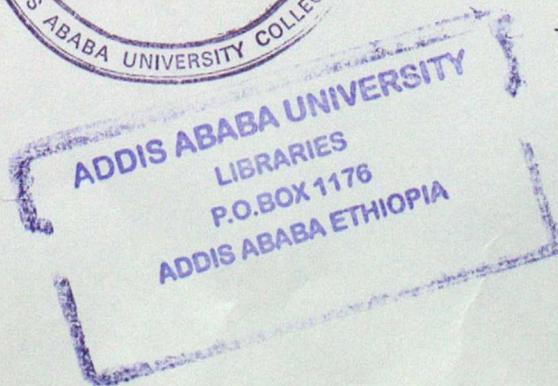
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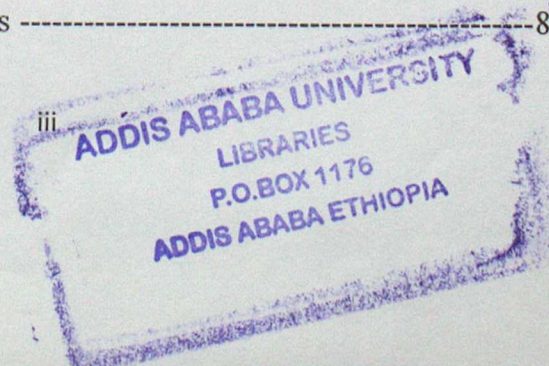
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Acronyms and abbreviations

A.M.	Anti-Meridian
BGRS	Benishangul- Gumuz Regional State
BGRSEB	Benishangul- Gumuz Regional State Education Bureau
EC	Ethiopian Calendar
EETP	Ethiopian Education and Training Policy
EJE	Ethiopian Journal of Education
EPRDF	Ethiopian Peoples' Revolutionary Democratic Front
FGD	Focus group discussion
ICDR	Institute for Curriculum Development and Research
MA	Master of Arts
MOE	Ministry of Education
NETP	New Education and Training Policy
PM	Post-Meridian
REB	Regional Education Bureau
SNNPR	South Nation Nationality and People Regional State
TGE	Transitional Government of Ethiopia
WEO	Woreda Education Office

Appendices

Appendix-1 Researcher's ethical principles (that were discussed with research participants)

Appendix-2(a-d) interview questions for respondents

Appendix-3 evaluation results /criterion provided for textbook

Writers /reviewers.

Appendix-4 Contents of Amharic textbooks from grades five to eight

Abstract

The main purpose of this study was to investigate the practices and challenges to include the local cultural values, traditions and skills in the upper primary education curriculum materials of Benishangul-Gumuz Regional State. To accomplish its purpose the study employed case study design one of the qualitative research traditions. The major data sources for the study were: curricular materials, regional curriculum experts, textbook writers/reviewers, woreda education officers, teachers and students. Seven curriculum experts, five textbook writers, five primary school teachers, two woreda education officials and two groups of students from two elementary schools, each group having seven members were included in the study. All respondents of this study were purposefully included in the study. The data gathering instruments were interview, textual analysis and focus group discussion. The data obtained were described and interpreted qualitatively in light of the available literatures. The results of the study revealed that most of the informants held the view that cultural values, traditions and customs of the society, in which education to serve should be the source of the curriculum content. However, they have heterogeneous view on the type and scope of the cultural issues to be included in the curriculum materials. It was also found out that the majority of professionals in charge of the curriculum development process lack adequate knowledge, skills, and commitment. Although, efforts have been made to incorporate local cultural issues in the curriculum materials all that remain to make the materials relevant to the regional realities. Moreover, the attention paid to produce culturally responsive curriculum material by the concerned bodies was minimal.

CHAPTER ONE

INTRODUCTION

1.1. Background of the study

Education is the agenda of every society. Society values relevant and practical education. Education is relevant, if it fits the needs, interest, culture and all lived experiences of a given society. Nowadays, society strives to cater relevant education to young generation, assuming that education rooted in the indigenous traditions and values leads to sustainable development. With regard to this UNESCO (1976) cited in Yerodia (1981) point out that education or educational content that does not have its roots in the actual cultural and social circumstances of a country leads nowhere. Traditions are essential to the building of the future and the mobilization of human energy preparation of relevant curriculum implies bringing education to life, to the natural and human environment and to the world of work, with the object of preparing the child for his manifold responsibilities in changing world, fitting the individual to his/her environment.

Similarly, Nyerere (1968 cited in Resnick 1968) strongly advocates the importance of considering culture for enriching the curriculum when he says the following.

All children whether they are at school or not must learn the traditional skills of our people... they must learn the stories, poems and the history of the people... these stories are parts of their heritages they must carry them forward into the future.

Education is a key connecting structure between culture and development (Shulka and Kual, 1998). However, culture can permeate development only if first permeates education and if in turn education effectively promotes fulfillments in ones own culture (UNESCO, 1975) as cited in Yerodia (1981).

Amare (1998) also argued that development strategy should incorporate the important variable culture to attain development objectives. Amare clearly explained the why of considering culture in the development endeavor as culture could be both dependent and independent variable to development endeavor. Culture is a dependent variable in that any development effort must aim at developing it. Fofana (1976) as cited in Yerodia (1981: 275) also supports this view when he writes "society cannot be renovated without renovating minds," after quoting

one of the revolutionary slogans of his country (Guinea). Put in another way, there can be no economic revolution without Cultural Revolution.

Culture is also an independent variable in the sense that it can either facilitate or hinder development efforts on how it was treated. Development is possible by enriching ones own culture and not by replacing it by alien culture. Foreign culture should be introduced to fertilize the indigenous culture (Amare, 1998). The same author concluded that for sustainable development of a nation culture must be the content of the curriculum with a possibility of a synthesis with the imported culture only if compatible. Similarly, in discussing the importance of considering culture for development endeavor of a society, Kligaard (1992:31) asserts that "balanced development can only been ensured by making cultural factor an integral part of the strategies designed to achieve it. Consequently, these strategies should always be discussed in the light of the historical, social and cultural context of each society. The Ethiopian education and training policy also envisaged that culture should be the main content of the curriculum of each Nation, Nationality and Peoples Regional States.

However, in contrast to the above arguments, education in general and curriculum in particular, in Ethiopian schools, has earlier been criticized for being irrelevant to the needs and interest of the society. It was reflecting the narrow segment of the Ethiopian culture until the coming of the EPRDF led government. In the same token, Teklhymanot (1999:5) points out that in the previous regimes "the Ethiopian secular culture and the spoken languages were not given appropriate emphasis and level of importance in the curriculum up to 1990's"

Besides, the New Education and Training Policy also showed the fact as: the old education system was entangled with complex problems of relevance, quality, accessibility, and equity (TGE 1994b:1). Because of these aged long education problems, after the change of government in 1991, education becomes one of the areas of reform. Henceforth, the curriculum is to focus on the values of indigenous culture, the teaching of democracy, human rights and so forth.

As this is the priority agenda of the time, the government of Ethiopia has shown interest in the Education and Training Policy to make education more relevant to its citizens. Among the important indicators of concern of the government making the curriculum relevant are: the very

first statements of the policy states that education is the process by which man transmits his experience, new findings and values accumulated over the years, in his struggle for the survival and development through generation. Second, each Nation, Nationalities and peoples of the country has the right to develop its own language and to use as medium of instruction. The third important aspect of the policy that helped to establish a strong culture foundation of education is the power of people over their local affairs including education. As a result, educational management, influence on content selection and organization, textbook development for primary education and adaptation of the syllabi to the local needs is mainly the prime responsibility of respective regional states. These are an essential basis for education to focus on the cultural realities of the people concerned. Under these circumstances, all the regions in the country have developed their own primary school curriculum materials. Similarly, the Benishangul Gumuze Education Bureau also attempted to develop primary school curriculum materials starting from 1994 to 1999 for successive years for grades one to eight.

The main duty expected from Regional Education Bureaus in general and from curriculum workers in particular in Ethiopian context, has been to evaluate the syllabi prepared by ICDR and formulate revised ideas (to adapt to the context of the regional conditions) which will aid the development of relevant teacher guide and pupils textbooks. However, the primary school curriculum materials in the Benishangul-Gumuz Regional State the then curriculum materials developed (in the years from 1994 to 1999) were not prepared by regional experts alone, rather it was prepared in collaboration with experts from ICDR and commission writers from other regions. In addition, the region has not adopted the mother tongue of the child for the instructional media.

Thus, the researcher assumes that these practices might have an impact in the adaptation of the materials to regional situations. More importantly, it might affect the adequate inclusion of the cultural knowledge, skills and values of the indigenous community in the region. Thus, the researcher was initiated to identify the research topic.

Therefore, the main purpose of the study is to investigate the status of included cultural values and the practices and challenges in including cultural values in the primary level second cycle curriculum materials of the region.

1.2. Statement of the Problem

The contribution of education to meeting the goals of national development is increasingly getting attention nowadays. Education in developing or developed countries is considered the most important factor for social, economic and political awareness. In the Ethiopian Education and Training Policy (1994), it has stated that, education enables individuals and society to make all rounded participation in the development process by acquiring knowledge, skill, ability and attitude. This basic purpose of education can best be realized through relevant education (Seshaderi, 1984).

To achieve better relevant education a number of conditions must be fulfilled among others: education or educational content must be rooted in the actual cultural and social circumstance of a society (Shilbeck in Sahia Bao 1989). Use of mother tongue as a language of instruction (UNCECO 1975) cited in Yerodia (1981) and Fishman (1968) and education must be based on learner's interest, ability, attitude and aspiration (Tyler, 1949, Taba, 1962, Omuland and Shiundu 1992). To this effect, the New Education and Training policy embarked: education to focus on the countries objective realities, regions to develop their primary school curriculum materials based on the values, beliefs, customs, culture, history, traditions etc. and each Regional State to use mother tongue as medium of instruction at least in the primary education.

Despite all the measures taken by the Federal Government, to make the curriculum consonant with the lived experience, culture, local condition of the children and society, what has been achieved so far is yet arguable. Because, for instance the studies made by students of A.A.U for their MA thesis and PhD Dissertations in different regional curriculum reveals that little attention were given to the integration of indigenouse knowledge, culture and values of the target people. To mention few attempts made in this area, for instance, Tafess, (2007) in his study entitled "The inclusion of some selected Oromo and other Ethiopian Ethnic groups' culture in grade 9 and 10 English textbooks in Oromya." He found out that the Oromo and other Ethiopian ethnic group's cultural values are not adequately included in the curriculum materials. Similarly, Mohamed (2007) has studied Oromo folklores portrayed in the four forms of folklores in the upper primary education English textbooks in Oromya Region. His study revealed that the two major types of folkloric contents: oral literature and performing folk acts

are adequately included in the text, but the rest folklore forms-social folk custom and material culture are not adequately reflected in the textbooks.

Moreover, educators like: (Woube, 2004, Amare, 1998, Teklehymanot 1999, Temechegn 2000) stressed that indigenous knowledge, skill, values and beliefs must be the main ingredients to develop rational and relevant curriculum.

Therefore, the researcher has initiated to undertake the research due to different reasons: first, studies conducted in different regions discussed above, show that there is a need to investigate the status of incorporating indigenous culture and the efforts made to localize the curriculum in various regions. The studies also revealed that the inclusion of indigenous cultural values in the curriculum of the areas under consideration was inadequate. Besides, as far as the knowledge of the researcher is concerned no study has been made with regard to the integration of cultural values of the different ethnic groups in Benishangul-Gumuz regional curriculum. Second, the region has adopted English as a medium of instruction for upper primary education. The researcher, therefore, believes that these curriculum development practices will affect the development of culturally and socially relevant curriculum materials in the region and it is not consonant with the intent of the Education and Training Policy.

Therefore, the purpose of the study was to assess the adequate inclusion of cultural, knowledge, skill, and values in the second cycle primary school curriculum materials of the Benishangul – Gumuz Regional State.

To this effect the researcher raised the following basic research questions:

1. To what extent are the important cultural elements portrayed in the existing second cycle of primary (grades 5-8) education textbooks?
2. What is the awareness of the curriculum developers to develop culturally responsive curriculum materials ?
3. How do teachers and students perceive the inclusion of local cultural values in the primary level second cycle textbooks?
4. What are the practices and challenges regarding the consideration of local cultural values in the second cycle of primary school curriculum?
5. How could the curriculum material development process be facilitated to suit the needs and interest of the learner and the society?

1.3. Objectives of the study.

The study has the following main objectives:

1. To explore the process of curriculum materials preparation with special emphasis to the inclusion of cultural values in the region.
2. To assess the status of primary level second cycle curriculum materials in incorporating cultural values of the region under study.
3. To examine the awareness of professionals in charge of curriculum development, with regard to culturally responsive curriculum materials development.
4. To explore the perception of experts, teachers and students towards the relevance of primary level second cycle curriculum materials.
5. To examine and understand the major challenges encountered by curriculum developers to integrate local cultural values .

1.4. Significance of the study.

It is hoped that this study will show the practices and challenges of curriculum materials development and the extent and tone of integrated cultural knowledge, values and skills in the primary level second cycle textbooks of Benishangul-Gumuz Regional State. Thus the study will have the following significance:

1. It will help curriculum developers, teachers and other concerned bodies to get insight in working towards culturally and socially relevant curriculum materials.
2. It can serve as an initiation for further study in the region on culturally responsive curriculum material preparation.

1.5. Delimitation of the study:

This study has delimited itself to:

1. The practice and process to incorporate the indigenous cultural values, in the intended/official /curriculum materials preparation and excludes the actual situation in the teaching-learning process.
2. It also focuses on the integration of the important indigenous cultural values found in the region.

3.Primary level second cycle (grades 5-8) textbooks of the region and the subjects assessed were Social studies and Amharic only.

1.6. Limitations of the study

The following were some of the major contributing factors for its limitation.

- 1.High scarcity of local literature on the area, especially regional literatures concerning cultural issues of the region was scant.
- 2.Due to the currently applied BPR (Business Process Re-engineering) in the region it was very difficult to meet informants on the scheduled time.
3. The frequent interruption of work due to power break occurred in the country.

1.7. Operational definitions

Culture is the identity of a discrete group of people, including its body of accumulated Knowledge, skills, values, and historical heritages.

Curriculum is a selection from the best culture of a society.

Curriculum materials: are the objects of the curriculum: pupils' textbooks, and teachers' guides.

Curriculum development is curriculum concepts translated to tangible instructional materials.

Cultural inclusion: incorporating cultural elements of a certain ethnic group in the curriculum materials.

Ethnic group: is a group having one language, historic experience, geographical location, region, zone, district, or common decent cultural experience of their own.

Benishangul-Gumuz: one of the Federal Administrative Regions of Ethiopia, located extreme west of the country consisting of five ethnic groups (Berta,Gumuz, Shinasha, Mao and Komo).

Second cycle primary school: schools with grades from five to eight.

CHAPTER TWO

Review of Related Literature

2.1 Theoretical framework

The main purpose of this study was to investigate the practice and challenges of curriculum development with special emphasis to culture and the status of included local cultural elements in the Primary level second cycle curriculum materials of Benishangul-Gumuz Regional State. The literature review serves as a framework for the study under consideration. Thus, information gathered from books, research findings, journals, curriculum materials, etc. are included. From the theoretical perspective, I suggested the following theoretical framework for my study to visualize the process of primary education curriculum development in the context of Ethiopia.

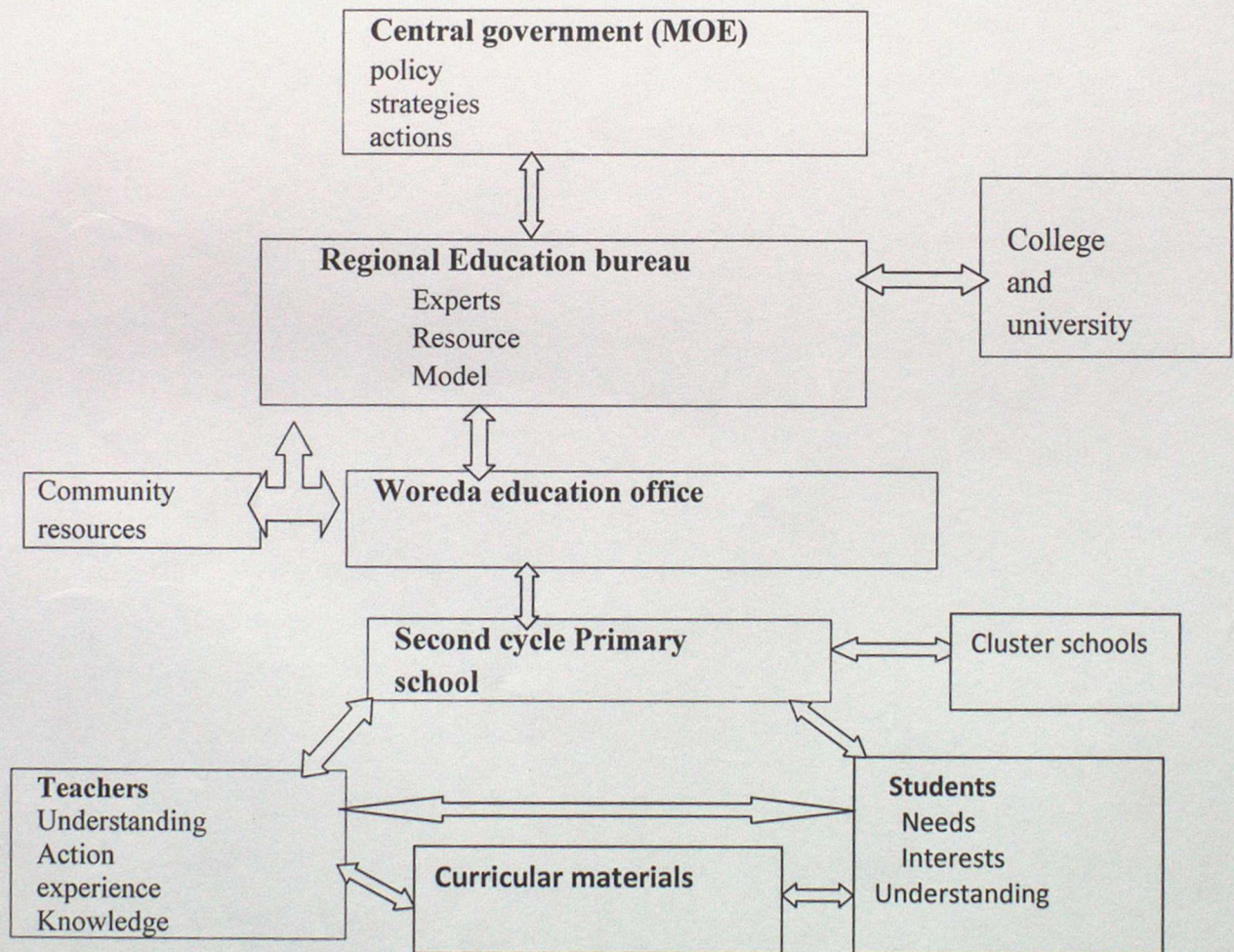


Figure.2.1 Theoretical framework of the study

The framework is a mapping of the system of curriculum development process starting from the Ministry of Education to Regional level. Based on this framework, for instance, the central Government or the Ministry of Education has the responsibility of developing education policy, curriculum guideline, and designing flow charts for each subject and designing syllabi (MOE, 2002). Regional Education Bureaus on the other hand adapts the designed syllabi based on regional conditions and develops textbooks and teachers guides accordingly. The *Wereda* education experts through their practice of monitoring and evaluation can help curriculum developers by collecting information from teachers, students and the society. Teachers in primary schools in turn expected to provide valuable information about their respective local situation, ability, interest and experience of their students based on evaluating the curriculum, and then they can adapt the designed curriculum in accordance of the needs, interest and experience of the learners and the society while implementing it.

Similarly, students with their needs and interests and experience are important basis for over all practices of culture rooted in curriculum developments. The community members who understand the worthwhile values of the society will be the major contributor for the relevance of the materials. With this effect, my interest is exploring and describing the different influences as indicated by the arrows. The expected influences shown by each arrow indicate the mutual contribution of the stakeholders and concerned bodies for relevant curriculum development in the region.

2.2. The meaning of culture

Culture has no single definition that has been accepted by all anthropologists (let alone by social scientists). This has attributed to various reasons. First, the different perspective scholars have towards social reality. Second, culture reflects a particular historical, socio-political context (Thaman 1993). Third, culture has history of shifting meaning and covers important concepts in several distinct disciplines and in several incompatible systems of thought (William 1976 cited in Thaman (1993). Fourth, its richness and many fold implication and various qualities it posses (Merrill, 1961).

