



**ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION
SCHOOL OF GRADUATE STUDIES**

**Integration of Cultural Elements in Selected
Textbooks of Addis Ababa Primary School
Curriculum**

Abdulhayi Awel



**June 2009
Addis Ababa**



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**A Thesis Submitted to the School Graduate Studies of
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Curriculum and Instruction**

Abdulhayi Awel

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**ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION
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ABBREVIATIONS

MOE – Ministry of Education

ESDP III – Education Sector Development Program III

ICDR- Institute for Curriculum Development and Research

MCE – Multicultural Education

CGAEB- City Government of Addis Ababa Education Bureau

ABSTRACT

This study is focused on integration of cultural elements in selected textbooks of Addis Ababa second cycle primary school curriculum. The objective of the research is to study the integration of the diverse cultures of the different ethnic groups in selected textbooks of the second cycle primary schools of Addis Ababa. To carry out this the objective was to analyze whether the selected textbooks (of Social Studies, Civics and Ethical Education, Amharic, Physical Education and Music) reflect the cultural and ethnic diversity. These textbooks are purposefully selected. Content analysis is used as a main method by forming four cultural categories such as Hero/Heroines, Material culture, songs and plays and values separately for each of dominant and diverse ethnic groups. The data collected through content analysis are also supplemented by survey data gathered from teachers found in sample primary schools curriculum developers in Addis Ababa and Education Bureau. The findings of the research show that cultures of dominant ethnic groups most incorporated culture in the selected textbooks of Addis Ababa second cycle primary schools. Cultures of diverse ethnic groups are very insignificantly mentioned in the contents of Social Studies, Amharic and Music textbooks. In Civics and Ethical education and Physical education however better incorporation was observed but with little pages devoted to diversity and multicultural concerns in Physical education. The study also revealed that major diversity and multicultural issues are poorly contextualized and inefficiently exploited. And, in the light of the research findings recommendations were made.

CHAPTER ONE

INTRODUCTION

1.1 Background

One of the main objectives of education is to promote the knowledge, norms and values of culture to which the individual belongs.

Teklehaimanot (1999) stated that education should be an endeavor to introduce the desirable change into a culture while steadily standing on it. It is like a base a foundation on which everything stands upon it. This shows that culture is basis of education. Similarly, Amare (1998) has rightly represented culture and education as content and means in the same order. Besides, education have great role in recognizing, accepting, addressing and appreciating diversity issues. It also plays vital roles in solving the problems that may arise due to diversity.

Integrating culture of diverse ethnic groups into education is a worthy and important task. If the education system promotes only few group and disregards the others it becomes contrary to the basic principles of democracy. According to Deribssa (2008), human rights are based on the acknowledgement and acceptance of the human person in all of his /her diversity. So, providing students with an inclusive education that will enable them to deal with the contingencies of living in a diverse world is an academic responsibility and a moral obligation. On this line Cohen (1995) revealed that when students are taught from an inclusive curriculum they are eager to learn; they are more engaged in the teaching/learning process. They want more inclusive course content throughout education process.

According to Greene (2000), the incorporation of ethnic cultures in classroom activities and curriculum is a way to promote a type of freedom among diverse groups and individuals. Freedom involves human beings learning about other cultures. Freedom is obtained by providing authentic representation of culture in the social contexts with which individuals struggle in everyday life.

Despite the complex nature of the cultural basis, according to Teklehaimanot (1999) both the monarchy and the military administration of the Derge regime had opted to set educational foundation on a narrow segment of the Ethiopian culture which effectively served only a limited membership of the Ethiopian community, and as a consequence resulted in unsatisfactory and undesirable social, economic, political and cultural outcomes. Dependence on outside curriculum which did not correspond to the local peculiarities was the other aspect of Ethiopian education, as Teklehaimanot added.

Ethiopia is a multiethnic and multilingual nation, so that education that comprises ethnic and cultural diversity is an important and obligatory issue. Although one of the reasons that are mostly mentioned for the poor quality education in Ethiopia is that the curricula do not respond to regional, cultural and linguistic diversity as Dereje (2008) revealed. The cultures of the various nations, nationalities and peoples constitute the Ethiopian culture which due to its diversity and continuity is very rich and complex in character. This rich and complex foundation makes the development of multicultural curriculum to be challenging but the possibility in the Constitution and Education Policy of Ethiopia.

The Constitution of the Federal Democratic Republic of Ethiopia declared that the "Government shall have the duty to support, on the basis of equality, the growth and enrichment of cultures and traditions that are compatible with fundamental rights, human dignity, democratic norms and ideals" (Article 91/1). In addition, article 39/2 of this constitution states that, every nation, nationalities, and peoples in Ethiopia has the right to express, to develop and to perform its culture; and to preserve its history. Likewise, the Cultural Policy of Ethiopia (1997) ensures that all citizens could freely, equally and democratically participate in all cultural activities and benefit from the sector.

In addition, Ethiopia's Education and Training Policy (1994:10) states one of its objectives is: "To provide education that promotes democratic culture, tolerance and peaceful resolutions of differences and that raises the sense of discharging societal responsibility." This Policy states the role of education to value and create a favorable condition for equality, mutual understanding and cooperation among people and the importance of culture in content of education. This obviously shows that integration and implementation of culture and multiculturalism has a strong support from the government side. Similarly, Alemayehu (1998) explained that the Ethiopian Education Policy seems to reinforce multiculturalism.

1.2 Statement of the Problem

Addis Ababa is one of the few cities in the country where the diverse groups of people live together. These different ethnic groups have their own cultures of dressing, religion, eating, communicating, observing ceremonies and singing and dancing. Based on the 2007 Population Census results of Ethiopia, Addis Ababa has a total population of 2,738,248, consisting of 1,304,518 men and 1,433,730 women. All the Ethiopian ethnic groups are represented in Addis Ababa due to its position as capital of the country. The major ethnic groups represented are the Amhara (47.05%), Oromo (19.51%), Gurage (16.34%), and Tigray (6.18%), while others constitute 10.92% of the population.