However, to understand the meaning of culture it seems important to present few definitions. The classic definition of culture was given by the anthropologist E.B.Taylor (1871) cited in

Woube, (2004:17), stated that "culture is that complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society." Following his definition, various scholars defined culture by considering its different qualities (Merrill, 1961: 190-200). For instance, Stressing the learned quality of culture, Coon defined as "culture is the sum total of the ways in which human beings live, transmitted from generation to generation by learning." Conceding symbolic qualities of culture White writes as "culture is an organization of phenomenon-acts (patterns or behaviors), objects (tools and things made with tools), ideas (beliefs and knowledge), and sentiments (attitudes and values) that is depend upon the use of symbols, Linton also defined culture emphasizing the relation between culture society and the individual as: "a society is an organized group of individuals. Culture is an organized group of learned responses characteristics of a particular society. The individual is a living organism capable of independent thought, feeling and action, but with his independence limited and all his recourses profoundly modified by contact with the society's culture in which he develops"(ibid).

By extensive study of these and other definitions of culture Kreober and Kluckhuhn identified 164 definitions of culture and classified these definitions into six understandings namely: descriptive, historical, normative, psychological, structural and genetic (Woube, 2004). More comprehensively, Merrill (1961) formulated the following concepts of culture.

- ❖ It is the characteristically human product of social interaction.
- ❖ It is providing socially acceptable patterns for meeting biological and sociological needs.
- ❖ It is cumulative as it is handed down from generation to generation in a given society.
- ❖ It is meaningful to human beings because of its symbolic qualities.
- ❖ Each person in the course of his development in a particular society learns it.
- ❖ It is a basic determinant of personality; and
- ❖ It is depends for its existence upon the continued functioning of the society but is independent of the individual.

From here, we can infer that culture is human character, commonly held among members of the given society, and has gained through socialization in the process of day-to-day interaction. The process of socialization could be at home, playground or at school through formal or informal ways.

2.3. Elements of culture

Human behavior is not random and disorganized rather it is patterned. Without the tendency to form patterns-regularity in social behavior would be impossible. Hence, the concept of the cultural pattern provides a basic insight into the reason why group behavior is orderly organized and regular. According to Linton, (in Derbessa, 2004), these cultural patterns have different level of universality, validity and compulsion. These cultural patterns are called levels or elements. They are classified into three.

A. Cultural universals: cultural elements those that are universally distributed among the adult population. Every member engages in behavior more or less closely related to the same values.

B. Specialties: are those cultural elements that are restricted to different sexes, age groups, occupation groups, religious groups and the like.

C. alternatives: alternatives are cultural patterns. They may inter into a culture through invention or by diffusion from another culture. Not all-adult population might practice these cultural patterns.

In the study of complex societies, it is important to recognize the existence of cultural universals, specialties and alternatives. Societies differ in the importance of these elements. In general, primitive societies have comparatively small number of alternatives. The cultural patterns in such a society are generally accepted and there is little or no significant departure from those universals. The alternatives are limited, no alternatives ways of life. However, in complex and dynamic societies the alternatives have greater impact on the individual like the universals and specialties (ibid).

2.4 The interplay among culture, society, education and the curriculum

2.3.1 Culture and Education

From the sociological point of view, education can be viewed as the deliberate means by which each society attempts to transmit and perpetuate its nation of the good life, which is derived from the society's fundamental beliefs, concerning the nature of the world knowledge and

values (Pai, 1990:4). He further explained that still these beliefs could vary from society to society and from culture to culture.

Similarly, Quillen (1963 cited in Pai, 1990: 20), defined education as it is the instrument through which the members of a society assure themselves that the behavior necessary to continue their culture is learned." Taba (1962) also writes the function of education as: to preserve cultural heritage, instrument to transmit culture and the means for individual development.

Generally, scholars agree that any educational system in the social setting, therefore, contents that are related to the next generation, the structure of the educational system, the role of the school, and teacher- learner relationships reflect the social organization of the given cultural norms of the society. Pai, (1990) suggested that no part of the educative process, neither its contents nor its products, is free from cultural influence. Moreover, Pai explained that it is necessary to realize that the process of teaching and learning are influenced by the core values, beliefs, and attitudes as well as the predominant cognition and communication style and linguistic patterns of a culture. All the above perspectives indicate that culture and education have strong relation and Amare rightly expresses the relation, (1998:5) that "culture is the content and education is the means."

2.4.2 Culture and Society

Previously we have seen the various definitions of culture. From the definitions, one can understand that there is a reciprocal relation between culture and society (Merrill 1961: 12).

Clearly explained that culture and society are related but not synonyms. Society is a group interaction and culture is the product. The action of human beings in society is determined by the symbolic meanings in the culture and it provides appropriate responses (content) to the interacting member of the society. He further, elaborated the inextricability of culture and society as, culture is incorporated in the individual personality and thereby sets limits for action; culture is part of the external stimulus to which we respond because of the expectation of others. Put in another way culture is present in the individual to shape his personality, on the other hand, culture acts as an external stimulus in order the individual to act according to the

norms of the surrounding society. From this, it is possible to conclude that neither could fully understand without the other.

2.4.3. Culture and the curriculum

Culture and curriculum, the two problematic terms, defined differently by different people depending on the experience and outlook they poses. The outlook an individual has also varies with the particular historical, socio-political and economic context (Thaman, 1993). To most educators the terms culture and curriculum explained more, than defined.

Lawton (1975) for instance, suggested that our view of culture affects our attitudes towards education in general and curriculum in particular. To illustrate this concept Thaman (1993) presented the views of three educational theorists: namely those of Bantock (1968), Hirst(1974) and William (1961) and explored the implication for curriculum planning. Bantock is concerned with the preservation and development of high culture through separate curricula for different social class. Hirsts view, on the other hand is unitary in the sense that, he sees education as transmitting of culture, independent knowledge and skill. This implies a common curriculum for every body, based on common forms of knowledge. Finally, William's historical approach focuses on the need to change the curriculum in order to keep pace with cultural change. Like Hirst, he too, is in favor of a common curriculum (Thaman, 1993: 249-250). Three of them agree that the purpose of education is the transmission of culture, but they differ in the emphasis given to different aspect of a culture that has to be passed on and the kind of selection that can be made.

From, the on going discourses it is possible to understand that there is an agreement among educators that there is a close relationship among the terms education, culture, society and curriculum. In that, education is concerned with making available to the next generation what has regarded as worthwhile from the culture of the society and curriculum is a selection from the culture of the society. Lawton argued that because schools have limited time and resources it is inevitable to make selection from the available culture of the society during curriculum development. Lawton, further explained that there is a less disagreement among scholars in the importance of culture in the educative process, however, the disagreement arise when the idea of selection of culture from the rich culture emerges. What is important to him is that selection

should follow sets of principles to make the selection appropriate and reasonable to tailor the burning need of the target group. This process is called cultural analysis (Thaman, 19993 & Thomass, 1994).

2.4.4. Culture, Language and curriculum

Miller (1979) explained the interplay between culture and language, as “language is one of a number of codes that each culture uses in order to communicate. Language is the means by which many, if not all, phenomenon in culture are expressed and understood through culture. On the other hand, the presence of language and its service in every area of culture from law making to love making point to the critical role of language in cultural life. The words we speak when we are introduced to some one for the first time express our culture .Besides, language is important for the successful interaction among individuals, governments and societies.

Questions of language, culture and schooling have existed as long as there have been children’s with diverse culture and ethnic groups. These questions are also raised in discussion of effective education for target population (Alvarez and Vasquez 1994). Our country Ethiopia is a multicultural and a multi linguistic country, to address these differences the Government adapted the Education and Training Policy, which encompasses various statements concerning language use and the development of culture of each nations and nationalities. For instance, one of the statements reads as: “Cognizant of the pedagogical advantage of the child in learning in mother tongue and the right of nationalities to promote their language. Primary education has been given in nationalities language” (TGE, 1994:23). This statement reveals that each nations and nationalities in the country has the power to use their own language in the teaching learning process.

Fishman (1968:1), for instance, explained the importance of first language in education as “there should be effective communication between teacher and students as well as among the students themselves to enhance teaching and learning activities. Use of the child’s first language in education is one of the chief means of preserving whatever is good in native custom, ideas, and ideals and is an important tool in self-respect. On the other hand, “when a child starts learning in unfamiliar language he/she faces a ‘war’ on two fronts. First, the child has to struggle to learn new language. Second, he/she has to struggle to understand new

concepts in various subjects. But in mother tongue instruction, education becomes a 'war' in one front."

Similarly, Alvarez and Vasquez(1994) point out the importance of instruction in mother tongue as: when schools don't build up on the language use patterns that have contributed to successful learning in students homes and communities, they waste the resources that children bring to school. In contrast, by acknowledging and building upon the meanings and experiences those students bring to school teachers and administrators help foster healthy relation ships between parents, teachers and students. Therefore, in order to avoid discontinuity between school and home, the school curriculum should include the local knowledge and experience, and instruction should be in mother tongue.

2.5. Cultural Analysis and Curriculum Planning

Cultural analysis is an extensive examination of the cultural context of a community, small group even an individual to enrich the curriculum planning through the adoption and adaptation of ideas and practices specific to a particular cultural groups (Thomas, 1994:20).

Another author, Magendoz (1988) as cited in Woube (2004:19), delineated that cultural analysis as a process of self-learning, growth, understanding meaning full content, consciousness that is situated in the most profound roots of the culture under analysis.

Thomas argues that cultural analysis is a process, which requires rigorous research and study of the background influence and cultural history. However, the emphasis given to cultural analysis is not satisfactory. In resemblance to this Lawton also indicated that cultural analysis may be used very loosely, both those who simply wish to describe the relation between a society and its educational system, as well as by those who wish to prescribe certain necessary changes in the curriculum. Like Thomas, he too, agrees that cultural analysis should be' neither arbitrary nor idiosyncratic judgment rather it is the most important kind of knowledge or the most worthwhile activities every body ought to concentrate on. Lawton added that at the simplest level cultural analysis when applied to curriculum planning should raise the following questions:

- 1) *What kind of society already exists?*
- 2) *In what ways is developing?*
- 3) *What is the educational means of achievement?*
- 4) *What kinds of values and principles are involved in making decision?*
- 5) *At what extent the school system matches the need of the society?*
- 6) *What kind of curriculum change is required to achieve the desired outcome?*

According to Thomas (1994) cultural analysis aims to explore current and changing attitudes to what is taught in school and where possible attitude features at home and in community. The out come of the analysis would helpfully result in the development of the curriculum that is richer, relevant in content, and more decisive in style. Lawton, (1984), explained that cultural analysis is developing a method of matching the need of individual children living in specific society by means of careful planned curriculum. This is achieved by selection from culture, which we can demonstrate as being (a) worthwhile (b) extremely important in each society (c) necessary to the whole community. To achieve these objectives we need to know at least the following three processes. First, deciding on major parameters (human universals, or cultural invariants). Second, deciding on societal differences (cultural variables). Third, means of classifying the educationally desirable knowledge and experiences. According to Lawton, cultural invariants are common to all societies at any time and place and include eight parameters: Socio-political system, Economic system, Communication system, Rationality system, Technology system, Morality system, belief system and an aesthetic system. Lawton, argues that the eight systems are justified empirically by the fact that no anthropologist has yet founded any group of people living in society without all of these features .Cultural variables are cultural differences among societies. This indicates no two societies are the same in all respect; hence, the educational system would differ accordingly. The third, process is to select (classify) the educationally desirable knowledge and experiences because schools have limited time and resources it is impossible to include all the cultural elements and it is not necessary to take time for schools for those cultural elements that can be handed down easily to generation through informal means. Lawton also suggested two methods for cultural analysis. The first is the classificatory approach –which is the using of checklists and tables to describe the culture of a given society. The other is the interpretive approach, which is concerned with looking at

culture as whole. The classificatory approach lacks detail explanation it could use for simple (less developed) societies. It does not describe adequately, complex or modern societies. Therefore, the interpretive approach is more essential to describe complex culture. If some one tries to reduce cultures to tables and checklists, it could lead to the risk of over simplification on the nature of culture. In cultural analysis, however, Lawton advises to use an eclectic (both qualitative and quantitative) approach.

2.6. Advantages of integrating local cultural values in the curriculum

According to Sharon (2005:1), incorporating the culture of a given society in which the curriculum is implemented has the following advantages:

- ❖ Meets needs of hands-on, concrete, visual learners
- ❖ Builds keen observation skills, and higher-level thinking skills (comparing, contrasting, understanding cause and effect, understanding the role of history in developing values etc.)
- ❖ Teachers use of “primary” sources when planning and teaching
- ❖ Motivate learning when studying some thing “real” and immediately useful in the setting
- ❖ Deepens understanding of concepts when experience/compare/contrast-can better understand the abstract or less experienced.
- ❖ Helps adaptation to and appreciation of local situation
- ❖ Develops relationships with local people(shows appreciation and respect)
- ❖ Builds communication skill
- ❖ Builds cross-cultural adaptation skill-knowing what to look for cultures, understanding how things are different in different places-appreciate different ways of doing things, learning to act respectfully in different setting.
- ❖ Helps young people sort out own identity and better adapt to passport country when focus on and talk about differences between their experiences and those of country peers.
- ❖ Makes young people more able to communicate with people from passport country when able to articulate how/why
- ❖ There are differences in their own values and opinions.

Culture based education is education which reflects, validates and promotes the values, and languages of a community's cultures. When the school recognizes and validates the students' culture, it helps them to be aware of their heritage and to value the accomplishments of their family, their community and their ancestors. According to Banks, (1999), culture based education builds a sense of pride and self-esteem, which is the best gift any teacher can give to his/her students. Sharon (2005:3) further indicated the importance of culture based education for various stakeholders as follows:

For students:

- ❖ A strong foundation of cultural identity
- ❖ Knowledge about their history, traditions, values and language
- ❖ Comfortable in various cultures
- ❖ Continuing to grow and understand their own culture
- ❖ Developing balanced approaches to life connecting to the world

For teachers;

- ❖ Incorporate the community culture into their teaching
- ❖ Use local materials and local human resources
- ❖ Participate in the community, outside the school
- ❖ Work in partnership with parents
- ❖ Challenge each student to find and develop his/her individual strength
- ❖ Find mechanisms to incorporate cultures and languages throughout the school year

For schools;

- ❖ Support culture based educational expectations for students and schools
- ❖ Accommodate various learning styles through the use of various teaching styles
- ❖ Reflect the local culture and environment
- ❖ Involve elders as the part of the program
- ❖ Provide aboriginal language program
- ❖ Provide professional development opportunities to orient teachers to the Community's culture and language.

2.7. Strategies to Incorporate Culture in the Curriculum

2.7.1. Curriculum Development Model

Careful Curriculum planning is very important for having good educational program of any nation. The development of relevant and functional human resource depends chiefly on the carefully planned and developed curriculum. To this effect, the developed and planned curriculum should be rooted in cultural framework (Salia-Bao: 1989).

Curriculum development is a complex process; for better analysis and visualizing the nature and process of curriculum there must be appropriate model that suite a particular context. Concerning this concept Woube, (2004:17) indicted that model provides ways of representation, rules of inferences, interpretation and visualization. Fattu, (1965, cited in Woube, 2004) also, pointed out that models are used to represent events and their interactions in highly compact and illustrative manner to explain factors or events that are puzzling. Therefore, curriculum developers need to develop a model that suits to the particular objectives and context.

However, Salia Bao (1989) posited that Tyler's objective model has been a ' bible' for curriculum development in Africa, with strong emphasis on Bloom's taxonomy of objectives , this misplaced emphasis obscured and restricted the importance of relating the curriculum to the needs and culture of Africans. Moreover, he indicated three principal curriculum design models. These are the Objective model, the process model, and the situational model. Accordingly, for this particular study, the researcher would like to focus on the situational model of curriculum development. Educators like Lawton (1975), Bao(1989), support situational model developed by Skilbeck for curriculum development because the model has its root in cultural analysis as its starting point and it is more comprehensive. According to Skilbeck, the model has five major components; situational analysis, goal formulation, program building, interpretation and implementation and monitoring, assessing, feedback and reconstruction. Skilbeck, introduced situational analysis before formulation of the objectives with the assumption that it is important to diagnose the gaps, the deficiencies and variations in the pupils in particular and community in general. The model, considers' the 'situation' or context in which the curriculum is located/ implemented. Curriculum developers should ask

questions about the significant external and internal factors that impinge on the curriculum process. These are listed as following.

1. Situational Analysis Situational analysis provides information to formulate concrete and tangible objectives, and selecting appropriate contents and methodology of the program. Hawes in Salia-Bao(1989:23) suggested the following sources for information in situation analysis.

i).The Society:

- ❖ Learning resources available in the society, for example- physical, cultural, and human resources available within the community;
- ❖ Values and attitudes in the society distinguish between worthwhile and an acceptable or undesirable attitudes to present schooling and its curriculum priorities
- ❖ Needs and goals of the society; development and learning needs within wider and narrower communities; relations between goals and priorities.
- ❖ Other learning systems parallel to the formal school system. For example, current content and future potential of non-formal programs;
- ❖ Parallel programs in similar national contexts research plans, materials description of programs and the like.

ii). The school:

- ❖ Information on ages, class size, staffing, financial allocation, with their resources
- ❖ Legal and administrative information on; current legal provision and requirements;
- ❖ Policies and practices with respect to school buildings; equipment supplies, time allocation and the like. Information on current curricular practices; its origins; language used for instruction; timetable and programs actually followed and so on.

iii). The learner:

- ❖ Social and cultural background; patterns of learning, authority and child rearing within the home and the family, norms, values and customs.
- ❖ Language and perception would also be studied.
- ❖ Children' cognitive, physical and psychomotor development could be studied.
- ❖ Development in relation to present and possible future demands of the curriculum.

iv). The teacher:

- ❖ Teachers educational background and training could be investigated
- ❖ The relationship between teacher and community could be studied
- ❖ Teachers' interest and aspiration could be studied.

The model put curriculum design and development firmly with a cultural framework and the design gives room for teachers modifies and transform pupils experience through providing insight into cultural values, interpretive framework and symbolic systems.

2.7. 2. Multicultural curriculum approaches

Multicultural curriculum reform involves adjusting the curriculum to make inclusive to provide new and different perspective for students (Banks, 1988). Banks identified four levels of integration of multicultural contents in the curriculum. These are contribution, additive, transformative, and social action approaches.

1. The contributions approach: this approach

- ❖ Focus on heroes, holidays, discrete cultural elements;
- ❖ Mainstream curriculum remains unchanged
- ❖ Attention is devoted to the culture in which the artifacts have embedded.
- ❖ Easiest to use, requires little knowledge about ethnic groups and curriculum revision.
- ❖ Result in a superficial understanding of ethnic cultures

2. The additive approach

- ❖ A unit, a course is incorporated often but not always, during a special week or month.
- ❖ It allows the teacher to put ethnic content into curriculum without restructuring it.
- ❖ Mainstream curriculum remains unchanged.
- ❖ Can be a first phase in a curriculum

3. The transformative approach

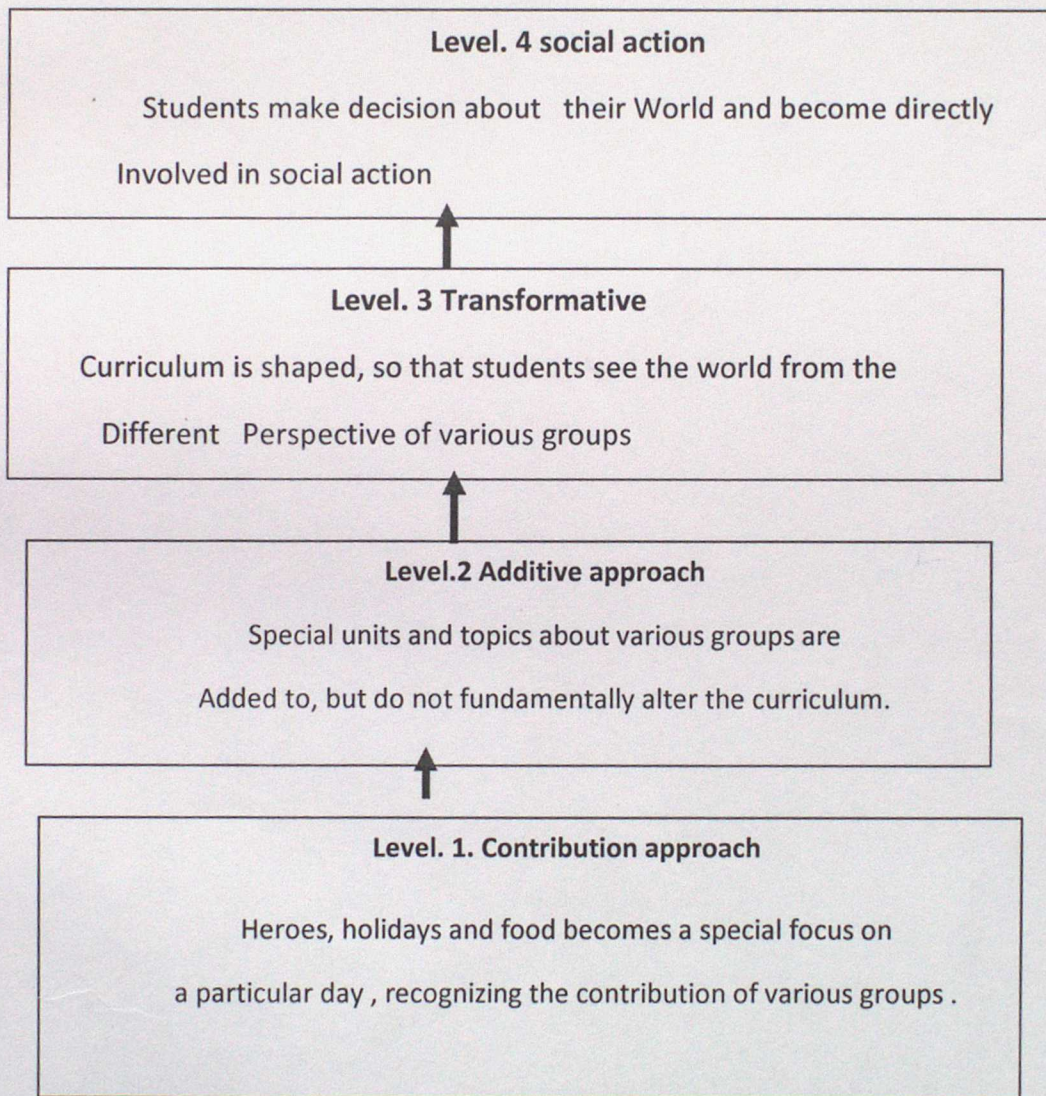
- ❖ Fundamental goals, structure and perspectives of the curriculum are changed
- ❖ Students view concepts/issues/problems/events/themes from the perspective of the participants.
- ❖ The diverse cultural elements that make up the whole society
- ❖ Requires substantial revision, in service training and the identification and development of materials from the perspective of diverse groups.