The ethnic and cultural diversity that characterize Addis Ababa extends to the schools where children of these diverse groups learn, interact, and share all curricular experiences. Schools therefore as cultural conduits of this nation, cannot be effective in promoting awareness for diversity among different ethnic and cultural groups, without the infusion of pluralism into their fundamental principles of cognitive, social and affective schooling practices.

Due to the fact that diversity oriented educational program plays a major role in shaping the attitude and beliefs of the students' and that in cities as ethnically and culturally diverse as Addis Ababa, it should teach students to value, understand, appreciate and accept other ethnics' cultures so that students can prepare themselves to peacefully, cooperatively and successfully work and live in multicultural societies, the paper based on cultural and ethnic diversity, will try to analyze textbooks for diversity contents.

1.3 Research Questions

In order to investigate the problem the following guiding questions were formulated:

- Do the textbooks in the Addis Ababa primary school curriculum reflect the ethnic and cultural diversity found in the city?
- How do the treatments of hero, materials, values, songs and plays, portrayed in the primary school textbooks in respect to the ethnic and cultural diversity found in Addis Ababa?
- Do textbook contents put a positive value on diversity?
- What are the attitudes of curriculum developers in City Government of Addis Ababa Education Bureau (CGAEB) and selected subject teachers towards cultural and ethnic diversity issue in general and integrating multicultural contents in textbooks of grades 5 – 8 in particular?

1.4 Objectives of the Study

The major objective of the study is to analyze how well cultural and ethnic diversity issues are integrated in the contents of grades 5 -8 textbooks of Addis Ababa. Specifically, the study focused on grade five to eight Social Studies, Amharic, Civics and Ethical Education, Physical Education and Music whether they incorporate diversity or not. Not only this, the extent of the integration of diverse cultures in the selected textbooks was also the other objective of the study.

1.5 Significances of the Study

This study has the following contributions:

- It shows the current picture of Grades 5- 8 Social studies, Amharic, Civics, Physical Education, and Music textbooks of Addis Ababa City in integrating diversity issues.
- It provides information to ICDR and the CGAEB whether cultural and ethnic diversity issues are integrated into primary school textbooks particularly for Second cycle primary education.
- It provides feedback for curriculum experts, textbook writers, editors and educational policy makers.
- The findings may give teachers some information and insights related to cultural and ethnic diversity issues.
- By exposing our students to other cultures about the contributions of various social and ethnic groups the study will help them learn about other people's life styles and values.
- The study will raise awareness which in turn may alter negative, stereotypic thinking, reduce intolerance, and promote cooperation.
- The study will serve as a source of data and information for future in depth research related to this study.

1.6 Delimitation of the Study

The scope of this study is delimited to the analysis of cultural and ethnic diversity issues in the contents of the present grades 5 -8 textbooks of Addis Ababa (printed in 2006); namely Social Studies for grade 6 and 8, Civics for grade 5 and 7, Amharic for grade 7 and 8; Physical Education for grade 5 and 6 and also Music for grade 6. The fact that Addis Ababa is the largest urban center filled with population from multiethnic, culturally diverse population makes the issue of diversity more imperative. The research primarily focuses on analyzing ethnic and diversity issues in the contents of textbooks. I intended to focus only certain issue of multicultural education and not the possible others like those on religion, class, disability, gender, and sexual preference.

This study focuses on analyzing textbooks; since the researcher strongly believes that textbooks are not only one of the most important educational inputs but also documents that reflect basic ideas about a national culture, and are often a flashpoint of cultural struggle and controversy. In addition to transmitting knowledge, textbooks also seek to anchor the political and social norms of a society. Textbooks convey a regional, national and global understanding of history and of the rules of society as well as norms of living with other people.

1.7 Operational Definitions of Terms

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

Dominant Ethnic groups: the ethnic groups that are the beneficiaries of the former ruling classes and they are favored in terms of culture, language, economic and political issues. They were originated from Northern and Central Ethiopia and took political as well as economic power due to historical reason.

Diverse Ethnic groups: The many diversified nations, nationalities and peoples of Ethiopia whose cultures were dominated for a long period of time.

Curriculum: For the purpose of this study it is the written curriculum that was developed by curriculum developers of CGAEB; it includes Social Studies, Civics and Ethical Education, Amharic, Music and Physical Education textbooks provided to Grade 5 - 8 students of Addis Ababa.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Multicultural Education (MCE)

2.1.1 The Concept of Multicultural Education

According to Banks (2001) multicultural education is a general term that includes the development of skills and attitudes for people to function in a culturally diverse society, their ethnic background, religion, gender, social class, disability and the like.

Grant and Sleeter (1989) look at multicultural education as resting on both equal opportunity and cultural pluralism. They describe equal opportunity as a planned and deliberate attempt for each student to have equal opportunity to learn, succeed, and become what he or she would like to be regardless of sex, ethnicity, social-class background, or disability. The inclusion of MCE that is the study of the cultures, heritages, experiences, life styles, and histories of different groups in instructional programs provides students a means to acquire accurate knowledge, develop positive attitudes, and learn respect and appreciation for ethnic diversities (Gay, 1979).

Thus, multicultural curriculum helps to promote equity for all students with the emphasis on human rights (Banks, 2001). Out of this trust for human rights came the multicultural approaches to teaching that recognized the need for awareness of a culturally diverse society. Multicultural curriculum came to be the descriptor of these new approaches to teaching. As to Gorski (2008) multicultural curriculum content must be complete and accurate, acknowledging the contributions and perspectives of all groups.