4. The social action approach

- ❖ Students identify important social problems and issues, gather pertinent data, clarify their values, make decisions and take reflective actions to help resolve the issue or problem.

- ❖ Goals are social criticism, social change and decision making
- ❖ Take action that will benefit members of a particular group
- ❖ Take action that supports social change and justice-become an ally.
- ❖ The four levels of multicultural curriculum material are organized as hierarchical arrangements as shown below:

Table 2. 1 Banks four levels of multicultural contents integration



Source: Sadiker and Sadiker, (2003: 123), **Teacher, school and society.**

According to Ford and Harries (1996) cited in Sharon (2005: 5) the four approaches of multicultural curriculum integration of Banks and Blooms thinking skills as follows.

<i>Blooms/ Banks'</i>	Contribution	Additive	Transformation	Social action
<i>Knowledge</i>	Students are taught And know facts about cultural Artifacts and other cultural elements	Students are taught and Know concepts and Themes about cultural Groups.	Students are given Information On Important cultural Elements groups etc. And can understand this Information from different perspectives.	Based on information On cultural artifacts Etc. students make Recommendations for the social action
<i>Comprehension</i>	Students show an understanding of information about cultural artifacts, groups, etc.	Students are taught and Can understand cultural concepts Concepts and themes	Students are taught to Understand and can Demonstrate an understanding Of important cultural Concepts and themes From different perspectives	Based on their Understanding of Important concepts and themes students Make recommendation for social action
<i>Application</i>	Students are asked to and can apply information learned on cultural artifacts, groups, etc.	Students are acquired to and can apply information Learned about cultural concepts and	Students are asked to And can apply their Understanding of Important concepts and Themes from different perspective	Students are asked to And can apply their Understanding of important social and Cultural issues; they make recommendations for and take action on themes
<i>Analysis</i>	Students are taught And can analyze (e.g compare and contrast)Information about cultural artifacts, groups etc.	Students are taught and Can analyze important Cultural concepts and themes.	Students are taught to And can examine Important cultural Concepts and themes From more than one Perspective	Students are required to and can analyze Social and cultural Issues from different Perspectives; they take Action on these issues.
<i>synthesis</i>	Students are required to and can create a new product from the information on cultural artifacts, groups, etc.	Students are asked to And can synthesiz Important information On cultural concepts	Students are required to And can create product Based on their new Perspective or The Perspective of another Group	Students create a plan Of action to address a Social and cultural Issues ,they seek Important social change
<i>Evaluation</i>	Students are taught To and can evaluate Facts and information Based on cultural Artifacts, groups, etc.	Students are taught to And can critique cultural concepts and themes.	Students are taught to and can evaluate or judge important cultural concepts and themes from different viewpoints	Students critique Important social and Cultural issues, and Seek to make national/ international change

Table 2.2 Banks levels of cultural integration compared with Bloom's Taxonomy

2.8 Arguments for and Against Cultural Analysis for Curriculum planning

The selection of culture in curriculum planning is a debate for educators, curriculum developers, learners, society, and others. Offman (1999, cited in Taffess 2007) suggested that the debate about culture and an educational system starts from the concept of culture itself. First there is no inherent in the concept of culture that makes it boundary, consistency and so on, which results in the absence of single definition or approach to culture on which all Anthropologists (let alone all social scientists) agree. Second, culture concerns the construction of differences (creating distance between the self and other) and is related to issue of power (emphasis on high culture). Third, concerned with construction of indigenous culture and the theme of authenticity, which mean sometimes people may doubt the authenticity of their indigenous cultural values. Similarly, Ballantine(1993: 41-43), raised the following questions that leads to serious debate among Educators in the selection and transmittion of cultural elements.

- ❖ How to pass on culture (to)?
- ❖ What culture to pass on?
- ❖ Which include what is taught in school?
- ❖ What should be transmitted?
- ❖ Who should decide these difficult questions?
- ❖ What should be the goal of the curriculum? and
- ❖ What should be taught?

Functional theorist sees schools as transmitting those parts of the culture necessary to perform successfully in the adult world. And conflict theorist's view schools are not serving the individual rather dehumanized and alienated in the process, however, they are serving the need of the capitalist society.

Besides, Ross,(2001),also indicated that it is difficult to reach in agreement among educators about the problems of what to be included in the curriculum, what is to be chosen, by what process by whom with what intent and with what result?

In contrast, McNeil (1996) cited in Taffesse (2007:12), explains the selection of learning activities depending on the criteria such as philosophical, psychological, technological, political

and practical situations. Magendoz,(1988), cited in Woube, (2004:24), posited that cultural analysis of Lawton is an interesting proposition that should be taken into consideration if change in curriculum planning process is to be achieved in Latin America, although further modification is possible according to a particular situation regarding the model he advises the following modifications to the Lawton's cultural analysis model:

- ❖ Stimulate and include the participation of the member of a subculture in cultural analysis process and in curriculum planning
- ❖ Organize the curriculum from the perspective of the cultural variables and from these to introduce the cultural in variants.
- ❖ Dedicate to the major efforts to the analysis of the subculture.
- ❖ Decentralization of the curriculum planning process
- ❖ Recognition of the cultural heterogeneity of the society
- ❖ Develop a specific approach to curriculum planning process
- ❖ Use step by step approach rather than macro curriculum reform.
- ❖ Use studies of the subculture and the curriculum on a micro scale.

Finally, Woube, (2004:24) after extensive revision of the view of various educators concerning cultural analysis, he suggested that critical examination of the role of culture is necessary for the human life in general and curriculum planning in particular in order to understand and control the educative process. He also suggested theoretical framework for the cultural analysis with four phases. First phase is identification of the importance of the particular cultural elements towards education. Second phase, is selection of the core message that has significance from the cultural element. Third phase is organization of the selected cultural elements. Fourth phase is evaluation. From the arguments made against and in favor of cultural analysis, it is possible to understand that educators agree on the inclusion of culture in the education system of any society. The disagreement will come when details of selection are carried out or when the decision on which cultural values to be incorporated due to the scars resource and short of time.

2.9 Some Research Findings with the Consideration of Culture in the Curriculum: the Case of Ethiopia

The introduction of modern education to Ethiopia has a long history. It is now about 100 years. It was introduced during the reign of Menelik II in the year 1908 E.C. However, the education system of that particular time was characterized by:

- ❖ The contents were imported from abroad.
- ❖ The teachers were also from foreign culture; therefore, they were unable to make the teaching learning an Ethiopian.
- ❖ The education system was under control of the Ethiopian Orthodox Church.
- ❖ Schooling opportunities were given to the sons of the nobilities, higher officials, male favored. Cities were more advantageous than rural areas.
- ❖ The majorities of nations, nationalities and people of Ethiopia were ignored (Teshome, 1979 cited in Solomon, 2008: 35-36).

Therefore, the education system of Menelik II could be summarized as: non Ethiopian content by non Ethiopian teachers and it was extremely injustice and unfair.

During the reign of Emperor Haile

sslasie, it could be said that there was a remarkable progress in the education system of the country as a whole. There was an attempt to make education related to the Ethiopian culture. For instance, Amharic has been selected as a medium of instruction, the number of schools increased. However, the system still was not addressing the needs and interest of the whole citizen. The following were the major characteristics of the system (ibid).

- ❖ It was in favor of Orthodox Christianity.
- ❖ There was a great discrepancy in school distribution in the country.
- ❖ The contents of the curriculum selected from the dominant culture.
- ❖ Amharic has chosen as a medium of instruction for all nations and nationalities in the country, etc.

During the period of the Dergue, there were some developments in the education system of the country. For instance, removal of the power of the church from the education system, relatively better expansion of schools to rural and towns, mass education through out the country and so on. However, the education system of the time was criticized by varieties of problems; the education system was highly centralized, schools were expected to produce citizens that are completely loyal to the socialist principles. Amharic has used as a medium of instruction for all

citizens in the country, the contents and pedagogy employed was reflecting the culture of the dominant culture.

However, after the downfall of the Dergue regime in 1994 there was a paradigm shift from the “melting pot” towards “salad bowl” perspective of educational system in Ethiopia. The nation, nationalities, and peoples of the country begin to live together on equal political, cultural and language respecting based on mutual understanding are among others. Therefore, education has aimed at reflecting these equalities of citizens. To this effect, the medium of instruction was changed from Amharic to the local languages of each nation, nationalities and peoples of the country for primary level. The content of the curriculum was expected to be designed in away that they are able to reflect the cultural setting of the community (MOE; 1994).

Although, the new Education and Training Policy permits the adaptation of the education system to the needs, interests and culture of each nations and nationalities, little considerations have been made in the analysis of culture to enrich the curriculum. Similarly, Woube,(2005), indicated that despites some attempts made to include culture in the curriculum there is no systematic way and satisfactory consideration in the curriculum development. Moreover, Woube,(1993) argued that in the curriculum practice of Ethiopia even at ICDR, the conception of theoretical framework hardly known by curriculum designers and even there is no common understanding on the concept of culture and its selection criteria among the designers. This in turn could have an over all impact in achieving the objective indicated in the Education and Training Policy (Woube 2004, p:28). It is possible to understand that the lack of clear theoretical framework at the ICDR has an influence to the curriculum developers in the different regions of the country. Therefore, it is necessary to see the different curriculum development practices, especially, the efforts made to make education more relevant to the target population. To asses, the condition different analytical researches have been conducted in various regions of the country. Particularly, graduate Thesis and PhD dissertations at Addis Ababa University clearly indicated that the consideration of cultural knowledge, skills and values of the various ethnic groups in the country to make education relevant is minimal. The following are among few attempts.

For instance, Taffess (2007), in his ‘content analysis’ study on the reflection of Oromo ethnic groups culture and other Ethiopian ethnic groups culture in English grade nine and ten

textbooks in Oromya Region. He found out that the cultural elements under consideration (Heroes, Ceremonies and cultural materials) of the Oromo ethnic group's culture and other Ethiopian ethnic group's culture had not portrayed sufficiently. In addition, he recommended that efforts should be made to include the local culture in the textbooks and other instructional material in order students had better know their local culture to make education more relevant to the learner and the society.

The study has also some relation with the current study in that it tries to assess the status of inclusion of some selected culture of the Oromo people's culture in the English textbooks prepared in the region. However, it does not focus on the curriculum materials of Benishangul-Gumuz regional state. In addition, the focus of the cultural elements in his study is very much restricted to very few cultural elements (heroes, ceremonies and material culture).

Similarly, Eyayu (2007) has studied the inclusion of Ethiopian common social values in civic and ethical education curriculum and instruction in the secondary school of Adama Town. From his findings, he concluded the following.

- ❖ The Ethiopian common social values in the textbooks and classroom instruction had little consideration in civic and ethical education.
- ❖ The Ethiopian common values are not adequately illustrated.
- ❖ There is no sufficient need assessment has been made to make the curriculum more relevant to the target population.

Then, he recommended the following important points during curriculum material production.

- ❖ Need assessment should be made before curriculum development process is underway.
- ❖ Adequate inclusion of the locally existing social values of Ethiopia as contents in the curriculum is a necessarily.
- ❖ Utilization of the situational model is advisable for developing culture-rooted curriculum.
- ❖ It is better, to make curriculum relevant by developing culture based curriculum and use the potential of the local population as a 'fertilizer'

Another study, which focuses on part of culture is the study made by Mohammed, (2007) on the issue "An exploration of Oromo Folklores portrayed in second cycle primary language textbooks." The study has designed to analyze the Oromo language folkloric contents portrayed in the textbooks of second cycle primary level to answer the questions raised by the researcher and he come up with the following conclusion.

- ❖ Folklore contents portrayed in the curriculum materials help students

to develop the four-language skills, knowledge and attitudes.

- ❖ The folklore contents in the syllabus and the materials have effectively linked.
- ❖ The folklore contents integrated fairly which has selected for the learner's capacity.

This research has also some relation with the research at hand because it focuses on the inclusion of the folkloric contents (which are part of cultural values) in the curriculum of Oromya Region, but the study does not represent the folkloric contents of peoples in the Benishangul-Gumuz Region.

Woube, (1995, and 2004) has made an extensive work about the importance of analyzing culture for enriching the curriculum. Among others, "The need for analyzing culture in planning curriculum" is worth mentioning here. By reviewing the views of various educators and from his rich experience, the author indicated that culture is an important variable in any education process. Therefore, analyzing culture for enriching the curriculum from the available culture should be a prerequisite in developing any curriculum. He also added that there is no controversy on the significance of culture to the educative process; rather the problem is how we can select the most worthwhile culture from the rich culture of a society. To this effect, the author believes that there must be theoretical framework (model) that guides selection of culture to enrich the curriculum and he suggested a four phased selection model.

Generally, the studies made above are important theoretical grounds that support the need for assessing the inclusion of the culture in the curriculum to make the education more relevant and realistic to their objective conditions.

2.10. Curriculum development for primary education in Ethiopia

Concerning the process of curriculum development in Ethiopia, the task of planning and developing curriculum and curriculum materials had been the sole responsibility of ICDR since its establishment 1975 to 1995. However, after the Education and training policy was issued in 1994, the curriculum development process had been partly decentralized to regional governments (Akalewold, 2005). That is development of textbooks of primary education became the responsibilities of respective regional state governments with technical assistance from the federal government or Ministry of Education. With regard to the content of the

primary education curriculum, content areas have been organized in such way that both the learner and societal perspectives have been taken into considerations. Following is highlights of the organization of the five core subjects for primary education in Ethiopia taken from the national report of Ethiopia produced by Ethiopian national agency for UNESCO (International Bureau of Education 2001).

1. Language:

- 1) **Mother tongue:** the content is such that it serves as a medium of instruction at primary level. In addition, it has been considered instrumental to develop self-reliance and psychological motivation, and retain social and cultural values as well as self-identity.
- 2) **Foreign language:** the need for international understanding has made the rational essential. Thus for this purpose English continued to be one of the language taught in Ethiopian schools.
- 3) **National langue:** this is the langue Franca of the population apart from being the official language of the federal government.

2. Mathematics

Serves as a tool for other discipline and the content selection and organization based on facts, this subject is not an end by itself.

3. Natural science

The sciences offered at the lower primary level incorporate both natural and social science and natural science in the integrated form. At the upper primary level, the teaching of science follows a linear approach with some elements of integration. The full-fledged linearity of the science begins at grade seven in which the natural science itself divided into three (chemistry, biology and physics).

4. Social studies:

Social studies is organized in such a way that it provides the learners with essentials knowledge and equip them with basic life skills in order to fulfill the goals of primary education. It has also been believed that it helps create self-awareness, introduce them to their immediate environment in order to enable them understand; realize and make use of the cultural, economic and institutional phenomenon to the best of their needs. In view of this, basic social studies

skills are the predominant contents at the lower level of the primary schools and presented in integrated form with the other sciences. Similarly, awareness of cultural heritage, development of sense of equality, cooperation and tolerance, familiarizing students with values, culture and mechanism of democratic governance and forming basic moral and ethical upright are the major components for the upper primary schools.

5. Aesthetic education

This is also a core subject designed to inculcate the development of parts of the human body and developing humanistic relationships among students. The subject covers physical education, music and art. Aesthetic education and physical education as separate subjects are being offered through out the primary and secondary levels where as music and art as linear approach are given to children of grade 1-6 (international Bureau of education. 2007: 13-17).

2.11 Some important cultural values of the Benishangul-Gumuz Regional State

Benishangul-Gumuz Regional State is one of the nine Federal Constituents of Federal Democratic Republic of Ethiopia. It is situated in the extreme west of the country. The Region shares borders with Amhara, Oromia, Gambela and the Sudan. The capital Asossa is 687kms far from Addis Ababa. The regional state is composed of three zones and two special *woredas* with a total of twenty *woredas*. The climatic condition of the region on average is warm; majority of the population (90%) are living in the rural areas and are predominantly depending on subsistent agriculture. The remaining 9% are expected to live in towns. There are five indigenous ethnic groups in the region. There are also members from other nations and nationalities living in the region peacefully and harmoniously. The indigenous ethnic groups of the region are Berta, Gumz, Shinasha, Mao and Komo.

However, there are other ethnic groups living in the Region in which their composition is indicated as follows. Berta-26.7%, Gumuz-23.4%, Amhara-22.2%, Oromo-12.8%, Shinasha-7.0%, Mao-0.6%, Komo-0.2% and others 7.1%. Administratively the Region is divided into three Zones and twenty *woredas* out of the twenty-two of them are special *Woredas*. The three zones are, Asosa Zone, Kamashie Zone, Metekel Zone and pawe and Tongo Special *Woredas*. The different ethnic groups are not evenly distributed in the Region, Berta and Amhara are the main

ethnic groups in Asosa zone, in Metekel Zone Gumuz, Shinasha and Agews dominante where as Gumuz mainly occupies the Kamashie Zone, Mao and Komo are predominantly settled in Tongo special Woreda.

There are many important cultural values, much valued by the society, which deserves to be transmitted to the future generations; traditional (unwritten) court systems, traditional conflict resolution mechanisms, the beautiful handcrafts and artifacts, the remarkable traditional ceremonies and the like are the important cultural values that need to be transformed and transmitted to the future generations. For instance, the Shinasha traditional court system called *Nemo* is one of the important heritages. *Namo* is a traditional court system, in which the crime perpetrator judged according to the crime he/she committed. This traditional judgment has five levels. These levels are put according to According to Sleeter (1989) the United State of America has been striving for minimizing group differences through the various forms of activities within the framework of democratic society. More importantly, in recent years, the existence and continue of the sub-groups have attention in education system. That is also true to Ethiopia that in the previous regimes educational system necessary attention to different ethnic groups' culture were not given. However, after the inception of the current Government in 1991, the Constitution and other policy documents (cultural policy and education policy) have indicated that the different nations, nationalities and peoples are given equal recognition, respect, and chance to develop their history, culture, values, etc. With the intentions that focus on indigenous cultures, values and beliefs to became a base for every development activities.

The Education and Training Policy also promulgates that every nation, nationalities and peoples in Ethiopia has the right to develop its own language, to express, to develop and to promote its culture and to preserve its history (TGE, 1994). Thus, this policy statement conspicuously reveals that the education system of the country should be rooted in the culture of each nation, nationality and peoples found in the country. Consequently, the curriculum material development, especially at primary level becomes the responsibility of Regional education Bureaus. The BGRSEB also started to prepare primary school curriculum materials based on the cultural and objective situation of the region. The question is to what extent is the history, beliefs, value, customs of each ethnic group in the region being integrated in the primary school

curriculum materials to relate education to the pressing problem of the region to facilitate sustainable development.

These ethnic groups have numerous cultural values, which are handed down from one the difficulty levels of the crime committed as follows. *Bora* is the first level of judgment that involves a single person (judge). In the *Bora* court, system the victim reports his problem and the culprit to the court. After the judge summons a hearing, he will give the final decision. If the plaintiff or victim not convinced by the first level he/she can bring to the next higher level called *Nemma*. In the second level of the jury, two judges will be assigned. If the victim again not satisfied he/she can present the case to third level, which involves three judges and it is called *Tera*. The last and the fourth level of the court system involves a single person who is assumed to be the most righteous of the group. He passes on his decision seating on a big stone. The Shinasha members give high respect to their traditional court system as a vital means of ensuring law and order. In addition, the court system has considered as the highest source of authority in dealing with their communal life.

Another invaluable heritage of the region is the history of Sheikh Hojele Alhasen. He was a renowned personality in the Berta ethnic groups. The region was under control of the Turkish rulers of Egypt and Sudan until 18th c. Later the region was independent under the leadership of Sheikh Hojele Alhasen. The seat of his government was Assosa and his territorial boundary was extending up to the Sudan. He was also referred as a wise and effective in his leadership. He had built a big palace during his reign in Assosa. The palace reflects the highest level of the then architectural development. Historically it is known that Sheikh Hojele was formed a strong diplomatic relations with king Menelik II. He was paying tributes for the king. Menelik also provided him a place near Gulele sub-city in Addis Ababa to express his firm relation and interest in his loyalty. This special place now called Sheikh Hojele (commonly called Shogele).

There is many other historical contribution of the person. Therefore, the new generation has to be aware of the contribution of their leader to the country in general and to the region in particular. Cultural values are reflected through material and non-material cultures like-symbols, heroes, values, beliefs and soon. The Benishangul- Gumuz Regional State is reach in both tangible and in tangible cultural values. To build this identity and feeling of ownership of these cultural values in the new generation, the prime responsibility rests on education and its

educators. To this end, education in the region should aim at transforming, transmitting and make available to the future generation. However, when the researcher thoroughly go through the primary school curriculum materials except the representation of the martial (the tangible heritages no or little effort was made to integrate the conceptual cultural values found in the region (BGRS 2005). (Translation is mine)

CHAPTER THREE

Research Design and Methodology

3.1 Research design

It has already been mentioned at the outset that the main purpose of this study is to investigate the practice and challenges of curriculum materials development with special emphasis to indigenous cultural values of the society in Benishangul-Gumuz Regional State. To this effect, the study tries to explore views of the concerned bodies such as; Regional Education Bureau curriculum experts, *Wereda* education officials, teachers and students. To do so qualitative research paradigm and case study strategy has been chosen.

Research design is, according to Solomon “the logical sequence that connects the empirical data to a study’s initial research questions and ultimately to its conclusion.” (2008: 24). In the same source, Merriam (1988: 9) defined case study as the investigation of any phenomenon clearly separable from other phenomenon. Her examples of phenomenon are program, events, persons, process, institutions and groups. A comprehensive meaning and characteristics of research design given by Hitchcock and Hughes (1995: 317) are included all the activities involved in my study. These are:

- ❖ A concern which is rich and vivid description of events with in the case;
- ❖ A chronological narrative of events with in the case;
- ❖ An internal debate between the description of events and the analysis of events;
- ❖ A focus up on a particular individual actors or groups of actors and their perceptions;
- ❖ A focus on particular event with in the case;
- ❖ The integral involvement of the researcher in the case;
- ❖ A way of presenting the case, which is able to capture the richness of the situation

Cases might be cases of something like the case of curriculum development, cases of curriculum material production, cases of curriculum implementation, curriculum evaluation and soon. In this particular study, therefore, the integration of culture in the primary education during curriculum development is the case to be investigation.

3.2. Methodology

In education there are two main types of methodological approaches, qualitative and quantitative (Best & Khan 1993). These research approaches have been drawn from various Psychological theories. The quantitative approach has its root from behavioral Psychology that mainly considers humans as passive organisms that have governed and manipulated by external environmental stimuli. On the other hand, the qualitative approach has emanated from the theory of cognitive Psychology. Cognitive Psychologists believe that Humans are active and interactive organisms that can be highly influenced by their experience and contemporary issues (Whmaiu & Karugu, 1995:115-116). Hitchcock and Hughes, (1995) also indicated that qualitative methodology mean an approach that world researchers learn at first hand, about the social world they are investigating by means of involvement and participation in that world through a focus upon what individual actors say and do.

My study, which is concerned primarily with exploring people's activities and practices or more specifically the curriculum development process in the Benishangul-Gumuz Regional State, has conducted using qualitative research method. This method, I believe has the strengths to address the purpose of my study. Maxwell (2005) cited in Solomon, (2008: 25) for instance, described the strengths of qualitative research paradigm as follows "the strength of qualitative research derived primarily from its inductive approach, its focus on specific situations or people and its emphasis on words rather than numbers." Similarly, Denizen and Lincoln, (2000), delineated that the term qualitative implies on the qualities of entities and on process and meanings that are not experimentally examined or measured in terms of quantity, amount, intensity or frequency.

To Hitchcock and Hughes (1995:26) "qualification of actions, ideas, values and meanings through the eyes of participants is better than quantification through the eyes of an out side observer." Best and Kahn (1999), further expounded that the in-depth detailed description of events, interviews and others make qualitative research very powerful.

Consequently, the study employed the qualitative research perspective as a general methodology, case study strategy in particular. This is because, case study is primarily oriented to explore processes, activities and events and dynamic practices (Creswell, 2004:183). Thus, I chose a qualitative case study strategy in order to approach the practices of curriculum

development from holistic perspective. I also employed qualitative case study design, because I wanted to get an in-depth understanding on the practice and challenges of culturally responsive curriculum material development, knowledge and understanding of individuals in charge of curriculum development and perception of some stakeholders (teachers and students towards the developed materials). In sum, I adopted qualitative case study, because it focuses on the process that is occurring as well as the product or outcomes (Yin, 2003, Merriam 1988, and Creswell, 2004).

3.3. Data Source

- ❖ Teachers teaching in second cycle primary schools of Asossa Town.(all from the indigenous community)
- ❖ Concerned officials from Asossa Woreda Education Office (the head and supervisor)
- ❖ BGREB Curriculum experts and including the head of the department
- ❖ Second cycle primary education Students Textbooks
- ❖ Textbook writers and reviewers
- ❖ Students from the second cycle primary schools in Assosa town.

3.4 Sample size and sampling technique

It is clear that sampling in qualitative research is conceptually different from that of quantitative. Because sampling in qualitative method is not for representativeness and generalizability, based on probabilistic procedures, rather sampling is non-probabilistic and purposive. In purposeful sampling, subjects in the study are included if it is believed to have the information better than others and facilitate the richness of the developing theory (Bogdan & Biklen; 2003, Creswell, 2004).

Due to this fact sampling in this study was a process of actively looking for those highly informed persons and those that provide important information. Thus, selection was both a preplanned and a process. The number of interviewees has been determined by the extent to which additional data were required.

Therefore, in this study the following sample respondents were included.

- ❖ Coordinator of the curriculum department and six curriculum experts;
- ❖ Five teachers currently teaching in the second cycle of primary level, who are all from the indigenous people of the region;
- ❖ Five textbook writers/reviewers;
- ❖ Two *Wereda* education officials: the head of the *woreda* education office and one supervisor;
- ❖ Two group of students each groups having seven members, from two primary schools in Asosa town;
- ❖ Four social study and four Amharic textbooks from grades five to eight those are currently in use in the region

The textbooks, student from the two schools and *woreda* experts were selected purposefully. From the total upper primary education curriculum materials, eight texts were included(four Amharic and four social studies). Language textbooks were selected because language and culture inextricably bound. For instance, (Fishman 1968:59) suggested three important relationships between language and the culture as “*language embodies culture, language is a framework for culture, and language is a symbol of culture.*” Fishman further described the relationship of culture and language as; language is the carrier of culture; it embodies values and meanings of a society as well as its rituals, ceremonies stories and until you share the language of a culture, you cannot participate in it.

Similarly, the basic and fundamental concern of social studies education is people. In short, every thing about humanities and his relation with other peoples and with physical and societal environment is the concern of social studies. In this regard Aggarwal(1996), described social studies as the area of curriculum that has intended to introduce learners to their environment and human relationships. Social studies is integrated study of the social sciences and humanities to promote civic competence.

These scholars conception initiated me to focus on the two subjects for assessing the extent of integration of the cultural values of the local communities in the second cycle primary school (grades five to eight) textbooks. Besides, some of my interviewees suggested that there is a difference among subjects in ease of incorporating cultural contents in the materials,

accordingly social studies and language textbooks are among the easiest subjects to fully integrate the cultural values, and traditions.

The students were also included in the study purposefully by considering-grade level and gender balance, ethnic variability, and their maturity. *Woreda* experts were included in the study due to their direct involvement or bearing on some responsibility on the issue of evaluation and monitoring of the efficacy of the education in their *woreda*.

The other informants were included in the study through purposive and availability sampling technique. Since teachers from the indigenous community found in the schools under consideration are very few in number. Some of the textbook writers/reviewers have left the region or the site of the study. The experts in the regional education bureau are few in number (seven only). Thus, all curriculum experts in the Bureau, all teachers in the school under consideration and all textbook writers/ reviewers found in the area (Assosa town) were included in the study.

3.5 Data Gathering Instruments

Data from the aforementioned sources have secured by using different instruments. The major instruments employed were: interview, document analysis, and focus group discussion.

3.5.1 In-depth Interviewing

In depth interview is one of the extensively used method of gathering information in qualitative research paradigm in general case study design in particular. Kalm and Cannel, cited in Marshall, (1999), defined interviewing as “a conversation with purpose.” Similarly, Cohen, and his associates, (2002) stated that this live form of data collection involves recording data as the interview takes place or shortly afterwards. This interview has been undertaken in the form of person-to-person encountered using semi-structured interview guidelines enabling respondents to address matters in their own terms and words. Hence, in-depth interview have used as a rich data gathering instrument.

I made an in-depth interview with Education Bureau curriculum department experts including the coordinator, *woreda* education officials, teachers from the different ethnic groups of the

region currently teaching in the second cycle primary schools, focus group interview with students from two primary schools in Asossa town.

Before the interview had began the necessary procedures such as identifying the participants arrangements of time and place, explaining the purposes of interview, promising the confidentiality of the opinions of the interviewees were undertaken.

All interviews have conducted in Amharic and have recorded in an audiotape. Verbatim transcription and translation of all interviews were difficult due to the large volume of data. Thus, transcription was selective depending on the relevance of the collected data to the objectives of the study. Finally, all the transcribed materials have translated from Amharic to English.

3.5.2 Document analysis

According to Shiro, (1978, cited in ICDR, 1999) curriculum is a document; hence it needs to assess its relevance to the intended end. To this effect, I made textual analysis of the aforementioned curriculum materials. Textual analysis refers to analysis of texts and documents (Sarantakos, 2004) qualitatively. In this respect, therefore, I took purposefully selected textbooks (social Studies and Amharic) grades 5-8. Then, I thoroughly read the materials and I tried to understand their level of integration of the cultures of the society based on Bank's (1988) four levels of evaluating the cultural contents incorporated in the curriculum materials of different ethnic groups in a given situation. To Banks in examining the extent and tone of multi-ethnic, religious and cultural contents in the curriculum materials one can adapt or adopt the four typologies. These are contribution approach, additive approach, transformative and social action approaches. This study, therefore, adopted James, Banks' typologies for qualitative evaluation of the textbooks in concern.

3.5.3 Focus Group Discussion

The other data gathering instrument employed for this study was focus group interview/discussion. Wamahiu and Karugu (1995) point out that focus group discussion is very useful to understand issues with consensus and variation among members of the discussion, to obtain group attitudes and perceptions by initiating the participants for active discussion.

I personally believe that as interaction of participants occurred in FGD rich data will be gathered from conversation that occurred spontaneously in addition to researchers.

Hence, I conducted focus group interview with two groups of students who are from the indigenous students. In each group, seven members of students were included. The selection of the pupils made in collaboration with school directors and homeroom teachers.

3.6 Data gathering procedures

To start my duty, I went to the Regional Education Bureau from whom I had to get permission to meet all my informants in the Bureau, *Woreda* education office and in the target schools for data collection. First, therefore, to get the permission I presented an official letter to the Bureau that indicates who I am what I am going to do. Accordingly, the region had to give me and referred me to my informants by providing me a letter "To Whom It May Concern." Then by having enough copies of the permission letter, I started my work within the Education Bureau curriculum department experts. And an appropriate presentation of the ethical issues was made to facilitate situation for the research activity. For instance, making an agreement with all participants about the ethical issues presented on the agreement format was made. (See the ethical agreement format in the appendix)

After consensus was reached with all participants, the researcher poses a predetermined interview guide questions in the meantime many related questions were raised and discussed with the participants. Since the interview was conducted in Amharic transcription and translation was made immediately in order to understand the next appropriate informant and required information.

To evaluate the extent of cultural issue integrate in the curriculum materials I tried to understand Banks four hierarchical levels of cultural content integration in the curriculum of a certain multiethnic society, then I collected different sources and information concerning the regional cultural, historical and geographical events to enrich my understanding about the worthwhile regional heritages. Finally, I purposefully selected Amharic and social studies textbooks and tried to read repeatedly to identify the local realities integrated and that give opportunities to incorporate but which are not considered. The insight gained from the text analysis and the interview was merged to understand the level of integrated cultural contents in

the curriculum materials understudy. Finally, the data obtained from various sources was analyzed based on interpretational data analysis.

3.7. Rationale to Select the Research Setting

The reason why I selected the case of curriculum material development in the Benishangul-Gumuz Regional State is briefly indicated as follows. First, as an academic staff of Asossa senior secondary and college preparatory school for many years I had the opportunity to participate in the primary school textbooks and teacher's guide preparation and edition. Second, the researcher had better acquainted with some of the respondents selected. Third, a research has never been conducted in the region with regard to this particular issue. More importantly, the knowledge and skill acquired after my present study and the contradiction with my previous activities to produce relevant curriculum material production became the main initiator to identify the research problem. The other important reason why I selected the study site was the fact that in Assosa there are important political, social, and economical institutions, since it is the capital of the region. Likewise, the Regional Education Bureau is found in the Town. Hence, ease of accessibility of the important respondents with respect to the available time and resource. In connection to this, Yin (2003) has noted that the aim of qualitative research is the use of close up, detailed observation of the natural world by the researcher, which demands ample time to undertake the study.

3.8 Data Analysis

According to Merriam, (1988) qualitative data analysis is a complex process that involves moving back and forth between concrete bites of data and abstract concepts between deductive and inductive reasoning and between description and interpretation. She further explained that analysis of collected data is ongoing in qualitative research. Similarly, Gall, and his associates (1996), posited that a researchers need to spend time analyzing the data, at least informally, while data collection is in progress.

Tesch, (1990:65-66) classified the various approaches that are used to analyze qualitative data in to three types: interpretational analysis, structural analysis and reflective analysis.

i. Interpretational analysis: According to Gall et al (1996), interpretational analysis is the process of examining qualitative data closely in order to describe and explain the phenomenon being studied. They further explained that one of the most critical steps of interpretational data analysis is developing a set of categories that can adequately encompass and summarize the data. The researcher must decide what is worth taking note of in each segment of the database.

ii. Structural analysis: is the process of examining case study for the purpose of identifying patterns inherent in discourses, texts, events or other phenomenon with little inferential meaning. Therefore, interpretational and structural analysis involves explicit procedures that are performed in a somewhat, prescribed sequences.

iii. Reflective analysis: is a process in which the researcher depends primarily on intuition and judgment in order to portray or evaluate the phenomenon will be studied. This type of analysis involves decision by the researcher to rely on his/her own intuition and personal judgment to analyze the data rather on technical procedures involving an explicit category classification system.

Similarly, in my data analysis I used the above data analysis approaches separately or in combination. In my interpretational analysis I have systematically searched and arranged the interview, and observation data that I accumulated by repeated reading the transcripts as well as listening the recorded data, I was able to find themes and patterns and I developed my own themes to put the data into categories to help me analyze and sort the data. Accordingly, I identified six major themes. These are:

- ❖ The practice of curriculum development in the region;
- ❖ The current status of incorporated cultural elements in the curriculum materials and instruction;
- ❖ Professionals' Skill and experience in developing culture rooted curriculum materials;
- ❖ Commitment and willingness of personnel involved in the curriculum materials production;
- ❖ The major challenges in the production of culture rooted curriculum production;
- ❖ Measures to be taken to adequately incorporate cultural issues in the curriculum materials

3.9 Ethical issues

It is known that qualitative researcher must give the fullest attention to moral and ethical considerations. Altheide and Johnson, (1994) cited in Tadesse (2007) have outlined five major ethical considerations in qualitative research: research participants, the observer, the interpretations, the audience and the style of presentation.

Research participants: the research may involve interview with different groups of people that have varying degree of responsibilities, accountabilities, interests and sense of insecurity. During my research, I was sensitive to their views and perspective. Their identities were kept anonymous and their views confidential. To this effect, I used pseudo names during my fieldwork. I requested concerned parties for a formal permission to get access to the discussion. Consent have been secured from participants because of a common understanding reached after describing the purpose and nature of the study, in addition to the ethical procedures negotiated with them. (See in the appendix)

All necessary care has been taken to protect the participants and to maintain their views. Any information was taken through the participant's full consent. The recorded, transcribed and translated materials were given to respective participants for any possible changes: including-deleting, editing, or total withdraw.

Interpretations: by spending enough time in the field, I tried to grasp the beliefs and understanding of the participants. This helped me to obtain the best representation of their views. The readers of this ethical agreement includes: curriculum department coordinator, curriculum experts, textbook writers and editors, teachers and students from second cycle primary schools in Asosa town. The study provides a useful knowledge that can contribute to the rethinking of the practices of developing culturally responsive curriculum materials. With this respect, I have tried to support my truth claims with adequate evidence and provide vicarious experience to the reader.

The self: Brief descriptions of my autobiography can help the readers to understand the subjectivity of the research. To this end, I have given a brief account of my self in relation to research question

CHAPTER FOUR

Data Presentation and Interpretation

This section is devoted to the analysis and discussion of the data collected from the sample respondents through: interview, focus group discussion and document analysis. As indicated in the preceding chapter the method employed for the study was qualitative. Data analysis in qualitative research follows descriptive approach than quantification this is because the qualitative researcher is like the detective in the classic murder mystery (Wisman, 1978). Starting a few clues, the detective questions persons connected with the case, develops hunches, questions further on the basis of those hunches, begins to see a picture of what happened start to emerge, looks for evidence pro and con, elaborating, or modifying the picture-until finally the unknown become known and what was once a mystery is understandable. Based on this fact, therefore, this part of my paper gives descriptions and interpretation of the information that has been obtained from my informants through different instruments to understand the practices and challenges to include indigenous values of the society in which education is targeted. As described in the design part of this study I induced six major themes from my data. These are:

- ❖ Practice of curriculum development in the Benishangul-Gumuz Regional State;
- ❖ Professionals' Skill and experience in developing culture rooted curriculum;
- ❖ Commitment and willingness of personnel; who are in charge of curriculum material production;
- ❖ The current status of incorporated cultural elements in the curriculum materials;
- ❖ The major challenges in the production of culture rooted curriculum;
- ❖ Measures to be taken to adequately incorporate cultural issues in the curriculum materials

Here I tried to describe each theme by analyzing the data obtained. My subjective comments and interpretations accompanied with what the literature says about the issues in questions.

Table 4.1 Background information of the respondents

characteristic	Curriculum experts			Woreda officials		Textbook writers		teachers	
		No	%	No	%	No	%	No	%
Ethnicity	Berta	-	-	-	-	-	-	2	40
	Gumuz	-	-	-	-	-	-	1	20
	Shinasha	-	-	-	-	-	-	1	20
	Mao	-	-	-	-	-	-	1	20
	komo	-	-	-	-	-	-	-	-
	total	-	-	-	-	-	-	-	5
Sex	male	7	100	2	100	1	20	2	40
	female	-	-	-	-	4	80	3	60
	total	7	100	2	100	5	100	5	100
Qualification	Diploma			1	-	2	40	5	100
	BA/B.Sc.	6	85.7	1		3	60	-	-
	MA/M.Sc	1	14.3	-	-	-	-	-	-
	total	7	100	2	-	-	-	-	-
Specialization	Language	1	14.3	1	100	-	-	1	20
	Math's	1	14.3	-	-	1	20	1	20
	N. Science	1	14.3	-	-	1	-	1	20
	S. Science	2	28.6	1	100	2	40	1	20
	H.P.E	1	14.3			1	20	1	20
	Curriculum	1	14.3	-	-	-	-	-	-
	Total	7	100	-	-	-	-	-	-
Service years	5-10	2	28.6			2	40	3	60
	11-15	2	28.6	1	50	3	60	2	40
	16- 20	2	28.6	-	-	-	-	-	-
	20and abov	1	14.3	1	50	-	-	-	-
	total	7	100	2	100	5	100	5	100

As shown in table 4.1 above there are no curriculum experts, textbook writers and *woreda* education officials who are from the indigenous ethnic groups.