Hence, multicultural curriculum should help students to understand and appreciate their personal backgrounds and family heritages and

understand that diversity is an integral part of life in their country. It will also help students to develop a better sense of self and develop skills for effective interpersonal, interethnic and intercultural group interactions. Regardless of the demographic make-up of the student population, the schools' goal should be to help attain a delicate balance of diversity and unity toward a nation that respects the cultural rights and freedoms of its many peoples (Fillion, 2001). This implies education occurs in a socio-cultural context and all curriculum materials and practices reflect certain social values.

Regardless of the make-up of the classroom, looking at the class through different 'lenses' will help oneself to be better prepared to function in this ever growing multicultural world. It will also encourage the development of positive self-esteem within the students.

Incorporating about various ethnic or cultural groups in a few specialized courses is not enough. Hence, contents from a variety of ethnic groups should be incorporated into many subject areas. There are several dimensions of multicultural education, including content integration, the knowledge construction process, an equity pedagogy and School empowerment (Banks 1991b). Some dimensions of multicultural education, however, have higher priority in some subject areas than in others. In Social Studies, the humanities, and the language arts, content integration is often the first and most important concern (Belenky et al. 1986).

According to Banks (2001) content integration is the most common expression of multicultural education. This is teacher's use of examples and information from different ethnic and cultural groups to illustrate concepts and principles in the content areas.

2.1.2 Approaches to Multicultural Curriculum Reform

Banks has devised four major approaches to content infusion. These are the Contributions, Additive, Transformation and Social Action approaches (Banks 1993). The first two content integration approaches are used as theoretical frameworks in this study.

2.1.2.1 The Contributions Approach

This is first level of content integration in which most frequently utilized form of multicultural education approach commonly referred to as the heroes and holidays approach. It is characterized by the addition of ethnic heroes into the existing curriculum by using criteria similar to those used to select mainstream heroes. The curriculum remains essentially unchanged in terms of its basic structure, goals, and main ideas (Banks, 1999).

2.1.2.2 The Additive Approach

The second level of content integration is the additive approach, sometimes called the ethnic additive approach because content from different ethnic groups is added to the pre-existing curriculum. The additive approach is often the first phase of curriculum restructuring yet, in itself, it poses many of the same problems as the contributions approach. Material is studied from the perspective of mainstream historians and the events, concepts, ideas, and issues are presented from a dominant perspective (Banks, 1999).

Like the first level, this approach seems to defy many of the basic tenets of multicultural education. Individuals or groups of people from marginalized groups in society are included in the curriculum, yet ethnic and cultural inequities are not necessarily addressed.

The first two levels of content integration approaches are the easiest and require the least amount of change on the part of educators. They are the most commonly seen in the field of education.

2.1.2.3 The Transformative Approach

The transformative approach differs fundamentally from the first two approaches. It requires the infusion of perspectives, frames of reference, and ideas that will expand students' understanding of an idea. This approach actually changes the structure of the curriculum and encourages students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view.

2.1.2.4 The Decision Making and Social Action Approach

The fourth and final approach to the integration of content into the curriculum, according to Banks (1999), includes all of the elements. It is component that requires students to make decisions and to take action related to the concept, issue, or problem they have studied. This approach requires that students not only explore and understand the dynamics of oppression, but also make commitments to making decisions and changing the system through social action. For example, in a decision making and social action approach curriculum, students develop and implement strategies to eradicate ethnicism, sexism, or any other form of oppression in their schools, work environments, and personal lives.

2.1 3 Cultural and Ethnic Diversity in Education

2.1.3.1 The Issues of Cultural Diversity

Culture is commonly defined as the customs, beliefs arts, and ways of life and social organization of a particular nation or group. It is one aspect of a social environment that is used to communicate values such as what is considered good and desirable, right and wrong, normal, appropriate, or attractive (Zeichner, 1993). So, culture is the means through which society creates context from which individuals derive meaning and prescriptions for successful living within that culture (language and speech patterns, orientation toward time, and standards of beauty, holidays that are celebrated).

According to Kuper (1999) cited in Banks, (2001) the essence of culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use and perceive them. It is the values, symbols, interpretations and perspectives that distinguish one people from another in modernized societies. This shows culture is not only manifested by its material objects and other tangible aspects of human society but the involvement of that society gives total meaning of the word "culture".

The word diversity here refers to differences between cultural groups although it is also used to describe differences within cultural groups. An emphasis on accepting and respecting cultural differences by recognizing that no culture is intrinsically superior to another underlies the current usage of the term. So, cultural diversity is the unique characteristic that all of us possess and that distinguishes us as an individual and identify us as belonging to a group or groups.

2.1.3.2 Ethnicity and Ethnic Identity

Ethnicity refers to the social construction and mobilization of ancestry and culture, and the understandings and significance social systems build around them. In this sense, ethnic group is organized and mobilized within specific settings of economic, social, cultural, and political frameworks. As Appleton (1983) cited in Manning and Baruth (1996:41) ethnicity is a group image and sense of identity derived from contemporary cultural patterns such as values, behaviors, beliefs and language. On the other hand as Lum (1986) cited in Manning and Baruth (1996:41) illustrates of ethnicity as those who share a unique social and cultural heritage passed on from generation and based on race, religion, and national identity.

The extent to which people identify with a particular ethnic group varies considerably. Many have two or more identities. When ethnic identification is strong, individuals maintain ethnic group values,

beliefs, behaviors, perspectives, language, culture and ways of thinking (Hernandez, 1989). Ethnicity is a sense of peoplehood; of cohesive traditions, usually with distinctive religions and linguistic characteristics. Moreover ethnicity produces the greatest tension between educating for diversity and educating for consensus; for not only is a plural society, by definition, more diverse, but it also has both a greater need for conformity and a greater natural resistance to it. Thus, ethnic diversity is a group of people sharing a common origin, culture, or language.