Qualification is another variable which respondents were asked, according to the data obtained, six curriculum experts have BA/BSc. in academic subjects; only one expert has MA in curriculum and instruction. From this data, it can be said that most of the experts are qualified for specific subject areas. However, they may not have adequate knowledge and skill in curriculum development in general and culturally responsive curriculum development in particular, unless they have adequate training on curriculum material development. Similarly, the majority of textbook writers/ reviewers (3 out of 5) were BA/BSc holders and the rest (2) are diploma holders. Teachers included in the study have the required qualification to teach in the upper primary schools, and the researcher assumes that they can evaluate the materials with respect to the adequate inclusion of their cultural values.

With regard to service years (as indicated in the appendix) all of them have experience four up to eleven years as a curriculum expert. From this, it can be said that the experts have adequate years of experience in the region and this can be taken as positively contributing factor to better adapt the curriculum. The *Woreda* education officials have service years above ten years. This has positive impact in contributing for the betterment of the quality of the materials. Because *woreda* education officials through their practice of monitoring and can help curriculum developers by collecting information from students, teachers and the community. Similarly, two of the textbook writers have service years between five and ten and the rest three have between eleven and fifteen years. Teachers also have significant number of years of experiences to see the strengths and weakness of the curriculum materials under consideration.

4.1 Curriculum development practices in the region

Curriculum development in Ethiopian context is an educational plan of action derived from a predetermined national education and training policy. The practical and operational definition of curriculum development in the context of Ethiopia provided by the Ministry of Education reads as:

Curriculum development is a comprehensive term that includes collecting information, planning, developing the syllabus and other instructional materials, trying or testing the materials in selected sample schools, evaluating the materials, improving the materials

according to the results of the try-out evaluation and evaluation of the curriculum (ICDR, 1994b:10)

The curriculum development process in the Ethiopian context nowadays, is the responsibility of both the central government and Regional Education Bureaus. The syllabus, which is a state document, has been developed by the Ministry of Education (MOE /ICDR) and regions have responsibility of developing primary school curriculum materials, trying or testing the materials, evaluating the materials, and implementing the materials according to their regional context.

It is obvious that the prime purpose of regionalization of the curriculum development process is to make education relevant to the needs and interest of the target peoples. Because the Education and Training Policy of 1994 clearly stipulated that education should be democratic, decentralized, professional, coordinated efficient and effective to achieve its prime objectives- accesses, quality, relevance, equity and finance. To this effect, the Benishangul-Gumuz Regional State Education Bureau has developed primary school curriculum materials starting from 1994.

The major curriculum materials development process, especially the second-cycle primary level, was underway at least two times since its establishment of the region. The first regional curriculum was developed in the years from 1994 to 1999. At that time, the medium of instruction for all primary schools was Amharic. These curriculum materials functioned in the region for more than ten years. However, in 2005 another curriculum material preparation was underway. In this case, the prime objective of the development was to shift the language of instruction from Amharic to English. In this part of the study, I will try to present the opinion and comments provided by my informants with regard to the curriculum materials development process and the efforts made to incorporate cultural values, knowledge and skills during the process of curriculum material production in the two different curriculum development practices.

In an attempt to understand the curriculum development practices of the Regional Education Bureau, I made an interview and discussion with experts from the Regional Education Bureau Curriculum department experts, *wereda* education officers, and textbook writers/reviewers. To start my discussion with regard to the curriculum development practice in the region under

question, since the establishment of regional states and the Regional Education Bureau has delegated to undertake the development of primary school teachers' guide and pupils' textbook preparation my first question goes to the then curriculum material development team leader, fictitiously named, *Tolessa*, has the following to say:

The curriculum development process in the region took place for the following successive years as follows:

1994/95, grades one and five. The first year (1994) was the preparation of the first draft of the curriculum materials. The second year (1995) was the piloting year.

1995/96, grades two and six. The first year (1995) was the preparation of the first draft of the curriculum materials. The second year (1996) was the piloting year.

1996/97, grades three and seven. The first year (1996) was the preparation of the first draft of the curriculum materials. The second year (1997) was the piloting year.

1997/98, grades four and eight. The first year (1997) was the preparation of the first draft of the curriculum materials. The second year (1998) was the piloting year.

INT# (15/03/2009)

He further elaborated and described the process in that the development of curriculum materials out of ICDR experts was a first incidence in the history of Ethiopia. At that time, relatively developed regions were able to prepare their primary school curriculum materials with their own experts and resources. However, the less developed regions, like the region in concern, were not in a position to undertake the task of curriculum material production. Thus, curriculum material preparation took place in collaboration with few experts from the regional curriculum department and teachers from nearby primary and secondary schools of Assosa town and experts from ICDR.

After the development of the curriculum materials, they were piloted for one year in six elementary schools. In the piloting, year's formative evaluation was made through series of field works by the curriculum-producing group, and consultations with teachers and students. A large number of feedbacks were collected. The most relevant comments have incorporated in the final materials except some redundant issues. However, he claims that, this does not mean that the curriculum materials have adequately reflected the regional conditions.

In contrast to the views of *Tolosa* some members of the then curriculum developers are suspicious about the incorporation of the feedbacks obtained through fieldwork and consultation of teachers and students. They believe that almost all the original statements of the draft textbooks with all of its details and problems have published, regardless of several comments. This is also apparent when one of the team members, with pseudo name *Nigusie*, in the preparation of textbooks said the following:

...formative evaluation by field workers and comments from teachers and students were nominal, since they were without incorporating the recorded feedbacks. Besides, there was no strong mechanism of collecting and incorporating feedbacks. I am sure that the materials endorsed and published without any change in any form from the draft materials.

INT# (24/03/2009)

To him the most important reason was the interest conflict occurred between the ICDR experts and the regionally assigned experts. He further elaborated as:

Previously curriculum development was an exclusive mandate of the ICDR experts. Nevertheless, due to the paradigm shift that happened following the coming to power of EPRDF, the primary school curriculum development became the responsibility of regions. As a result, the ICDR experts lost their power and benefit. Therefore, they did not welcome us with full heartedly. Hence, their participation was nominal. Thus, the task was in most cases left to our experts. That is why I am suspicious about the incorporation of the comments obtained from fieldwork of our experts and feedback from teachers and students. Because, I had an experience in my own subjects that the comments of teachers and students were not included.

As a result, he believes that the materials produced with regard to addressing the needs and interest of the people in which the education has aimed at is inadequate. In addition to the above problem, he mention various reason that affect the adequate inclusion of indigenous culture and native technologies: among others the experts and selected teachers were ill prepared for the duty they were assigned, participants from other areas(ICDR) were not well acquainted with the regional situations-important cultural issues in addition to the above indicated conflict with regionally appointed curriculum developers. The incorporated cultural values were based on individual efforts and experiences. These have serious impact to incorporate locally available cultural practices and traditional technologies. In addition, there were no guidelines and reference materials concerning the issue in concern. Hence, the included

regional cultural issues were only the ones, which have understood and documented by the teachers/ text writers.

However, Tolessa, did not deny the impact of the conflict on the quality of the materials. However, for him the main reason for the inadequacy of the materials is the relevance of the feedbacks provided by the informants. To him the issue provided was not related to the cultural values, traditions and heritages of the indigenous society, the frequently forwarded feedbacks were about the difficulty and complexity of the condensed contents of the materials that is very difficult to compromise with the experts from ICDR/ MOE.

In his words:

...the reason for inadequate regionalizing and localizing the materials is not mainly due to the refusal of the feedbacks suggested by the evaluators. Rather the major problem is how much the suggested comments are related to cultural values of the indigenous people. Put differently, the problems have not related to expert's refusal to incorporate the feedbacks in the draft materials. The major question is how much the sources are competent enough in providing worthwhile culture of the target society. As I remember, the major comments provided were regarding the difficulty of the textbooks to the developmental level of the students, the improvement suggested was on the difficulty of contents not on the adequacy of the integrated indigenous cultural values. The difficulty of contents was very difficult to compromise with the MOE. because once the syllabi have designed to condense the previous twelve years of primary and high school to ten years.

INT# (15/03/2009)

Although, the two experts' seem held different views towards the reasons for the inadequacy of inclusion of cultural issues in the curriculum materials, they have homogeneous views towards the inadequacy of the materials. The two respondents give different emphasis to the factors affecting the adequate inclusion of the curriculum materials. However, the factors indicated by the respondents were affecting the integration of cultural values of the region.

The above-mentioned discussions also entirely seem to have indicated that the first curriculum development in the region took place without adequate preparation for the complex task of curriculum material production. Because, the participant from the central organ-ICDR were not acquainted with the regional value or the regionally appointed individuals were not equipped with the regional realities. Moreover, the source of the feedback did not involve the major source for the indigenous cultural issues.

However, scholars suggest that for rational curriculum material preparations many preconditions should be satisfied. For instance, educators like, Tyler (1949) and Taba (1962), expounded that to develop rational curriculum materials various conditions should be studied. These are; the learner, the learning process, the cultural demands and the content of the discipline. Therefore, the then curriculum material development process was defective in that it did not take place with clear understanding by the participants about the situation in which the curriculum could be implemented and the content of the curriculum to be included in the materials. Besides, Lawton (1975) argues that for effective curriculum development there must be a prior consensus on the ingredients of the content of the curriculum.

Almost all of my informants who claim as participated either as curriculum material preparation and/or as edition explained that the then curriculum production process entangled with various problems. For instance, another member, with pseudo name, *Habtamu*, has the following to tell, which has same views shared by many of my informants with regard to the major challenges for in adequate infusion of cultural values in the textbooks.

...We (the textbook writing groups) provided with training for few days about the purpose of the reform and our roles briefly. Then we directly entered to the task. However, the task was not as easy as we assumed at the beginning, because first of all the training was not sufficient for the role we were assigned. Second, information concerning cultural factors, available important cultural values of the society, learning process, etc. was not provided for us sufficiently. Third, the time given was not adequate to undertake all activities needed by the process. Fourth, the weakness and strengths of the previous curriculum materials were not provided in written form, except some oral descriptions, etc. in general incorporation of local knowledge and skills were not clear at least for some of us.
INT# (23/03/2009)

He further indicated that since, there were no guidelines and common agreement on the contents to be incorporated in the curriculum materials. Only those cultural values and regional realities known by individual participants had been incorporated. Consequently, the participants tried to include the regional common architectural heritages, musical instruments, ceremonies, local names for characters in the materials and the like.

However, as alluded else where, the incorporation of heroes, holidays, festivals, and other discrete cultural elements related to ethnic contents results in superficial understanding of ethnic culture (Banks, 1988). Banks also developed four levels of incorporation of ethnic cultures into

the curriculum materials. Namely; the contribution approach, the additive approach, the transformative and the social action approach. These levels indicated according to increasing level of cultural content in the curriculum materials. According to Banks the lowest level (the contribution approach) of curriculum integration students are taught and know facts about cultural artifacts, events, groups, and discrete cultural elements. Students are not taught to understand and can demonstrate an understanding of important cultural values, themes and concepts from different perspectives.

From the above discourses, it is possible to say that cultural elements integrated in the second cycle primary level curriculum materials are not sufficient and it is at the lowest level of Banks typology of incorporating of the diverse cultural values of the diverse ethnic groups in the region under investigation. This entails reconsideration of the teaching learning materials by concerned bodies to adequately integrate the worthwhile cultural values of the indigenous community. In order to make learners more equipped with local cultural elements actively involve in their community affairs, understand their identity, and respect the identity of others. Because one of the goals (profiles) to be achieved at the end of grade eight is, "*students will actively participate in cultural activities and feel responsible.*" (ICDR, 1994a: 5-7). This entails it seems necessary that individuals and institutions who are in charge of curriculum material production should consider the Banks' typologies for effective infusion of the learners: culture, traditions, values and customs in depth to understand concepts and themes in order to participate in cultural activities and appreciate. It must not only the discrete cultural contents but also abstract cultural, historical, and social issues that help them apply in their community. At the upper primary level, students are expected to develop the skills of application and feeling of responsibility in their local affairs. On the other hand, in the lower primary level students learn more of the concrete and discrete cultural issues (Banks, 1993).

Similarly, in my interview with *chala*, (the present curriculum department coordinator) concerning the curriculum development practice in the region he said the following:

....regional curriculum development was started in 1994 for the first time in the countries history. This practice was` a paradigm shift for the country in general and to our region in particular. Therefore, we were not ready in all aspect to undertake this complex venture. The serious challenge faced by the bureau to undertake the task was the problem of skilled work force in the area. The development process was, therefore, took place by few experts

from the Regional Education Bureau and teachers in collaboration with experts from ICDR. Because of this challenging problem, I think, the then curriculum materials were poor in reflection of the realities and objective conditions of the region.

INT# (15/03/2009)

He has also added the following reasons for the inadequate reflection of the materials produced:

... in addition the regional experts and teachers participated in the process were little informed to develop culturally responsive curriculum materials, the preparation was began in Addis Ababa and completed there, the contribution of stakeholders was minimal and other important procedures for curriculum materials preparations were not properly undertaken. Besides, the time given to complete the materials was very short.

INT# (17/03/2009)

Although he is not explicitly indicated the reasons, *chala*, seems supports the views of both Tolosa and Nigusie in that ICDR experts were not that much concerned for the process and the regionally appointed curriculum developers were not also ready in all aspects. However, he claim that the present curriculum materials are better integrated the cultural issues than the previous ones. In his words:

... later when we revise the curriculum materials we received a lot of experience through in-service training, national and regional workshops, regarding to the regionalization of the materials. Moreover, the department has developed its work force potential both in quality and in quantity. As a result, curriculum materials developed in 2005 have been made better to integrate the local knowledge, skill and experience of the local community. Moreover, the curriculum materials have developed with English language. Thus, nowadays the language of instruction in the second cycle primary education is provided in English.

Though, various measures were take place by the Education Bureau to build its capacity both in the quality and quantity, according to my informants, the major focus of the 2005 curriculum material production was to shift the language of instruction from Amharic to English. As indicated by most informants, and yet I am also an eyewitness, textbooks from two regions: Addis Ababa and South Nations, Nationalities and people Regional States were brought by the bureau experts and distributed to each textbook writers. procedures required to developing regionally adapted curriculum material like-fieldwork to gather feedbacks, identification of weakness and strengths of the previous materials, adequate time and resource, adequate training for the individuals in charge of the process were not given the necessary

attention. From the less emphasis given to the regionalization process by curriculum experts and other concerned bodies reduced the attention of the textbook writers.

Nevertheless, *chala* (the head of the curriculum department) did not accept the compliant presented above and the views textbook writers have towards the textbooks brought from the SNNR and Addis Ababa Regional Administration. According to him, the Bureau brought the students' textbooks and teachers' guides from the Addis Ababa and SNNPR Education Bureaus to become a resource for experts and textbook writers /reviewers. *Chala*, further, elaborated the intention of the bureau when the curricular materials brought from other regional education bureaus as:

The assumption of the Bureau was not to adopt the curriculum materials brought either from Addis Ababa or from SNNPR directly or to translate the previous curriculum materials from Amharic to English, rather by using these materials as resource and the previous materials to develop sound curriculum materials for the region. If our intention was, direct use of the materials as it is no need to employ textbook writers and editors.

However, the majority of my informants (mainly from the teachers participated in the text preparation) challenge the explanation given by *challa*. Because, the attention given by concerned bodies was not promising to them. For instance, one member of the text writer, fictitiously named, *Teshal* said this:

...In spite of the complex problems of the group members have, such as- inadequate training, absence of written resources and guidelines what regional conditions to include, limited time and less support by experts. The major responsibility to incorporate the cultural elements rests on the shoulders of the textbook writers. Thus, the incorporation of regional values and traditions depend on the orientation of the individuals and ease of subject to incorporate cultural issues and other who lacks sufficient knowledge on the cultural values and their integration copied from the other regions textbooks.

INT# (31/03/2009)

Adding to this another discussant, *Abebe*, (textbook writer) further explained that

We have no separate training/awareness creation on multi cultural issues and culturally responsive curriculum materials development. However, in my opinion, curriculum experts participated on training that focus on cultural inclusion and curriculum materials adaptation and they have made experience sharing with the South Nations, Nationality and Regional Education Bureau experts. However, they did not share with us.

Similarly, another textbook writer, factiously named *Yared*, has substantiated the views of *Teshal* and he too seems not satisfied with the experts support and the adequacy of the training provided to contribute on the quality of the materials.

Teaching and learning material preparation in the region is considered to be a simple activity: I mean, ones the experts provided a few days training with few concepts they assume they have completed their share, all the remaining is the responsibilities of the textbook writers/ editors.

INT# (19/03/2009)

He further explained that in addition to the less attention paid by curriculum experts and by other concerned bodies, teachers who were involved in the textbook writing and editing perform all activity in their part-time in addition to peak workload they had in their respective schools, with less attractive incentives and shortage of time. Thus, he suggested the following what experts and other concerned officials should do to produce sound curriculum materials in the region:

...the first thing what curriculum experts and other concerned bodies should do is to break the prevailed problem of knowledge and skill concerning production of culturally responsive curriculum material. Provide time for the task, better incentive and curriculum work should not be considered as a part time work.

INT # (19/03/2009)

The ideas of *Yared* and *Teshal* clearly indicate that the attention paid to the process of curriculum development by the concerned bodies is not satisfactory. Although, there are: capacity constraints, functional overload and detachment from the local realities by textbook writers and reviewers. The major responsibility of incorporating indigenous values, traditions and the like was given to textbook writers.

Similarly, during my discussion with, curriculum experts, the majority of them confess that; the prime responsibility was given to textbook writers for enriching the curriculum with the worthwhile cultural elements of the local community, by assuming that teachers are not only implementers of the prescribed curriculum materials but also curriculum developers.

For instance, *Teklu*, (*expert in the department*), blame the text writers for the problems and he has the following reasons for blaming textbook writers/reviewers and also supported by some of his colleagues.

... if a person is qualified for a certain position he/she should accomplish all his duties and responsibilities. Likewise, teachers in the primary schools are qualified for that level. It is obvious that one of the many duties of teachers is the development of curriculum materials. Hence, we expect a teacher to know the cultural values and beliefs of the society in which the education system is serving. That is why I am blaming teachers/textbook writers/ for the inadequacy of curriculum materials of the region.

INT# (31/03/2009)

From the above discussion, it is possible to understand that curriculum experts are expecting textbook writers, what they did not provide to them. Thus, this practice of curriculum development in the region in concern contradicts with the theoretical assumption. From the theoretical discourse, we can understand that there is a need of training for the curriculum developers in order to update them with modern theory of curriculum development.

However, Tekilu accepted the other problems like: shortage of time, low incentives provided to them, and the inadequacy of the trainings provided, the overload they have in their workplace and soon. But he is blaming the textbook developers because their contribution to the quality of the material was not as expected from the Education Bureau experts and other concerned officials. They could have made efforts to integrate local issues rather than copying some contents from other regions textbooks. Thus, he has forwarded the following comments for textbook writers and teachers:

To undertake the duty properly, they have to be committed and devoted to their work. If they are not committed to their duty, they are going to spoil the young generation. They have to work for the benefit of the coming generation and their professional ethics. Moreover, teachers should read and refer more materials to become competent enough in their career and to adapt their lesson to the realities of the area they are living. More importantly, a teacher should be a researcher/ critical observer to introduce innovations to cope up the dynamic world in general the teaching learning process in particular.

INT # (31/03/2009)

From the interview held with curriculum experts and textbook writers and editors, regarding to the practices and the factors influencing the practice, I came to realize that the attention paid to produce culturally responsive curriculum material has not been adequately underway, as it deserves to be and the practice of curriculum material production was challenged with various factors. For instance, the first regional curriculum development (in the years between 1994 to 1999) was not underway with adequate pre-preparation of the region the high scarcity of work

force in the area leads for the involvement of individuals those have not well acquainted with the regional realities and objective conditions. Even the regionally assigned professionals were not acquainted with the cultural values and traditions of the society. Thus, the integration of cultural knowledge and skills in the materials mainly took place by individuals' orientation and experiences, which can leads to biases to the cultural values incorporated according to the individual's area of experience. As indicated by some informants of this study the 2005 curriculum materials production focus on to produce curriculum materials in foreign language. The less number of pages required by regional concerned bodies to the newly developed curriculum materials, which are equivalent to the SNNPR. And other reasons, like absence of adequate preparation, shortage of time, less incentive, insufficient training etc.). The textbook writers assumed that the experts and other concerned bodies do not require major adjustment on the materials brought from other regions thus they made little effort to adapt to regional situations. Some of the contents of the textbooks become copies of the indicated regional textbooks. Hence, the attention given by all actors to incorporate regional cultural values to enrich the curriculum materials was not sufficient.

4.2. Professionals' knowledge, skills and experiences

This section presents the human components that can affect the quality of curriculum development. It is obvious that the skills and experience of professionals who are in charge of the development of the curriculum materials is very important. Because of this fact, a critical investigation of this condition will help us to understand the extent of localization of the regional curriculum materials. In an attempt to understand the participants knowledge and understanding regarding the integration of local cultural issues in the primary level second cycle textbooks and I made an interview with different informants.

In line with this issue the study presented in the following discussion as to the importance of acquiring some basic skills how to development curriculum materials, as a prerequisite for the task. The entire informants without exception agreed up on the cruciality of prior development of basic knowledge and skill of actors for effective and efficient duty. Initially, in an interview with, *Chala*, have the following to tell regarding the manpower potential in the department, the qualification and specialization of the group.

...the curriculum department has six experts: one language expert, one mathematics expert, one natural science, and two social science experts I am also working as coordinator of the group and as curriculum expert; therefore, we are seven in number. Except one the rest, have B.A and B.SC.in their respective fields and many years of experience, ranging from five and above as an expert and in teaching indifferent secondary schools of the region. The Bureau hired these experts for the present position due to their experience in teaching and commitment in their work. Each of this department is responsible for the preparation of curriculum materials of their respective subjects from grades one to eight in collaboration with teachers and other concerned bodies.

INT# (15/03/2009)

During our discussion for the question I raised to him that these experts are subject specialists who had been teaching in the secondary schools and they are not from the local community, how do you expect to develop culturally responsive curriculum materials of the region? He replied the following:

...It is believed that continuous in-service trainings improve the skills and expertise of the professionals. Thus, the experts in our departments also provided with, in-service training both at regional and national level.

In contrary, to chala's argument another expert, *Habtamu*, explained the inadequacy of the training and the efficacy of the experts in the integration of cultural issues in the curriculum materials.

...The training provided was not sufficient and yet the focus of the training considers little about the regional realities and culture of the local community and its integration into the curriculum materials. No chance have been given to the experts to visit the rural areas in which the indigenous people are residing to see cultural values as they are practiced in the society, there are no written resource regarding the issue of culture which acquaint the experts and other responsible personnel. Hence, it is difficult to conclude that curriculum developers are competent enough to produce regionalized curriculum materials.

INT#19/03/2009)

In the same vein, one of the text writer interviewee, *Yared*, has underlined the lack of related training for all actors of the education system including teachers-textbook writers/ editors.

The training provided is very short, not more than two days. Even the training is not targeting cultural and diversity issue in-depth and in practical conditions. Mainly, the training focuses on like the consideration of gender issue, HIV/AIDS, and simple cultural heritages. I think, the curriculum experts themselves are not well trained about the local cultural issues and how to prepare regionalized curriculum. Except one most of them are academicians like us unless they are well trained concerning regional values, they may not be better than we have.

INT# 28/03/2009

Adding to this *Yared* has another reason to the less attention given to local cultural values and native technologies.

...in my opinion, another problem for the inadequacy of the integrated cultural issues is the education Bureau has no experts from the indigenous community who have the required academic qualification in the field and who knows the language and the traditions, customs, beliefs and wisdom of the indigenous people.

The aforementioned assertions are also apparent when one of the student from the focus group interview to tell the following;

...the textbooks currently in use have not sufficiently incorporated the regional ceremonies, pictures, celebrations and different cultural expressions to indicate the culture of the different ethnic groups of Benishangul-Gumuz. From local conditions we see few things like the palace of Shekh Hogele and the benishangul steal.

FGD₁# (21/03/2009)

For the question, I asked to the focus group participants to tell me the reasons for the limitations of the materials; they forwarded important idea. They indicated the absence of indigenous educators as a major challenge for the adequate integration of their cultural values. Even the educated ones do not give the necessary attention to the quality of the materials. They also added that their parents have little contribution to their education due to their unfamiliarity of the language they use in school. One matured focus group discussant said the following:

No well-educated people from the indigenous community who provides feedbacks for the materials quality or they are not concerned otherwise. The language of the indigenous community not well developed to be used as a language of instruction. Our families are not in a position to understand and comment about our education and the relevance of the materials produced. Therefore, the textbooks we use are not adequately incorporated the different cultural values of our region. FGD₂# 25/03/29

Students have also suggested that the lower grades (lower primary level) textbooks have better incorporated the regional cultural issues. This might have implications on one hand, at lower grades simple and discrete cultural issue is incorporated and they are easier to incorporate. At higher levels the abstract concepts and themes need be incorporated (Banks 1993). Thus, due to ease of integration of discrete cultural values the lower grade textbooks might have incorporated effectively. On the other hand, the materials are developed by regional experts. This requires another investigation.

The following extract of the discussion with the *Woreda* Education official, fictitiously named *Taye* has some views to share with both the teacher and the experts with regard to the skills and experience of the curriculum developers.

The selection of teachers for textbook preparation was take place with the participation of Education Bureau and Woreda education officials. However, the problem, which I imagine is, due to the high attrition rate of qualified teachers and experts in the region difficult to get teachers who have experience in curriculum development. New teachers were recruited when ever the need arise. Moreover, the adequacy of the training for the complex task is questionable.

INT# (16/03/2009)

He further explained that the contributing factors for the irrelevance of the curriculum materials. In addition to the lack of experienced professionals, regarding curriculum development, absence of qualified personnel in the education sector from the indigenous people might be the serious problem. If there were educators from each ethnic group both as an expert and as classroom teacher for provision of valuable information, they could have contributed a lot for the quality of the curriculum materials.

The above views clearly indicate that the respondents have homogenous view towards the problem with the skills, and experiences of the professionals who are in charge of the curriculum plan. Besides, the respondents agree that the absence of indigenous experts at different level of the educational organization affected the level of incorporation of the local accumulated knowledge and experiences. Moreover, experts in the curriculum department are subject specialists. This indicates the professionals' needs to be provided with adequate training and workshop in order to be effective in curriculum material production. Teachers who were involved in the curriculum development process were not adequately trained about the cultural issues of the locality and how to integrate them. Thus, according to the respondents there is problem of skilled and experienced personnel on the area of culturally and socially relevant curriculum development in the region and adequate training and workshops are missing.

The informants strongly recommend that during curriculum development those individuals having variety expertness and well acquainted with the regional realities must be participated. In addition indigenous educators must be participated in the curriculum developing committee, to act as source of the various ethnic groups' cultural values.

I, the researcher, as an insider in the data collection instrument, have observed many things, which helped me to predict the situation of the curriculum development practice and the skills and experiences of the experts and the text developers. Besides, my informants, the insight I have developed during my stay in curriculum department for my postgraduate study made me to conclude that the actors participated in the curriculum material preparation lack the required amount of skills and experience for the task. For instance, in the evaluation criterion for the textbook which were ready during training of text writers and editors (see in the appendix) by experts reveals that no explicit criteria indicated to evaluate the materials about the availability and adequacy of the cultural elements of the different ethnic groups in the curriculum department. Moreover, as I tried to indicate in the document analysis part of this chapter the type of cultural values incorporated are mainly from the areas near to the capital city of the region, which implies little effort have been made to integrate the diverse traditions and values of each ethnic groups. Besides, the cultural values included do not initiate the learner for higher order thinking and application. However, as indicated elsewhere students at the upper level of primary education are expected to develop skills and experience of applying what they have learnt in the classroom to the real life situations and feel responsibilities of the community affaire or cultural affaires.

Moreover, scholars unanimously agree that curriculum development is a complex undertaking, it requires varieties of skills and expertness from the part of the individuals involved in the task. For instance, Taba (1962:456-473), suggested that since curriculum work is extremely complex, it requires many kinds of competencies in different combinations at different point of activity. Similarly, Saylor, and his associate (1981:103), indicated the following regarding the knowledge, and skill required of the curriculum developer to develop culturally responsive curriculum material for the target people.

- ❖ The fundamental beliefs, values, and moral principles of the target peoples.
- ❖ The mores, traditions, expectations and value patterns of the citizens of a school community
- ❖ The philosophy, point of view and recommendations on education of pertinent professional

- ❖ Civic, and patriotic organizations and of leading authorities and officials in the field of education:
- ❖ Social, economic and political condition, the home and family, situation of pupil and the psychology and sociology of cultural change *and so on*.

The above discourses is telling us that the curriculum material producers should be keen analyst of the social conditions in which education takes place and the context in which the pupils are living, the learners background knowledge and experiences and the like. To this effect, therefore, either he/she should get the necessary training and experience and it is preferable to be enculturated/ acculturated in the society in which the education to serve.

In sum, to engage in any activities, including curriculum development the acquisition of basic skills and knowledge about that activity seem important prerequisite. This is also reported in Derbessa, (2004) as to make the curriculum materials basically sound some predetermination must be made. There must be tangible resource, the required personnel, and materials to allow a reasonable expectation of successes.

However, in evaluating the actors participated in the curriculum development activity, this section of the study reveals that they are not well equipped with the necessary knowledge and skills. As a result, therefore, from the views of my respondents it can be concluded that the localization of the curriculum materials is might not be done as intended. To this effect, the Regional Education Bureau has to develop the capacity of its professionals who will be in charge of curriculum material production, especially for culturally responsive curriculum production.

4.3. Commitment and willingness of concerned bodies

It is known that commitment and willingness are one of the determinant factors that affect performance of an individual. Likewise, the development of culturally responsive curriculum materials demands the devotion, commitment and willingness of professionals. Hence, analysis of the commitment and willingness of professionals has paramount importance to understand the problems and practices of culturally responsive curriculum materials preparation in the area under consideration.

An excerpt taken from, *challa*, indicates that the weakness of the textbooks and other instructional materials emanate from low commitment and willingness of the textbook writers and editors. In his words:

The department selects curriculum material producers among teachers from different schools in the region based on certain criteria, trainings were provided and other requirements were made ready for the group, there after full responsibility was given to textbook writers. Nevertheless, after they accepted with full heartedly and promised to perform the task with all their time they had, they disappear from the teamwork, they don't ask assistance from experts early, they don't submit the final draft on time, little concern to increase the value of the materials produced by using whatever available in their surrounding. Among the various factors those that affect the quality and relevance of our curriculum materials, as to my understanding, is the commitment and willingness of the textbook writers and editors. INT# (15/03/2009)

On the other hand, another senior expert, *Habtamu*, points his finger to higher officials with regard to the problem under question by telling the following;

...to the higher officials curriculum material production is a piecemeal process. No follow up has been made for each activity, after they assigned a certain responsible group for the task all things are left to the group. Every activity of the development process has performed according to its economic benefit. Have no ears for suggestion and comments provided by experts. They are not that much concerned for the quality. For instance, piloting in the eyes of our leaders might be a 'joke'.

INT# (17/03/2009)

Moreover, *Habtamu* added that the 2005 curriculum material development is an example for this situation. *Habtamu* and many other informants argue that the 2005 curriculum materials were simply an adoption of other regions' curriculum materials with minor modifications, because the higher officials needed the adoption of the materials for the reduction of cost. They implicitly expressed their intention as the adoption of the materials to the region with minor adjustments. For example, no- needs assessment, feedback from stakeholders, piloting, allocation of adequate time and resources and soon were not made. Absence of these requirements demoralized the text writers and lost their hope of localizations. *Habtamu*, concluded that the prime reason for inadequacy of the materials in reflecting the regional realities is the lack of commitment and willingness of the higher officials. The second major reason posited by the same respondent is that awareness of higher officials and other responsible bodies about the complexity of the task.

It is obvious that curriculum development requires expertness of many verities: the subject matter to be delivered, background of learner, the surrounding condition, which mean the culture, the traditions, customs and soon. Besides, it requires the leaders-multiple leadership styles, knowledge how to mobilize groups to initiate work, to diagnose people concerned, open to host multiple ideas and soon. By the same token, Taba,(1962:479), posited the important qualities of leadership in the context of curriculum development process as: often leadership is identified exclusively with expertness and knowledge, supplying information and generating ideas is but one of the many function of leadership. It is necessary to recognize leadership roles, which enable the group to be productivity, to work harmoniously and more or less contentedly. Leadership in the sense of ability contributes to expert's knowledge and skill to the task and leadership in a sense of keeping the wheels moving smoothly and harmoniously.

This implies in addition to the commitment and willingness of the concerned bodies, to undertake the complex task of curriculum materials development, it requires the skill, knowledge and expertness from the leaders, in order to understand the difficulty of the process and all the things it requires. Besides, if the leader has the expertness quality in the area he can also be a source of information for the improvement of the task.

The above complaints seem substantiated by one of my textbook developer respondent, *fictitiously named Molla*, when he explained the low attention given to the 2005 curriculum material production to integrate the local situation as follows:

After two days training the text books, which had brought from the SNNR and Addis Ababa, distributed to the textbook writers and reviewers to adapt the materials to regional conditions. As you can imagine, it is vary difficult to expect a good teaching-learning material production with in two days training. Even before the training, there was no adequate preparation from the part of the experts: like identifying the problems of the previous materials, preparing guidelines/ written resources about the regional conditions except the above-mentioned textbooks. The technical support provided to us from the experts and higher officials was not sufficient. In addition, they told us not to extend the number of pages from the SNNR textbooks. Moreover, the reward promised for the participants were unattractive. From this, I realized that the higher officials and experts did not need to make major adjustment on the materials.

INT# 28/03/2009

The above discussion with my informant and the textual analysis I made on the Social study and Amharic textbooks I came to realize that the attention given to develop culturally responsive

curriculum material development is not promising. Because the materials produced, reflect more the historic and cultural values of the SNNPRS. Moreover, as described by the informants the training provided and the time and budget allotted during textbook writing was not sufficient. Thus, this inadequate preparation from the higher officials and curriculum experts leads the textbook writers to make minor adjustment on the materials taken from other regions. Even, in some conditions the materials seem 'carbon copies' of the borrowed curriculum materials. More importantly, from the textual analysis made on the social studies and Amharic textbooks, I realized that, the adaptation process was not performed with caution. For instance, various economic activities, historical and cultural heritages of the South Nation, Nationalities and Peoples Regional States have been reflected more than the region under consideration. For instance, in Amharic grade seven textbook the fictions of *Fikremarkos Desta* (well-known writer from the south people) have frequently presented. These and other contents of the curriculum materials made me to generalize that the adaptation of the textbooks to the regional realities and culture are not sufficient.

The insight gained from many informants and text analysis reveals that the attention paid to the curriculum material production by the Education Bureau Officials and curriculum experts was not satisfactory. If textbook writers inadequately adapt the materials, they could have been evaluated to achieve its adequate inclusion of the regional realities. On the other hand, the text writers/reviewers they could have made whatever efforts to regionalize the materials rather than copy and pasting the textbooks taken from the South Nations, Nationality, and Peoples Regional State.

4.3 The status of incorporated cultural values in the curriculum materials

A. Status of cultural issues integrated as viewed by the research participants

The question of relating culture and the curriculum have become increasingly important for educators, around the world where indigenous people possess a body of non-western knowledge and values, because, culture has relevance for both social and economic sustainability in an increasingly unstable and unsustainable world (Thaman, 1993). She went on describing that curriculum planners should view traditional culture as valuable source of curriculum content and as a base for understanding how to inform and improve teaching and learning in schools. This does not mean that no need to teach children about others important culture and their

values. Rather we have to successfully adopt or adapt important others cultures and values and make our own. Similarly, Amare (1998) argued that we have to incorporate others cultural values to enrich and fertilize our culture not to alienate our cultural values and wisdoms. What has advocated, however, is a conscious effort to look more closely our traditional cultures for new insight into solutions for some of our vexing social and educational problems. Traditional knowledge and skills have large potential benefit to the owners of that specific community because these knowledge's promote culturally acceptable, locally appropriate and ecologically sustainable methods of community health, nutrition, shelter and livelihoods. Hence, integrating traditional knowledge and experience in the curriculum is imperative (ibid).

As alluded elsewhere in this paper, Sharon, (2005) suggested various advantages of using the local culture, values, beliefs and tradition in the curriculum of the society in which education is serving.

The very first statement of the Education and Training Policy issued in 1994 reads: Education is a process by which man transmits his experiences, new findings, and values accumulated over the years, in his struggle for survival and development through generations. This statement clearly indicates that culture and education are inextricably bound. To this end, each Nation, Nationality and People Regional States have given the responsibility to develop curriculum materials that reflect the culture and objective condition of their respective regions.

Therefore, with this in mind, I have made an interview with different participants of curriculum makers in the region under consideration. In addition, I made qualitative content analysis (textual analysis) of some selected textbooks developed in the region under study, to have a general understanding on to what extent the local cultural values of the indigenous people are integrated in the second cycle primary school curriculum materials.

The following extracts taken from the interview and discussion with curriculum developers and implementers portrays their view and positions with regard to the extent of integration of the cultural values of the indigenous population in the second cycle primary school curriculum materials of the region.

To start with one senior expert from the curriculum department, fictitiously named as, *Semahegn*, forwarded his intelligent view concerning the relationships between culture and the

curriculum as well as the importance of incorporating indigenous values and traditions and the efforts made by the department to develop regionalized curriculum materials;

...culture and the curriculum have inextricably linked; curriculum development divorced from consideration of indigenous culture, skill and experience is valueless. Therefore, our department, in collaboration with other stakeholders, strived to make the regional curriculum materials to address the needs and interest of the local community. As a result, we have tried to incorporate the important cultural values of the local population, like musical instruments, house utensils, ceremonies and arctectural heritages.
INT# (17 /03/2009)

In contrast to the above statement, *Nigusie*, an expert from the department believes that culture should be the major ingredient for curriculum content but he seems not satisfied with the produced materials regarding of the integration of the local cultural elements and he has also suggested possible reasons.

Local values and traditions should be the main component for any education system. However, though efforts have been made during 2005 curriculum material preparation, the current textbooks and teachers guide, a lot will remain to fully integrate the cultural elements of the indigenous community. I can say the amount incorporated is less than average. The integrated values are few and they are simple facts, which do not require higher levels of application and appreciations. There could be many possible reason for these; the skill and experience of textbook writers and editors, lack of commitment and sense of ownership on the various responsible parts, absence of reference materials, the language used for instruction, the adoption pupils text books and teachers guides from other region which might have context variation with our region and so on. Hence, the level of integration of the local condition is minimal.

INT# 24/03/2009)

Although the idea of *Semahegn* and *Nigusie* seem contradictory, in that *Semahegn* claims cultural values have incorporated in the curriculum materials. However, when he cited examples he mentioned: musical instruments, ceremonies and arctectural artifacts and soon as the major cultural values included in the materials. But, *Nigusie* did not deny the inclusion of simple ideas and concepts rather he assumes this type of inclusion does not helps to conclude the materials are adequately incorporated the indigenous values and traditions.

The majority of teachers also agree that the effort made to integrate the worthwhile culture of the local community in the curriculum material under consideration seems very superficial. Since they integrated concert facts and reflects lower levels of thinking. The following excerpts

taken from the interview with one of my informant-teacher, *Lakech*, and it was also supported by some of my respondent, confirms this concept.

INT#, 23/2009

...the textbooks and teachers guides we use now are poorly incorporated the traditions, values and customs of the indigenous society. This implies the effort made to incorporate culture by concerned bodies is minimal. The regional cultural values included are very limited; they are indicated as an example or in the activity parts. Little has found in the main contents or higher concepts are not incorporated. Moreover, the examples/ activities given are from the same surrounding and they are redundant. መጽሐፍቱን ክልለዊ ለማድረግ የሚጨመሩ ነገሮች ተደጋጋሚ ናቸው። ተራራ ከተበለ-እንዘ፣ እጽዋት ከተባለ-ማንጎ፣ የቤት ቁሳቁስ ከተባለ-አልብሪክ ናቸው። No Variety in the contents/examples.

To her, although the region is rich in various traditional values and tradition which can transmit to the new generation the cultural values incorporated are redundant. The same cultural values presented in different materials. There is a problem of assessing the different cultural values to adequately incorporate the diverse ethnic group's cultural values. *Lakech* also suggested that localization of the curriculum materials does not mean only to include cultural elements as an example and student activities. Rather it has to extend beyond reflection of discrete cultural values.

On the other hand, one senior expert from the curriculum department, with pseudonym *Biru*, holds the view that there is a difference among subjects in ease of integrating the important traditions, cultural values and customs. Except this problem, he strongly believes that the worthwhile culture of the local community has incorporated in subjects that are easy to incorporate and little in the subjects that are difficult to incorporate:

...in my opinion, in some subjects, it is easy to incorporate varieties of indigenous knowledge and skills, but difficult in others. For instance, it is difficult to localize science and mathematics and it is relatively easy to localize social studies, aesthetics and language. Except this differences, in all subject areas efforts have been made to integrate the most important values, beliefs, and traditions of the local community and I can say they are adequately included in the pupils' text books and teachers' guide.

INT& (18/03/2009).

The same respondent, also assumes that science is science everywhere it is little possible to localize it. To him mathematics is also one of the difficult subjects to localize. In contrast, to the views of *Biru*, science educators argued that, science curriculum should be developed based on the local knowledge and native technology. For instance, George,(1988, cited in Temechegn, 2000) the importance of developing science curriculum based on local realities

explained as “when students have exposure to socially and culturally relevant science curricula they would understand the role of science in their society apply their science knowledge to real life situations and so on. Moreover, such exposure is achieved by including indigenous knowledge, cultural values and native technology.” This statement indicates that it should not be placed differentiation in the effort to localize curricula, not only the social science that must be localized but also efforts should be made to localize science and mathematics. To this effect, the perception and understanding of personnel charged with the development process have to be shaped in this vain.