2.2 Multicultural Curriculum and Textbooks

2.2.1 Integration of Cultural and Ethnic Contents into Primary School Curriculum

Educators now a day urge that in order to reserve a strong and vital nation, educational reforms in culturally and ethnically diverse society should be geared towards promoting awareness of diversity and respect for the social pluralism that emanates from such diversity. When described in a very precise manner, a multicultural perspective to education in a diverse society is one that should promote values, attitudes, and behaviors that support ethnic pluralism and cultural diversity as well as build and support the nation-state and the nation's shared national culture (Banks,2001). Curricula reforms, especially revisions and reforms in teaching materials are mostly regarded as ideal sites of incorporating ethnic and cultural diversity components into an education that had been monocultural for ages. Prior to reforms in teaching strategies and school organizations, multicultural societies should introduce the notion of diversity through their textbooks which constitutes a prearranged approach to the curriculum. Infusing cultural and ethnic issues in textbooks helps students to be culturally literate citizens by positively endorsing cultural and religious differences and by fostering appreciation and acceptance of the differences (Gay, 2001).

According to Gay, (1979) suggestion, children of primary school age are

impressionable and malleable. At this age they are still formulating attitudes, values, and impressions about different people and the experiences they encounter. The basic reason for this is that primary education provides fundamental basis not only for the total educational life of individual person but also for her or his attitude formation.

Gay further suggested that, the impressions and orientations about ethnic diversity and cultural differences which are formed during the first few years of their formal education can have lasting effect upon the students' social perspectives and interpersonal capacity. In addition to this, the developmental period between the ages of ten to fourteen is crucial for the development of self-esteem and identity formation. Therefore, intervention works well when children are young. If children grow older it becomes increasingly difficult to modify cultural attitudes and beliefs (Banks, 1995).

Then, if ethnic diversity and cultural pluralism are acknowledged and promoted as part of the total educational experience of children with multicultural education from the time they enter school, they will learn to accept diversity as a national part of learning and living.

The Ethiopian school system and the 'official culture' according to many critics did not succeed in creating an Ethiopian identity which included and was accepted by all or most of the ethnic groups in the country Alemseged (2004). A unified and cohesive democratic society can be created only when the rights of its diverse people are reflected in its institutions, within its national culture, and within its schools, colleges and universities. Banks (1997) maintains that a national culture or school curriculum that does not reflect the voices, struggles, hopes, and dreams of its many people is neither democratic nor cohesive.

Based on the overall country's policy and directions every regional administration has the right to prepare their own primary education curriculum together with technical assistance from the Federal Ministry of Education. They also constitute part of the membership of the

Federal Curriculum Council. Addis Ababa is one of these regional Administrations. However, there are problems related to the development of curricula. There has been a lack of professional expertise in curriculum design, materials development, monitoring and evaluation.

2.2.2 Roles of Textbooks in Portraying Cultural and Ethnic Diversity

Textbooks are the dominant instructional media used in the classrooms (Patrick, 1988). In Ethiopia particularly, textbooks typically delivered the curriculum even though teachers were expected to develop innovative activities and use other authentic materials in the classrooms. Especially in a context of scarce learning resources and in a shortage of teachers in terms of number and quality—textbooks appeared to have strong positive impact on educational quality.

Intercultural instructional materials seek to take an active part in supporting children, young people and their teachers, textbook writers and publishers to develop an awareness and understanding of similarities and differences based on national and ethnic identity. There is a view that people's life chances should not be determined by their ethnic origin and background; and that this is an important issue in the production of teaching and learning materials since textbooks and their discourses have the potential to be powerful tools in promoting understanding and constructing identities, including national and ethnic identity. In other words, textbooks can offer alternatives promoting social diversity, respect for otherness, inclusion, and non-discrimination.

With regard to this, Lauriel Gordy (2004) states that the control of knowledge production is significant; because it affects students' beliefs and attitudes about society. This is because textbooks play such a crucial role in children's learning, multicultural education includes proposals for textbook changes to make the curriculum more representatives of

diverse views.

According to Anita Lie (1999) to provide education for peace and development, school curricula including students' textbooks should be culturally sensitive and responsive to the varied socio-cultural backgrounds that affect students' learning especially in a diverse country.

One of the things educators must consider is representational inclusion. Representation of different geographic cultures, different genders, different abilities (from disability to gift), different sexual orientations (depending on grade level) and different languages could be included into the multicultural curriculum.

2.2.3 Principles of Writing Textbooks in a Multicultural Context

Researchers such as Mankiwn (2007), Bauman (2003) and Wilkinson (2003) mentioned some criteria that should be considered during inclusion of cultural and ethnic diversity issues in textbooks and other teaching materials as follows:

- Textbooks must help students recognize the limits of their own thinking and promote mutual understanding in social situations in order to contribute to problem-solving.
- Teaching materials should encourage students to treat others with respect, and promote behavior that reflects an educated, rational and active sense of responsibility. Textbooks must encourage the development of sympathetic, fair and honest people so that students can make a positive contribution to society, both as individuals and as a group. It is important that a textbook helps students to understand their role in the family and society. A textbook should progressively promote a student's sense of belongingness as a citizen of their own country and the world.
- Contents and illustrations should avoid bias and stereotypes which stimulate gender, ethnic, cultural or racial prejudices. In

order to avoid such stereotypes, references to different diversity category such as ethnic, social strata, religious, must be chosen with care. Reference to stereotypes regarding social and economic circumstances in the past should be avoided, unless they are portrayed in a historical context.

- Urban, suburban or rural life should not be idealized or glamorized, and a balance of different settings should be used.

Photographs and illustrations should convey the ethnic diversity of the country. Textbook designers should bear in mind that not all members of an ethnic group look alike, but rather that physical characteristic varies widely. Portraits of any ethnic group should be realistic and recognizable.

- Minorities should be depicted as having a social status equal to that of the majority.

Therefore, in a plural society an education (textbook) that strives to create peaceful and democratic citizens need to substantially infuse multicultural and diversity contents and need to integrate effective contexts to help students exploit these topics as much as possible.

2.2.4 Stereotyping, Bias and Prejudice in Textbooks

In any society and most importantly in a diverse society, the school textbooks should contain accurate facts, impartial interpretations, as well as reflect past and present situations of a society and at the same time avoid biases, stereotypes and generalizations. Textbooks' content should be maximally objective and unbiased, protected from the influence of short-lived political intrigues and mystifications and they should be tools to promote social cohesion than stratification (Schaefer, 1988).

In most textbooks used in schools in Ethiopia there is still unjust treatment for culturally diverse people. This may happen due to the existence of stereotypes, prejudices, and other equally important factors

which affect the practice of incorporating multiculturalism and so ethnic and cultural diversity in the education system. In this line, Sanchez (2005 :267) describes bias in textbooks appears in several forms, including stereotyping, distortions, overrepresentations, omissions, in certain contexts romanticized portrayal, token representations and biased language.

Stereotype is a preconceived or oversimplified generalization about an entire group of people without regard for their individual differences. Stereotypes and stereotyping impair the ability to assess or understand others accurately and can readily lead to misinterpretations produced on overly general mental picture that usually results in judging negatively the images of a person or an entire culture (Manning and Baruth, 1996).

Prejudice is the other aspects of misrepresentation of cultural and ethnic diversity in textbooks. As to McDiarmid (2009), prejudice is conscious or unconscious negative belief about another social group and its members without knowledge. So prejudice is an opinion not based on reason or experience.

Other equally important concerns related to bias in textbooks are omissions. According to Manning and Baruth (1996) omissions refer to information left out on an account in textbooks, while distortion is a lack of balance or systematic omissions. Omissions show the absence of contribution of minority groups or the failure to recognize the existence of others. As to Greaney (2005), omission sometimes may not be deliberate as when there is simply too much material to cover or when the textbook writers are unaware of, or never studied, the contributions of certain national sub cultures. So members of some cultural and ethnic groups are virtually invisible in textbooks.

In addition, distortions result from inaccurate or unbalanced impressions. History reading materials too often ignore the presence realities of certain groups in contemporary societies and confine treatment to negative experiences and provide a single point of view on events that may be technically correct but are nevertheless misleading (Hernandez, 1989).

Teaching materials must portray, the historical role of members of racial, ethnic and cultural groups, including their contribution and achievement in all area of life without significant omission. According to Neil (1996) instructional materials must integrate members of cultural groups without demeaning, stereotyping or patronizing references concerning their heritage characters sites or life styles.

Unfortunately, most professional development activities in schools far away from tackling inequity, prejudice, and bias although experience shows that their existence negatively affects instruction, curriculum, teacher-student and teacher-parent relationships, and even teacher-teacher relationships. For this, Manning and Baruth (1996) recommended that curriculum must be constantly assessed for completeness, accuracy and bias. Checking for stereotypes and ethnic biases is one means of evaluating textbooks for teaching materials that objectively represent the various groups and people who have been traditionally either ignored or misrepresented.

2.2.5 Research Studies on Inclusion of Multicultural Contents in Textbooks

Multicultural education is a recently growing area of interest in Ethiopia as indicated in Background of study. So, most of the previous researches on textbook content analysis not paying attention towards ethnic and diversity issues. According to Gizaw (2001), in Ethiopia the research attempts made on primary school textbooks are insignificant. Besides, there are few researches that were made to assess whether the textbooks are integrating cultural and ethnic diversity issues. Out of these Tafesse (2007) dealt with a cultural content analysis of Oromo ethnic group in comparison with other Ethiopian ethnic groups in English textbooks of Grade 9 and 10. Tafesse revealed that cultures of different groups including Oromo as such were not portrayed sufficiently. Daniel (2008) also analyzed the status of multicultural education in primary school textbooks of Oromia. His finding indicates

that the actual portrayal of multicultural contents in upper primary textbooks has encouraging implications when it is viewed from the point of view of the inclusion of different diversity issues and recommended that curriculum developers of Oromia need to develop a curriculum that can help to promote unity in a multicultural society. This shows the problem of integration of cross cultural contents varies from region to region.

By using qualitative and quantitative content analysis Zelalem (2008) studied the inclusion of cultural and ethnic diversity in social studies and Amharic textbooks of first cycle primary school (grades 1- 4) of Addis Ababa. And, he concluded in these textbooks illustrations tend to portray only the four major ethnic groups (Amhara, Oromo, Gurage and Tigre), and there is a very little attention paid to the portrayal of other ethnic groups in comparable situations.

His topic of study is similar to mine but different in coding scheme and grade levels treated.

2.3 The Nation, Nationality and Peoples of Ethiopia

Nation is a large group of people living in one area and usually having an independent government. This shows the term 'Nation, Nationality or people' is ethno-territorial groups. However, the constitution provides no standard criteria for distinguishing between nations, nationalities and peoples;

A 'Nation, Nationality or people; for the purpose of this constitution, is a group of people who have or share a large measure of common culture or similar customs, mutual intelligibility of language, belief in a common or related identities, a common psychological make up, and who inhabit an identifiable, predominantly contiguous territory (Constitution of the FDRE, Article39(5)).

The terms can be used as required to refer to ethnic groups. For that reason researchers use both terms "nation, nationality and peoples" and "ethnic groups" interchangeably.