The same informant (and also held by some experts) went on describing the type of cultural values included in the textbooks and teachers guides as far as possible, all the illustrations have made to address gender balance, to include current innovation and problems, such as HIV/AIDS, reflect the local conditions and heritages. Besides, to reflect the local conditions, names of individuals, geographical places, traditional ceremonies, and musical instruments have made to be included from each ethnic group.

Nevertheless, from the above explanation and discussions, I found that there is some sort of distortion regarding the issue of developing culturally responsive curriculum materials production. Some of my informants, even from curriculum experts boldly speaks that the incorporation of the discrete cultural elements into the curriculum materials are sufficient to have culturally responsive curriculum materials production.

This implies there is a misunderstanding in the tone and type of cultural issues to be included in the curriculum materials. It is apparent that to some of the curriculum experts incorporation of local ceremonies, festivals, discrete cultural elements, balancing of gender in the contents, illustrations and examples, use of local names for characters in the textbooks etc. suffices to say that the materials are adapted to the regional conditions.

From this discussion, it can be concluded that there is a less homogeneity in their views towards the type of cultural value to be incorporated in the curriculum materials. To some of the influential actors in the curriculum development process, regionalization of curriculum means integration of simple, discrete cultural elements into the materials. This indicates there is no consensus in the type and tone of cultural issues to be incorporated.

However, Banks (1993) and McIntosh (2000) point out that “focus on discrete cultural elements, like holidays, ceremonies, heroes etc. trivialize the over all experience of curriculum material development. At the early developmental stages of the children we may teach them discrete cultural values and traditions, however, as they grow old they have to learn abstract concepts and ideas.” These statements reveal that incorporation of the discrete cultural elements, especially for students in the upper primary school levels is not suffices. Rather relatively more abstract ideas, beliefs and values which requires higher level of thinking-application, analysis, synthesis and evaluation “in Blooms” terms and transformative and social action levels ‘in Banks’ terms, of the society should be incorporated.

B. Textual analysis of Textbooks

To examine the extent/ status of adapting multiethnic and cultural contents in the textbooks of BGRS primary level second-cycle subjects Bank’s typology of qualitative evaluation model was employed. Banks (1988) classified the inclusion of ethnic contents in a given curriculum into four hierarchical levels as follows: The *contribution approach* is mainly the integration of ethnic heroes, holidays, and discrete cultural events into the curriculum. The *additive approach*: where ethnic contents expanded to include concepts, themes, and perspectives, still without altering the established curriculum. In the *transformative approach*; the structure of the curriculum is altered and new strategies and materials incorporated to assist students in recognizing how various groups perceive the concepts, issues, events and perspectives. The *social action approach*; moves beyond the recognition stage to application, it encourages students to think, empowering them to take course of action to reduce prejudice and to prepare for future political efficacy.

In analyzing cultural inclusion in curricular materials, social studies and Amharic textbooks from grades five to eight of Benishangul-Gumuz Regional State were chosen. According to Fishman (1968:59) “language embodies culture, language is a framework for culture, and language is a symbol of culture.”

Hence, language subjects were chosen as a best indicator of how much the culture of the region has been reflected on its contents. Likewise, Aggrwal (1996:57) described social studies as the area of curriculum that is intended to introduce learners to their environment and human

relationship.” Thus, social studies texts were also chosen to see how the cultures of the ethnic groups and their relationships with their environment have been reflected throughout the contents of the textbooks. Besides, some of my informants indicated that there is a difference in ease of integrating local situations in the curriculum. One of the easiest to localize is social studies subjects. Thus, I purposefully selected the textbooks to confirm their ideas and to predict the extent of the materials to incorporate cultural issues.

A. Social Studies

In all the successive grade level textbooks, there are concepts, issues, and ideas, which are instrumental to incorporate the cultural values of the region under study. However, when the effort made by the curriculum developers of the region was assessed, it was found out to be below expected. For instance, in grade five social studies textbook under the topic “different ethnic and language families of Africa” and grade six “under different ethnic and language families in the world” it is only **Berta** ethnic group that is clearly indicated, as a Nilo-Sahara language speaking ethnic family, but the other ethnic groups (Shinasha, Gumuz, Mao and Komo) have not been indicated.

Moreover, in grade six under the topic “heritage and population size” an activity focusing on classifying cultural heritage as material and spiritual culture was given as an exercise. In grade seven under the topic “climate and man, the relationship between economic development and population growth and human and democratic right” some trials have been made to localize through an activity that require simple recall. However, in this textbook under the subtopic ‘climate and man’ there could be a possibility to relate the existing climatic conditions of the region with the different climatic conditions of the world and how this climatic conditions affect the economic activities and the economic growth and the like. Besides, in the same textbook the issue of human and democratic rights could have been presented in relation with the actual practice of the region. Because, this types of presentation of curriculum materials help learners relate the world situation to regional situation and help them concretize the theoretical discourse of the distant realities.

In grade, eight social studies textbooks also under renowned individuals of the world an effort could have been made to mention the history and contributions of the renowned individuals from the local community. For example, the history and contributions of Sheikh Hojele Alhassen (the leader of the Berta ethnic group in the 19th century and who had made great contribution for the current foundation of the region and the ethnic group) and Banjaw (renowned personality in the *Gumuz* ethnic group) and so on could have been indicated.

In sum, from this observation, it can be commented that the regional experts are not critical enough in properly addressing the integration of cultural values in the curriculum materials through various opportunities. Besides, during curriculum planning in the region no commonly agreed up on clear guideline and written resources to enrich the contents of the curriculum materials with regional values and traditions.

During a discussion with some informants, they indicated that teachers in different schools try to relate the classroom discussion with surrounding conditions. But, these actions are observed in few teachers because the textbooks do not give opportunities for them. For instance a teacher respondent, fictitiously named, Muhidine, said the following;

Some teachers give to students an assignment to write on the traditional and cultural values of the different ethnic groups. Some students write on wedding ceremonies, some on marriage ceremonies, and others on different topics like the renowned individuals and their contributions, the different tangible heritages. However, the textbooks have no these opportunities for the learners and teachers.

INT#27/03/2009

To the above information, yet I am also an eyewitness that from the social studies department, in one of the schools in Asossa Zone, I saw lots of papers written on the above mentioned cultural issues. And the teacher gave me one paper written by students which is about the Shinasha people traditional celebrations. However, I see these things as an individual effort. No common activities made on cultural examination as my informant also indicated the reason may be the textbooks do not invite teachers and students.

In sum, when the curriculum materials was evaluated based on the Bank's four levels of curriculum integration the two textbooks borders between the two lowest approaches (the contribution approach and the additive approach). Because, mainly the cultural values and

events incorporated in the textbooks are simple facts and discrete contents. The contents in the textbooks do not invite the learner to apply the cultural issues they have introduced from the diverse world to their local situations.

A. Amharic textbooks:

When the contents of the second cycle primary education Amharic textbooks of the region were assessed, efforts have been made to incorporate cultural issues of the region in concern. However, when deeply and closely evaluated based on Banks level of cultural content integration, they have not adequately incorporated the indigenous cultural values and traditions.

For instance, in grade five Amharic textbooks out of the twenty-four units only one unit talk about the regional conditions. As indicated in the appendix it is about HIV/AIDS prevalence in the region. This tells, about some facts on the HIV/AIDS prevalence in different Zones and Woreds of the region. However, the textbook presents mainly, the experiences, history, geographical conditions of the SNNPR. For example, the fictions of *Fikre Markos Desta*; *Dingil Wubet*, *Kebuska Bestegerba*, *Evangady*, and *Yezerswoch Fikire* were quoted frequently in the material.

In grade six, out of the twenty-nine units presented only two units discusses about the regional conditions. These are: facts about Benishangul-Gumuz Regional state and Benishangul-Gumuz steal (one of the tourist attractive sites in the region). The exercise derived from these passages also reflects the regional facts and concepts. Although, attempts have been made to integrate local realities, these facts have to be substantiated to higher level concepts, perspectives and applications.

Grade eight textbook consists of twenty-nine passages (units). Each unit concludes with a set of student's activities and questions. Out of the twenty-nine sections under the heading "heritage", I see only the tomb and the palace of Sheikh Hojele Alhasen. However, this section discusses many facts and concepts about tangible and intangible heritage and their importance in the various parts of the world. Nothing has been said about the regional figures presented in the text. However, the textbook writers presented the figures to say as if they have integrated the local values. This is very superficial kind of regionalization of curriculum

materials. Nevertheless, it was possible to introduce the pupils about the history behind the tomb and the palace. The history and contribution of the individual and the like either as an activity or as project work. Regrettably, in the other units (28 units) no attempt has made to incorporate the local cultural and historical heritages, even though there is a possibility to infuse varieties of cultural elements in to the curriculum.

The other problem of the textbooks is the uneven inclusion of the cultural values of each ethnic group. The above indicated tomb/palace and other historical and cultural heritages are found in Asossa zone, not from other zones and *woredas*. From this discussion, it can be said that not only the cultural values have incorporated inadequately but also there is a problem of balance among the cultural values of the different ethnic groups of the society in the region. Hence, based on Banks level of cultural content integration the curriculum materials can be categorized into the lowest levels of classification.

This statement is apparent when, *Serkalem*, (a teacher respondent), expressed the problem of balancing culture, history, traditions and the like; of each nation and nationality in the curriculum materials:

... first of all, the cultural values of the indigenous peoples are not sufficiently included in the textbooks. Secondly, there is also problem of balance in the cultural values integrated in the textbooks. Which mean most of the cultural events, historical places and illustrations have taken from Asosa Zone. This may be due to the participants may not know the other areas cultural issues or the Bureau do not invite from other areas for text writing. For instance, the Shinasha and Gumuz,, because I know their cultural issues, not adequately incorporated. Therefore, it needs consideration.

INT (20/03/2009)

An expert, Tekilu, one of the experts implicitly expressed the less concern in addressing the diverse ethnic groups' cultural values.

...mostly textbook writers/reviewers were mainly chosen from nearby schools to the Education Bureau. If we choose curriculum developers from other zones and woredas we incur additional cost.

INT# 16/03/2009

The above extracts clearly reveal that there are dissatisfactions upon the materials in integration of the indigenous values and on balancing the cultural values of the different ethnic groups in the region on the part of teachers and there is concern for saving expanses from the

part of experts. Therefore to develop localized curriculum there should be pre-preparation in all requirements.

4.5. Challenges of culturally responsive curriculum development

The informants of this study indicated that the curriculum development in the region has been challenged by various factors. Different group of participants forwarded various problems. The following have been the major bottlenecks for the inclusion of cultural issues during curriculum development in the region.

- ❖ Many of the curriculum developers do not fully understand the cultural context in which they work.
- ❖ Many of those who have charged with curriculum development responsibilities have only a superficial understanding on the integration of culture in the curriculum.
- ❖ Low contribution of the local community towards educational activities
- ❖ Lack of written resources/reference materials concerning local cultural values of the indigenous communities;
- ❖ Lack of commitment and sense of ownership of individuals in charge of curriculum development;
- ❖ Inadequate training with regard to cultural issues and how to incorporate them
- ❖ Adoption of non-mother tongue approach as a medium of instruction, which leads to inability to express the local cultural elements adequately;
- ❖ Inadequate time and resources allocation during the curriculum development process;
- ❖ Incomplete procedures employed in the preparation process (absence of activities like-needs assessment, etc.)
- ❖ Unattractive honorarium for the actors;

The comments forwarded by my informants reveals that the curriculum development process in the region under study has entangled with multifaceted problems. Consequently, it is unreasonable to expect relevant curriculum materials. The informants of this study also commented that to develop relevant curriculum materials these complex factors should be alleviated. Because, curriculum materials development in the absence of various requirement needed by the curriculum developer affects the quality and relevance of the materials.. In spite of, the complexity and multitude of decisions requiring the development process, if the curriculum to be adequate, all these requirements should be fulfilled, and all decision need to

be made competently, on a recognized and valid basis. Hence, to develop rational curriculum materials the various challenges indicated above have to be solved in order to have the required type of curriculum materials.

4.6 Measures to be taken

In the course of conducting heated discussion and interview with the participants of the study, I realized the consideration of cultural knowledge, skill, traditions and values of the region under study were not satisfactory. If this is so, the next question I forwarded to my informants was to suggest remedial solution in which local actors' device for the development of culturally and socially responsive curriculum materials for the second cycle primary education.

The majority of the informants stressed their comment on training of personnel in charge of curriculum material production. They demanded what they call "relevant and comprehensive training." For example, *Habtamu* (and it was also shared with some of my informants)

No one is born with a good curriculum developer, implementer and so on. ግንጾ ሰው በእናቱ ሆኖ አልተማረም :: Good curriculum planning and implementation is a result of relevant education, training and experience. INT # 17/03/2009

Some of my informants stressed also the participation of all affected group in some part of the process to develop relevant and quality curriculum materials. One of my informants, *Tekilu*, substantiates this concept in the following extract.

Good curriculum material production should be the responsibility of all stakeholders. Because, curriculum planning requires the various individuals inputs, for the curriculum to achieve its objective there must be a partnership with the various stakeholders. Participation of these personnel develops their sense of ownership for the development of sound curriculum materials. (31/ 03/2009)

Adding to this other participants explained that language is indeed a component of culture and it is an instrument of transmission of culture effectively through generation. Thus, they believe that educational program must be conducted with the mother tongue, because, it is easier to express cultural traditions through local language than second language. Therefore, they commented the use of mother tongue for instruction and the program developer, implementer and beneficiaries should communicate in the language in which the curriculum objective is transferred.

The following extract taken from discussion with, *Habtamu* seems comprehensive suggestion, about the qualities required for effective curriculum material production.

...curriculum developers having qualification, competence, skill etc, through proper training for the task, well informed and dedicated leaders, well informed and supportive community, government (Education Bureau) provision of adequate resource and time, these and other necessary conditions will assist developing relevant curriculum.

INT# (17/03/2007).

Interestingly, *Habtamu* explained the various competencies and requirements of good curriculum development. The Ideas of *Habtamu* clearly indicates that the participants of the curriculum development should acquire the necessary training to develop their skills; all concerned bodies should be committed and devoted. The community should also involve at some part of the process and the Regional Education Bureau should allocate the required resource and time.

The following excerpt taken from the views of, *challa* could be good sample criteria concerning qualities of curriculum planners:

...the availability of skilled; well trained; qualified experts, research based findings with regard to the important knowledge and skill of the society, adequate time and resource, stakeholders involvement, valuation of indigenous knowledge and experience and equivalent reward for the group involved in the task.

INT# 15/03/ 2009

In sum, through critically examining the large number of comments forwarded by my informants with regard to the measures to be taken for the production of relevant curriculum materials in the region in concern. I tried to come up with the following list.

- ❖ Personnel's who are charged with the task should be aware of both practical context and theoretical framework of curriculum development;
- ❖ Participation of indigenous personals at different levels of the education sector
- ❖ Use of mother tongue for instruction;
- ❖ All stakeholders should take part in the process;
- ❖ Adequate facilities should be provided: such as time, materials, people and the like;
- ❖ Curriculum development should be backed by research findings;

- ❖ A systematic set of procedures for the planning and evaluation of curriculum should be in operation and clear to all concerned individuals;
- ❖ Reference materials concerning the issue of the task should be available;
- ❖ Understanding of the context in which the material is implemented;
- ❖ Feedbacks, suggestions from various groups should be sought and made available to the curriculum materials producing groups;
- ❖ An atmosphere of cooperative planning and evaluation of the materials.

In general, the above perspectives developed in this chapter by and large surfaces around the process of curriculum material development, the knowledge, skills and the commitment of individuals who are in charge of curriculum plan, the major problems attributed to the quality and relevance of the materials and finally the measures should be taken to raise the quality and relevance of the materials. From the perspectives of the participants and available literature it is possible to say the following regarding the curriculum materials of the region under investigation. Although efforts have been made by concerned bodies on the issue of relating education to culture, to base education on the indigenous knowledge and skill for sustainable development, a lot will remain. Because, the curriculum development process challenged by different factors. Among others: lack of trained taskforce, lack commitment and devotion from the main actors, absence of prior preparation/ readiness, absence of written resources, lack of educated individuals who are acculturated/ enculturated with the local culture and so on. The respondents of this study unanimously agree that to have culturally and socially responsive curriculum for the region the above bottlenecks must be alleviated. More importantly, professionals and all other responsible bodies should work utmost effort for developing culture-rooted curriculum to relating education to the needs and demands of the learner and the society. To this end, they need to develop necessary understanding, skill, commitment and willingness. Besides, they have to give valuations to the indigenous values and native technologies. To do so experience sharing from other Regions, organizing workshops, working joint hand with educational institutions and so on are required.

CHAPTER FIVE

Summary, Conclusion and Recommendations

This final chapter summarizes the overall research procedures and major findings, draws conclusion from the findings and forwards some recommendations for future improvements of the curriculum development in the region in concern.

5.1 Summary

The main objective of this study is to gain some insight and understanding on the practice and challenges of curriculum materials development with emphasis on culture in the Benishangulu-Gumuz Regional State. To this end, I have assessed the general curriculum development practice, the skills and understanding of professionals towards culturally responsive curriculum development. I have also looked at the status/ extent of integrated cultural values, traditions and beliefs of the society with special reference to two purposefully selected upper primary curriculum materials. Furthermore, the major challenges affecting the development of culturally relevant curriculum materials and the measures should be taken to improve the relevance of the materials were assessed.

To achieve these objectives the following research questions were raised.

6. To what extent are the important cultural elements portrayed in the existing second cycle of primary (grades 5-8) education textbooks?
7. What is the awareness of the curriculum developers to develop culturally responsive curriculum materials?
8. How do teachers and students perceive the inclusion of local cultural values in the primary level second cycle textbooks?
9. What are the practices and challenges regarding the consideration of local cultural values in the second cycle of primary school curriculum?
10. How could the curriculum material development process be facilitated to suit the needs and interest of the learner and the society?

To answer the questions the researcher employed qualitative research methodology and the qualitative case study design-one of the qualitative research. The targeted populations of this study were-Regional Education Bureau curriculum experts, *Woreda* Education Officials, textbook writers/ reviewers, teachers, students and textbooks.

In this qualitative case study design, the necessary data have been secured through interview, focus group discussion and document analysis. The participants of this study were chosen using purposive and availability sampling technique.

From this particular study, I came to understand that the development of culturally responsive curriculum development being practiced in the Benishangul-Gumuz Regional State is entangled with various problems. However, the following specific results could be developed from the study.

1. The finding of this study revealed that there is less disagreement among the respondents in the importance of culture in the educative process. However, the disagreement arises on the type and the scope of cultural values to be incorporated.
2. Culturally responsive curriculum development had not been well practiced as such in the history of Benishangul-Gumuz Regional State, because there are a number of difficulties in the approach and limitation on technical and practical skills.
3. Regarding the practice of the curriculum development, with special emphasis to cultural inclusion into the curriculum, the findings of the study revealed that the process of curriculum development was not backed up by research findings and examining the worthwhile cultural values of the indigenous people.
4. The findings of this study revealed that the regional curriculum materials adopted from the Southern Nation, nationalities and Peoples Regional State with minor adjustment. This has brought high disparity in the regional realities.
5. The results of this study revealed that there were some practices of considering cultural issues in the primary level second cycle curriculum materials. Nevertheless, the level of integrated cultural values and traditions in the curriculum materials seem insufficient and unfair consideration of the different ethnic groups' cultural values. This is attributed to the

consideration of the issue was largely depend on the orientations of curriculum developers on the particular concepts and subjects, and the participants were not from different parts of the region.

6. The study revealed that the majority of the curriculum developers have inadequate knowledge about the existing cultural and social values of the target society. In addition, the curriculum developing team has a misunderstanding in the development of culturally responsive curriculum. They understand that inclusion of discrete cultural elements and facts suffices for localizing the curriculum. However, the profile for primary second cycle indicated, expect the learner to participate in cultural activities and feel responsible. Which means it requires the learner application and appreciation of their cultural values.
7. Many of the concerned bodies do not have the necessary commitment and sense of ownership to carry out the activities. This was reflected in the low communication and lack of transparency among the task holders, sometimes the work of textbook and teachers guides prepared were 'carbon copies' of the other region curriculum materials, especially from the Southern, Nations, Nationalities and Peoples regional State.
8. Regarding the professional status of the curriculum developers, the majority of the curriculum experts are BA/B.Sc. holders. These experts are specialists in academic subjects. Only one is specialized (MA) in curriculum and instruction. Besides, he acts as a coordinator and as an expert. Moreover, the textbook/writers and reviewers were first degree and diploma holders.
9. No comprehensive and purposive region wide need assessment was held to study the interest of the learner and the society as well as to identifying the existing invaluable cultural and historical values of the society. In addition, no research has been conducted so far concerning the worthwhile cultural knowledge, skills and value of the society.
10. As clearly indicated in the theoretical framework, curriculum development involves various stakeholders who can participate at different level of the development process. However, in this study it was found out that not all stakeholders have been participated in the process.