The fact of Ethiopia's ethnic diversity is just a variety and can be supported by a beautiful expression used in Grade Five Civics and Ethical Education textbook (page 8) as "flowers with different colors grow in a certain garden gave beauty and appealing for the environment, the coexistence of different nations, nationality and peoples and religions living together through peace gives a lot of beauty and color for our country Ethiopia. Thus, Ethiopia is proud of the coexistence of ethnic groups and of religions, and cultural diversity.

Ethiopia is a land of plenty with a long and noble history giving rise to ethnic, linguistic and cultural diversity. It has more than 80 unique rich ethnic, cultural and linguistic groups listed in the 2007 Population Census of Ethiopia. Out of these, 10 ethnic groups have a population of one million and above (See Appendix E). The Oromo ethnic group

represents approximately 34.5% of the population. The Amhara and Tigrean groups constitute 26.9% and 6.1% respectively. Somali which constitute for 6.2% become the third largest ethnic group next to Oromo and Amhara. The Sidama, Gurage, Wolayita, Hadiya and Gamo of the southern nations, nationality and people account for 4%, 2.5%, 2.3%, 1.7% and 1.5% respectively. Afar comprises about 1.7% of Ethiopian 2007 Census. The remaining percentage of population is made up of other groups that have percentage less than 1.5%.

In Ethiopia, there were oppressed nations and nationalities that were politically and economically marginalized and culturally and linguistically dominated for long periods of time. Generally, the Amhara have been described as the politically and culturally dominant ethnic group of Ethiopia, beneficiary of the former ruling parties, and the favored ethnical group. However, Merera (2006:122) noticed that: *The Amhara nation was identified as oppressor, while the other ethno-linguistics groups were characterized as the oppressed. But unlike the confusion of today, the national oppression thesis was formulated within the larger class struggle thesis rather than along simple ethnic lines.*

This implies that there were parts of Amhara people that are oppressed just like other ethnic groups of Ethiopia. So it is very difficult to present Amhara as the whole as oppressors, any more than all members of the marginalized nations and nationalities.

Lastly, multiculturalism for the nations, nationalities and peoples of Ethiopia guarantees not only to promote their languages and cultures but also to take this opportunity as a grace and valuable resource so as to create a strong unity.

CHAPTER THREE

RESEARCH DESIGN AND METHODS

This chapter presents the research methodology and design; and focuses on the description of the subjects, justification of the selection of the subjects with their grade levels, the data collection instruments employed for the study and the procedures followed to analyze the collected data.

3.1 Design of the Study

The main purpose of this study is to investigate the extent of inclusion of cultural and ethnic diversities in some selected textbooks of Addis Ababa city second cycle primary education. Hence, in order to meet the goal of the research, quantitative approach particularly content analysis was mainly employed. However in order to complement the findings qualitative approach was also used.

At last, the validity of content analysis is regarded as an important aspect and the triangulated by the data collected from primary school subject teachers and curriculum developers of Addis Ababa.

3.2 Sampling

3.2.1 Selection of Sample Subjects

As indicated in review of literature there are subjects who are flexible to integrate cultural and ethnic issue as described by Banks (1999) under dimension called content integration. Besides, according to Martin (1980) the following subjects are educational subjects in which content values in addressed issues of ethnic and cultural diversity.

A) Social Studies

The primary purpose of Social Studies is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world (Seefeldt 1992).

Similarly Banks (1997) indicated that education about ethnic diversity

treats cultural pluralism should permeate the Social Studies curriculum in every grade. Besides, in the case of Ethiopia education system Social Studies is given for second cycle of primary education (starting from grade five to grade eight). It integrates subjects of social science fields such as Geography and History.

B) Civics and Ethical Education

With respect to Civics and Ethical Education the issues to be learnt are equality of culture, religion, nations, nationalities and people about principles of democracy. As to ESDP III of MOE Civics and Ethical Education is offered to produce good and responsible citizens, who understand, respect and defend the constitution, respect democratic values and human rights. This implies the sought cultural and ethnic message is integrated.

C) Amharic Language

Language talks about empowerment, an appreciation of diversity, a clarification of beliefs and value systems and other positive outcomes. Moreover, language reflects culture as Woube (2002) indicated. Thus, in Amharic language the content performs intercultural understanding and cross cultural communication. However, English language textbooks are not prepared at Regional level but at the Federal level by ICDR which is the body of MOE. Thus, it is excluded from this study due to the reason that it might have considered cultural themes found in the country generally.

D) Physical Education and Music

Physical Education and Music subjects are suitable to flexibly integrate cultures of diverse nations and nationalities. This is through presenting traditional music, dances, plays and etc. Banks (1999) confirmed that music textbooks have the devotion on multicultural contents as in language and social studies. Based on the above argument Social studies, Civics, Amharic, Physical Education, Music subjects were chosen for this study.

3.2.2 Selection of Sample Textbooks across Grade Levels

Sampling in content analysis is not different from sampling in surveys. The essential consideration is to ascertain that each unit of the population has an equal probability of being represented in the sample (Amare, 1998:6). Non-probability sampling that was purposive was used in selecting grade 5- 8 Amharic, Social Studies, Civics, Physical Education and Music textbooks.

The sample textbooks across grade levels were selected based on the following points:

- Suggestion is taken from Education Bureau curricular developers and primary school subject teachers in Addis Ababa regarding which textbooks are most incorporating cultural and ethnic issues than other grade textbooks.
- By examining contents of all textbooks the researcher tried to search the themes sought for the study to decide which grade textbook is most appropriate.
- More consideration is given to textbooks that give much emphasis to Ethiopian culture and ethnic diversity.
- In addition, an attempt is made to treat all grade levels (i.e. from grades 5- 8) in a balanced way.

Thus, the total nine second cycle Primary school textbooks of Social Studies, Civics, Amharic, Physical Education and Music were chosen as subjects of the study. The sample subjects and their respective grades are presented below.

Table 1: List of Textbooks used as Samples and their Respective grade levels

No	Subjects	All grade level	Sample Grades	No of textbooks	Percentage Sampled	Reason for selecting
1	Social Studies	5 - 8	Grade 6 and 8	2	50 %	Ethiopian history is included better
2	Civics & Ethical Educ.	5 - 8	Grade 5 and 7	2	50 %	Subject teachers suggestion
3	Amharic	5 - 8	Grade 7 and 8	2	50 %	Subject teachers suggestion
4	Physical Educ.	5 - 8	Grade 5 and 6	2	50 %	Curriculum developers suggestion
5	Music	5 - 6 *	Grade 6	1	50 %	More cultural themes are included
Total				9	50 %	
*There is no music curriculum in the upper primary schools of grades 7 and 8. So, out of grade 5 and 6 the Grade Six Music textbook is selected due to its inclusion of more cultural messages.						

3.2.3 Teachers and Curriculum Experts

Non probability sampling which involves purposive sampling is employed by including all accessible subject teachers of the five subjects under study.

A total of 65 teachers who teach Amharic, Social studies, Civics and Ethical Education, Physical Education and Music in eight second cycle primary schools of Addis Ababa city as shown in Table 3 completed questionnaire examining facts about these textbooks, and awareness towards inclusion of ethnic and cultural diversity.

In addition, all available Curriculum developers in CGAEB that develop the curriculum of Amharic, Social studies, Civics and Ethical Education, Physical Education and Music were taken for the interview.

3.3 Instruments Used for Data Collection

The researcher examined the ways in which ethnicity and cultural diversity is represented in the sampled Social Studies, Civics, Amharic, Physical education and Music textbooks used by fifth to eighth grades students in Addis Ababa. So the researcher employ content analysis as a major instrument and a survey study to identify teachers' awareness of what and how ethnicity and cultures are included in textbooks.

Curriculum developers of CGAEB were also interviewed to get more concrete evidence. To enhance validity and reliability of the, study triangulation method was engaged using the data gathered from different sources.

Thus, instruments used to collect data for this study have the following three major parts:

3.3.1 The Content Analysis

In this study the researcher employed content analysis as the major means so as to check the status of selected Social Studies, Amharic, Civics, Physical Education and Music textbooks of grades five to eight.

Content analysis is a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding (GAO, 1996; Krippendorff, 1980; and Weber, 1990). It is the quantitative content analysis that is employed in this study mainly.

According to Stemple III (1981) quantitative content analysis refers to the recording of numeral values or frequencies which the various defined types of content occur. Thus, words, phrases, statements, supporting pictures/ illustrations, and passages are used as unit of analysis or sampling units based on the ethnicity literature. In addition to the quantitative analysis, which mainly engaged in frequency and space analysis, the researcher employed a qualitative content analysis since a combination of quantitative and qualitative content analysis methods is necessary to fully understand the meanings and possible impacts of textbook contents. According to McNamara (2006) qualitative content

analysis enables the researcher understands the deeper meanings of texts and their contexts and likely the interpretations by the readers. In this research result obtained by content analysis is enriched with data gathered from respondent teachers and curriculum developers.

3.3.2 Questionnaire

A quantitative survey consisting of eleven questions for teachers were designed to assess the understanding and reflection they have towards inclusion of cultural and ethnic diversity issues in the selected second cycle primary education textbooks of Addis Ababa.

3.3.3 Interview Questions

For the purpose of this study, it was decided to use semi-structured interview to get information about the curriculum developers in CGAEB. As seen in the Appendix C the interview questions include awareness and technical questions that have direct relationships with integrating of ethnic and cultural diversity in the curriculum materials of sampled subjects. All available curriculum experts are included for the interview. In order to get necessary information for the purpose of the research both questionnaire and interview were prepared in English language and then translated to Amharic, and I used the Amharic ones.

3.4 Formation of Categories

The most important issues in content analysis are categories. According to GAO (1996, 20), categories must be mutually exclusive and exhaustive. Mutually exclusive categories exist when no unit falls between two data points, and each unit is represented by only one data point. The requirement of exhaustive categories is met when the data language represents all recording units without exception.

Accordingly, using Bank's (1993) first two content integration approaches (Contributions and Additive) as a basis of conceptual framework, I have developed the coding schemes or categories for my research. The coding

schemes were evaluated by different academician (including the advisor of this research) for comment and as a result, some amendments were made; and some categories were revised. Cultural elements shared by every ethnic group and foreign cultures were excluded from coding processes. In order to measure the proportion of representations of ethnic groups and their culture in the textbook contents the following 4 categories were developed.

Material heritage: Valuable things such as historic buildings passed down from previous generations i.e. statues, buildings, certain settlements, ornaments, goods, natural, factory, house furniture, musical instruments, literatures, and in which one society or ethnic groups are keeping known with.

Cultural Songs and Plays: Cultural music and games are most commonly played during public and government holidays. There are various cultural playing in which most of them are accompanied by traditional music among different nations and nationalities and peoples of Ethiopia.

Cultural values: This is ideas about what is good, right, fair, and just. And, they are learned, relatively enduring, emotionally charged, epistemologically grounded and represented moral conceptualizations of certain groups of society and assist them in making judgments and in preparing them to act.

Hero/Heroine: A man/Woman admired for courage or achievement. This includes soldiers, athletes, scientist, rulers; writers and other famous personality represent certain societies. The heroes can be for a certain ethnic group or for country as general or worldwide. However in this paper hero is treated based on ethnic and cultural background.