11. When curriculum relevance is under discussion the question of language of instruction gets high priority, because for teaching and learning process to be successful, both the learner and teachers have to have good communication. However, if the language of instruction and the language in the community are different, it will create communication gap. This is a reality for the Benishangul-Gumuz Regional State.
12. As the findings of the study revealed, the extent and tone of the cultural issues incorporated in the textbooks are limited. Both (Social study and Amharic) textbooks understudy borders in the contribution and additive approaches (lowest approaches) of Banks' four levels of integration of cultural issues. The textbooks inadequately reflect the highest levels of thinking (in the bloom's Taxonomy) and transformative or social action approaches (in the Banks terms). (See in the literature part, page 25: the comparison between the Blooms' levels of cognitive development and Banks' level of cultural integration).
13. The study also identified that almost all respondents believed that-raising awareness of concerned bodies, prior readiness about the various requirements in the developing process, need assessment and analyzing the cultural values, participation of all stakeholders at different part of the process including lay person who are able to provide the worthwhile and available cultural values of the society could be remedial solutions.

5.2 Conclusions:

From the study conducted in Benishangul-Gumuz Regional State with special emphases to the inclusion of cultural issues in the primary second-cycle curriculum materials, the collected data was interpreted and analyzed, and the following conclusion were drawn:

Based on the findings of the study, although there are efforts made to incorporate regional cultural values and traditions in the curriculum materials it is evident to conclude that the developed curriculum materials are not adequately addressing the diverse cultural of the diverse ethnic groups in the region.

The curriculum material producers lack required competences and commitment to undertake the task effectively and efficiently.

The BGREB officials were not serious enough in checking how the textbooks were written and no effort was made to evaluate the textbooks whether or not they have incorporated fairly the local cultural values of the multiethnic groups. Thus, the attempt made to include historical issues focus on nearby areas to the center and they lack variety.

There was a misunderstanding on the incorporation of cultural contents in the curriculum. Some of them assume incorporation of facts and discrete cultural elements suffices to have regional curriculum materials; hence, the attempt made on the Region was very shallow and not well synchronized on contents and activities of the textbooks. This clearly indicates no prior agreement on the cultural issues to be incorporated in the materials. This is attributed to different factors, among others: the lack of skilled taskforce in the area, lack of commitment on the part of professionals and other concerned bodies to undertake the task effectively, no need assessment and cultural analysis to identify the urgent needs and important values of the society.

As described by the informants and observed during document analysis the status of the cultural knowledge, skills and values incorporated in the textbooks were very superficial (does not lead the learner to action/ application). According to the Banks level of cultural integration, the textbooks observed were border between the contribution and additive approaches in which both are at the lowest level of the hierarchy.

There was no need assessment and examining of the diverse cultural values to make ready for curriculum developers. This created non-uniform integration of the cultural issues of the different ethnic groups of the region.

5.3. Recommendations:

From the findings and conclusions of this study, it is possible to understand that some critical gaps have been observed in the upper primary education curriculum materials of the region in concern. To narrow these created gaps and bring about an improvement for the future, the following feasible recommendations have been suggested:

1. There is a need to minimize the prevailed problem of skills, knowledge, and attitude of actors concerning the issue of culturally responsible curriculum materials preparation, all

actors should be provided with relevant training and workshop targeting the issue under considerations, so that they develop confident, conviction and know how.

2. Resources, work facilities and adequate time have lasting effect on the qualities of curriculum materials. Hence, curriculum planners should be provided with the necessary time and resource.
3. Curriculum developers need guidelines on how cultural analysis is carried out in addition to the centrally developed syllabi for reflecting regional realities. Thus, there is an urgent need for exercising need assessment and examining the indigenous culture to decide what cultural knowledge and skills should be included in the curriculum.
4. Since colleges and universities are areas of research centers, the Regional Education Bureau Curriculum development process should involve educators from the Gilgel Beless College to conduct research and assessment concerning valuable cultural elements and their inclusion on a fair and balanced way on the contents of textbooks. The college should be made to take the responsibility of writing and editing textbooks, for the reason that it has pedagogically, theorttically well qualified personnel.
5. The local community should participate in the process and should gain sense of ownership. To this effect the concerned bodies, Education Bureau, Zonal and Woreda Education Officials should create this awareness and forums should be created to evaluate the contents of the textbooks for their inclusion of fair representation of multiethnic cultures of the Region.
6. For the successful improvement of a certain task, including curriculum development and implementation, feedback from the beneficiaries should be sought in turn the feedback must be adequately incorporated. This could help for the development of sense of ownership and valuation of the materials produced.

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APPENDICES

Appendix-1

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRAGUATE STUDIES
COLLEGE OF EDUCATION
DEPARTEMENTE OF CURRICULUM AND INSTRUCTION**

My name is Tekil Alamaw. I am a graduate student at the Addis Ababa University. My intention in this endeavor is to undertake research with your cooperation (as a research participants), for the practice of culture rooted curriculum development process for the primary education of Benishangul-Gumuz Regional State. To this effect, your genuine participation in the interview matters a lot in making the research more valuable.

The information you share with me will be secured with utmost confidentiality and your personal identity kept anonymous. Fictitious names will be used when names are needed in the report.

The following framework consists of my ethical principles and procedures. I am willing to discuss these principles with you in pursuit of an agreed up on and amended framework.

1. Participation in the research is voluntary. You have the right to withdraw from the research at any time.
2. Information given to me will be treated as belongs to you, and it can be used only your permission. observation and interpretation made by the researcher will be treated as belongs to me.
3. I need your permission to use audio tape recorder. No Audio tape recordings will be used for any Purpose other than producing this study. Thus, your confidentiality will be well preserved at all time.
4. You will receive a copy of the transcribed data before it is analyzed.
5. Other ethical issues are to be seriously considered through out the research process.
6. I am willing to discuss these principles and procedures with you in pursuit of an agreed framework for the research and to amend them as necessary.

Thank you in advance

Appendix-2A

Background information

1. Date _____.
2. Time interview started. _____
3. Qualification _____
4. Time interview end. _____.
5. Number of participants. _____.
6. Field of specialization _____
7. Experience in the field of education
A. As a teacher _____
B. As an expert _____

A. Interview guide lines for curriculum experts and textbook writers

1. What is culture? How do you see the interplay among culture, education and the curriculum?
2. Would you explain the process of curriculum material preparation in the department please?
3. Are there guidelines that guide your action in considering the local cultural values, traditions and traditional technologies?
4. Are there trainings conducted for curriculum developers with regard to local cultural values for cultural zing the curriculum materials?
5. Who are the participants in the curriculum material production? Did you have criterion to select textbook writers and editors? If yes, what are they?
6. How aware are the curriculum developers on culture of the indigenous community in general and culturally and socially responsible curriculum material development in particular?
7. Did the Regional Education Bureau allocate adequate time and resource during curriculum material development?
8. How do you see the participation of stakeholders in the preparation of primary education textbooks and teachers guide preparation? Did all the affected groups participate in the process? How did they participate?
9. Do you think curriculum material producers get all the necessary conditions during curriculum material preparations?
10. In your opinion, to what extent are the local cultural values portrayed both as content and illustrations in the upper primary education textbooks?
11. In your opinion, what is the effect of using second language as a medium of instruction to incorporate indigenous culture in the curriculum?
12. What are the current practices and major challenges in the inclusion of multicultural contents, in the primary education of the region?
13. What is your over all comments on the relevance of the second cycle primary school teaching materials the region? Why?
14. What measures should be taken to make the regional curriculum materials to address the needs and interest of the learner and the society at large?
15. If you have any comment or suggestion that you didn't mention so far regarding the integration of the regional cultural values into the second cycle primary textbooks, please specify?

Appendix-2B

B. Interview guidelines for teachers

1. Have you ever participated in curriculum development process in the region? If yes, what was your role? If not, Why?
2. What is culture? How is the interplay among culture, education and the curriculum?
3. How do teachers perceive the textbooks and teachers guides with regard to adequate incorporation of local culture, history, traditions of the indigenous community? Why?
4. How the cultural elements integrated in the textbooks are addressing the diverse Ethnic group of the region?
5. What efforts do you make to relate the lesson to the needs and interest of the learner during instruction?
6. How do you see the impact of using second language (non-Mather tongue) in reflecting values, traditions, customs etc. of the community?
7. How is the perception of learners, teachers and the community towards the second cycle, primary school curriculum materials? Why?
8. How familiar are / textbook writers and teachers with the local cultural values of the region? Why?
10. What limitations are observed in the textbooks in incorporating local culture? Is there cultural values and traditions which are not included in the textbooks?
11. What are the major challenges encounter to reflect / incorporate/ the local cultural values in the textbooks?
12. What is your overall comment on the teaching materials regarding to its inclusion of the local culture, history, values, etc.?
13. What measures should be taken to make the textbooks and instruction relevant to the needs and interest of the learner and society?

Appendix—2c

C. Interview guide lines for students

1. Have you got a chance to participate in curriculum materials preparation (evaluation) process? What was your role?
2. How do you get the adequacy of textbooks in incorporating the cultural issues of the indigenous community?
3. How are the contents and illustrations in the textbooks relevant to your culture? Cite examples?
4. How the diverse ethnic group's cultural issues are indicated in the second cycle primary school textbooks?
5. What efforts have been made by teachers to relate the lesson with the history, culture and traditions of the learner?
6. How do you see the impact of using of second language (non mother tongue) to reflect the indigenous culture in the textbook
8. What limitations do you observe in the textbooks with regarded to the inclusion of your culture?
9. What is your overall comment on the textbooks and instruction to include your
10. What measures should be taken to make the textbooks relevant to the needs and interest of the learner?

Appendix-2d

D. interview guidelines for *woreda* education officers

1. Have you ever been participated in the regional curriculum development process? If yes, what was your role? If not, Why?
2. How aware are the curriculum developers on culture of the indigenous community in general and culturally and socially responsible curriculum material development in particular?
3. How do you see the participation of stakeholders in the preparation of primary education textbooks and teachers guide preparation? Did all the affected groups participate in the process? How did they participate?
4. Do you think curriculum material producers get all the necessary conditions during curriculum material preparations?
5. In your opinion, to what extent are the local cultural values portrayed both as content and illustrations in the upper primary education textbooks?
6. In your opinion, what is the effect of using second language as a medium of instruction to incorporate indigenous culture in the curriculum?
7. What are the current practices and major challenges in the inclusion of multicultural contents, in the primary education of the region?
8. What is your over all comments on the relevance of the second cycle primary school teaching materials the region? Why?
9. What measures should be taken to make the regional curriculum materials to address the needs and interest of the learner and the society?

Appendix-3

- The question of comparative value: is the program better than the one it is supposed to replace.
- Question of quality decisions: Decisions made by analyzing the above four questions.

የግምገማ ውጤቶች

ባለፉት ዓመታት በመማሪያ ማስተማሪያ መጻሕፍትን በተመለከተ የሚከተሉት አስተያየቶች ተሰጥተዋል።

As of the Summative Evaluation Report

- አብዛኞቹ የትምህርት ዓይነቶች ይዘቶች ከተማሪዎች ዕድሜና ችሎታ ጋር አለመጣጣም።
- የአብዛኞቹ ትምህርቶች መጻሕፍት በሥነ-ትምህርታዊ መርህ ላይ ተመስርቶ አለመዘጋጀት
- የትምህርት ይዘቶች ግልፅና ቀላል በሆነ ቋንቋ አለመዘጋጀት
- የይዘት መብዛትና በተመደበው ክፍለ ጊዜ ሊሸፈን አለመቻል
- በአንዳንድ ትምህርቶች ሥዕላዊ መግለጫዎች ማንስ፣ ላሉትም ተገቢው መግለጫ አለመኖር
- ጥያቄዎች፣ መልመጃዎችና ምሳሌዎች ከቀላል ወደ ከባድ፣ ከሚታወቅ ወደ ማይታወቅ በሆነ መልኩ አለመዘጋጀት
- በአንዳንድ መጻሕፍት የስፔሊንግ / ፊደላት ግድፈቶች መታየት /
- የጾታ ፍትህዊነት በኤስቴቲክስና ሰውነት ማንልመሻ ትምህርቶች በጥቅት ደረ መንፀባረቅ ዋናዎቻቸው ናቸው።

በመምህራን የተከናወነ የግምገማ ውጤቶች

አዲሱ የትምህርትና ሥልጠና ፖሊሲን መሠረት ያደረገ ሥርዓተ ትምህርት መተግበር ከጀመረበት እስከ 1994 ዓ.ም. በክልሉ የሚገኙ መምህራን የመማሪያ ማስተማሪያ መጻሕፍትን በተመለከተ ያከናወኗቸው ዋናዎችና አስተያየቶች እንደተጠቀሙት የመማሪያ ማስተማሪያ መጻሕፍት የሚከተሉት ችግሮች አሉባቸው።

እነሱም :-

- የአብዛኞቹ የትምህርት ዓይነቶች ይዘቶች ከተማሪዎች ዕድሜና ችሎታ ጋር አለመጣጣም ማለትም ከዕድሜና ችሎታ በላይ መሆን፤
- የትምህርቱ ዓላማና የይዘቶች አለመጣጣም
- የትምህርቶቹ ይዘቶች ግልፅና ቀላል በሆነ ቋንቋ አለመዘጋጀት
- የይዘቶች መብዛትና በተመደበው ክፍለ ጊዜ ሊሸፈን አለመቻሉ
- የመጽሐፍት አዘገጃጀት ከቀላል ወደ ከባድ፣ ከሚታወቅ ወደማይታወቅ በሆነ ስነ-ትምህርታዊ ዘዴ ባለመዘጋጀቱ ተማሪዎች በቀላሉ ሊረዱት አለመቻሉ።
- በአንዳንድ መጽሐፍት የቃላት ግድፈቶች መኖር፣ የምልክቶች ግድፈት መኖርና የአንዳንድ ቃላቶችና ሐረጎች ትርጉም አሻሚ መሆን።
- የሥዕላዊ መግለጫዎች ማነስ ፤ አልፎ አልፎ አግባብነትና ገለጫነት የሌለው መሆንና እንዲሁም የአንዳንድ ሥዕላዊ መግለጫዎች ሳይጠናቀቁ መቅረት
- ጥያቄዎች ፣ መልመኛዎችና ምሳሌዎች ከቀላል ወደ ከባድ፣ ከሚታወቅ ወደማይታወቅ በሆነ መልኩ አለመዘጋጀቱ
- ከይዘቶቹ መስፋትና ከዐረፍተ ነገሮች መንዛዛት የተነሳ የመጻፊት ሁኔታ ለመማርም ሆነ ለማስተማር የሚያነቃቃ አለመሆኑ
- የትምህርቱ ይዘት ለተማሪው የዕለት ከዕለት እንቅስቃሴ ችግር ፈቺ ከመሆን ይልቅ የዕውቀት ክምችት በመሆኑ የሥራዓተ ትምህርቱን ዓላማዎች ከግብ ለማድረስ አስቸጋሪ መሆኑ የሚሉት ናቸው።

5ኛ ክፍል አማርኛ

ምዕራፍ	ማውጫ
1	አረፍተ ነገር መጻፍ
2	ሥርዓተ ነጥቦች
3	የመዝገብ ቃላትና የመረጃ መጻሕፍት አጠቃቀም
4	የቃላት ተመሳሳይነትና ተቃራኒ ፍች
5	ገላጮችን መለየት
6	የድምጽ መጥበቅና መላላት
7	በዋና ቃል ላይ ቅጥያዎችን በመጨመር ማራባት
8	ሀረግን መመሥረት
9	አረፍተ ነገር መመሥረት
10	የቃላትን ፍች ከአገባቡ መረዳት
11	ልዩ ልዩ መመሪያዎችን መከተል
12	ውይይት
13	ክርክር
14	ጭውውት
15	ድምፅን ከፍአድርጎ ማንበብ
16	የንባብ ልምድን ማዳበር
17	የንባብ ፋጥነት
18	የመረጃ ሐሳብን ማግኛት
19	አንቀጽ መጻፍ
20	በአያያዞች መጠቀም
21	የጋዜጦችና የመጽሔቶችን አምድ
22	ዋናና ንዕስ ሀሳቦች መለየት
23	ደብዳቤዎች አጻጻፍ
24	አጫጭር ጽሑፋችን መጻፍ
25	በሥነ ቃሎች መጠቀም
26	ተጠየቃዊ አስተሳሰብ
27	ማስታወሻዎችን መያዝ
28	ሀሳብን በልዩ ልዩ አበባል መግለጽ
29	ውጥን ታሪክን መጨረስ
30	የሀይወት ታሪክ አጻጻፍ
31	ግጥም
32	ባለ ታሪኮችን መለየት
33	ጽሑፍን ማረም

6ኛ ክፍል አማርኛ

ምዕራፍ	ማውጫ
1	ቲሊንቲና ቁራንሶ
2	ምህጻረ ቃ
3	ደራሲና ቀማሚ
4	የፍግ አዘገጃጀት
5	አድብቶ አዳኙ ወፍ
6	ጉዟችን
7	የቃላት እርባታና ምስረታ
8	የውሀ ጉድጓድና ምንጭ ማጎልበት
9	ንባብና ጥቅሙ
10	የሚሰሩ እጆች ያስፈልጋሉ
11	ሐር ትል የጨርቃጨርቅ ንጉስ
12	ኤድስ በቤኒሻንጉል ጉሙዝ
13	አንቀጽ
14	የተከለከሉ እጆች
15	የባዮ ጋዝ አዘገጃጀት
16	ማስታወቂያና ማሳሰቢ መጻፍ
17	አስተዋጽኦ መንደፍና ድርሰትመጻፍ
18	ይብቃ
19	ሥነ-ቃል
20	መስከረም ሲጠባ
21	ነጭ ሽንኩርት
22	የእናት ጡት ወተት
23	ይድነቃቸው
24	ሰዋሰዋዊ ስህተቶች ማረም

ምእራፍ	ማውጫ
1	የቦዮ ያለመስማማት ለተባዩይመቻል
2	የቤንሻንጉል ታሪካዊ ቦታ
3	አጋዘን
4	ብርቱ ፍቅር
5	የቤተሰብ ምጣኔ
6	የፈተና ሰሞን
7	አንቀጽ
8	የሳንባ ነቀርሳ በሽታ
9	ደፋሩ አሽብር
10	የሴቶች ችግር
11	ተከበሩ ወ/ሮ ጽጌ
12	የንባብ ልምድ
13	ደራሲና ቀማሚ
14	በአፍሪካ ህዝብ ተጠጋግቶ የሚኖሩባቸው ስራዎች
15	የከፋው አባት ደብዳቤ
16	የወተት ላም
17	ወርቅ ለበደረ
18	ሰብሰባው
19	ገዳም ነሽ
20	እንማር
21	ሥነ-ቃልና ገበሬ
22	ሰላም
23	ቅጥያ የማራባት ዘዴ
24	የኤድስ በሽታ መተላለፊያ መንገዶች
25	የአሳ እርባታና ጥቅሙ
26	ከባሌ መልስ
27	ብርሀኑ ዘሪሁን
28	ወለታ
29	የቤንሻንጉል ጉሙዝ ገጽታ
30	የሀር ትል
	የሀር ምርት አመራረትና ዘዴ

ምእራፍ	ማውጫ
1	ቃላት
2	ስኬታማ ለመሆን
3	የአፍ እድሜ እድገትና ለውጥ
4	አለኝታንን ለመግለጽ መንገድ አይጠፋም
5	መድሀኒት
6	የዚህ አለም ኑሮ
7	ሥርአተ ነጥቦና ምልክቶች
8	ቅርስ
9	አቻ ለአቻ የምክክር አገልግሎት
10	መመሪያዎችን መከተል
11	ፍርሀትን ከውስጣችን ልናወጣ ይገባናል
12	የፈውስ ሀዋሪዎች
13	ክርክር
14	የንባብ ፍጥነትን ከአላማ ጋር ማስተካከል
15	ከልዩ ልዩ መግለጫዎ የመረጃ ሃቦችን ማግኘት
16	የአንቀጽ አጻጻፍ
17	ድርሰት
18	ደጋማ አካባቢዎች
19	ወንዞችን ለመስኖ ይዋሉ
20	ቃለ ጉባኤ
21	ሥነ-ቃል
22	ሥነ-ግጥም
23	ማስታወሻ መያዝ
24	ወ/ሮ አበበች ጎበና
25	ፈሊጦን ዘይቤያዊ ንግግሮች
26	ጽሁፍን አሳጥሮና አስፋፍቶ መጻፍ
27	ሥነ-ጽሁፍ
28	ሙሉ ልብስ
29	ቀኝ አዝማች አላጌ

DECLARATION

I, the undersigned, declare that this thesis is my work and that all sources of material used in this thesis have been duly acknowledged.

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This thesis has been submitted for examination with my approval as a university advisor.

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Date: _____