3.5 Coding Procedure

In order to make the actual coding reliable, trial runs were made on one randomly selected textbook by three coders (All of the coders were my class mates). It was after making some amendments and after reaching an agreement on the rules (procedures) that the coders get on the actual coding. The coders who participated in the trial run conducted the actual coding. Coding sheets consisting all the subcategories were produced (See Appendix A) and each sample textbook was coded separately so that checkups between coders agreement (inter-coder reliability) could be made easily. In order to achieve reliable coding, the coders counted and recounted items whenever differences of frequency counts occur among them. Repeated checkups continued till common agreement between coders was finally achieved (about 85 percent).

3.6 Qualitative Content Analysis

In order to analyze how well cultural and ethnic diversity is infused in textbooks using qualitative content analysis, the following list of questions were prepared:

- Do textbooks include contents that portray ethnic groups and cultural patterns to promote the cultural knowledge of students?
- Are ethnic groups and cultural patterns portrayed in appropriate and effective contexts and comparable situations?
- Do textbooks through contents advocate respect and tolerance to diversity?

3.7 Method of Data Analysis

In this study, both qualitative and quantitative data analysis methods were used. Based on the basic research questions, statistical tools such as frequency, percentage, and mean were used particularly to analyze quantitative data.

The content analysis of sampled student's textbooks of Social studies, Civics and Ethical Education, Amharic, Physical Education and Music of grades five to eight is done by counting the frequency and calculating the percentage of presence of cultural and ethnic diversity elements. Percentage is also used during analysis of survey study. Besides, the mean was calculated to analyze the response given by teachers about the degree of inclusion of cultural and ethnic contents in the textbooks for content analysis.

Using the above mentioned tools the following chapter deals with the presentation and interpretation of data.

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND ANALYSIS OF DATA

This part presents the analysis and interpretation of the data gathered from the different sources to answer the basic research questions.

4.1 Portrayal of Ethnic and Cultural Contents in Sample Textbooks

This section puts forward the findings about the representation of ethnic groups and the coverage of multicultural issues in the contents of the sample textbooks in quantitative and qualitative methods as follows.

4.1.1 Quantitative Content Analysis

In content analysis, the cultural elements found in each grade level text book are analyzed by adding and categorizing them together for both dominant and diversity ethnic group. Thus, the researcher made analysis and interpretation depending on the unit of analysis sorted in four categories of cultural elements to see the extent of inclusion of diverse cultures in the selected student textbooks of second cycle primary schools. The coding of diversity and dominant ethnic groups is made based on the context that they have in sentences or passages.

In addition, the researcher used words, phrases, sentences, and passages and/or the ones that were accompanied by visuals which have complete messages and on behalf of the characteristics that describe the dominant and the diverse ethnic groups. In such a way the condition of portrayal of cultural and ethnic diversity contents observed is briefly examined for each subject in the following table.

Table 2- Summary of the Content Analysis of Sample Textbooks

Subjects	Category of cultural elements		Cultural elements from dominant ethnic groups			Cultural elements from diverse ethnic groups			Total
			Verbal	Verbal & visual	Total	Verbal	Verbal & visual	Total	
Social studies	Hero/Heroines	#	32	4	36	9		9	45
		%	45.07	5.63	50.70	12.68		12.68	63.38
	Song and Playing	#				3		3	3
		%				4.23		4.23	4.23
	Material Heritage	#	15	1	16				16
		%	21.13	1.41	22.54				22.54
	Value	#	4		4	3		3	7
		%	5.63		5.63	4.23		4.23	9.86
	Total	#	51	5	56	15		15	71
		%	71.83	7.04	78.87	21.13		21.13	100
Civics and ethical educ.	Hero/Heroines	#	7		7				7
		%	26.92		26.92				26.92
	Song and Playing	#							
		%							
	Material Heritage	#				4		4	4
		%				15.38		15.38	15.38
	Value	#				15		15	15
		%				57.69		57.69	57.69
	Total	#	7		7	19		19	26
		%	26.92		26.92	73.08		73.08	100
Amharic	Hero/Heroines	#	22	1	23	2		2	25
		%	35.48	1.61	37.09	3.23		3.23	40.32
	Song and Playing	#	9		9	1		1	10
		%	14.52		14.52	1.61		1.61	16.13
	Material Heritage	#	13	3	16				16
		%	20.97	4.84	25.81				25.81
	Value	#	3		3	8		8	11
		%	4.84		4.84	12.90		12.90	17.74
	Total	#	47	4	51	11		11	62
		%	75.81	6.45	82.26	17.74		17.74	100
Physical educ	Hero/Heroines	#							
		%							
	Song and Playing	#	3		3	6	1	7	10
		%	18.75		18.75	37.5	6.25	43.75	62.5
	Material Heritage	#	2		2	3		3	5
		%	12.50		12.50	18.75		18.75	31.25
	Value	#				1		1	1
		%				6.25		6.25	6.25
	Total	#	5		5	10	1	11	16
		%	31.25		31.25	62.5	6.25	68.75	100
Music	Hero/Heroines	#	1	1	2				2
		%	4.76	4.76	9.52				9.52
	Song and Playing	#	4	2	6	3		3	9
		%	19.05	9.52	28.57	14.29		14.29	42.86
	Material Heritage	#	2	5	7		1	1	8
		%	9.52	23.81	33.33		4.76	4.76	38.09
	Value	#	1		1	1		1	2
		%	4.76		4.76	4.76		4.76	9.52
	Total	#	8	8	16	4	1	5	21
		%	38.09	38.09	76.19	19.05	4.76	23.81	100

4.1.1.1 Representations of Ethnic Groups

As briefly shown in the Table 2 an investigation of the ethnic composition of characters in the texts shows that the infusion of cultures of dominant and diverse ethnic composition actually differs across subject matters. Social Studies textbooks portray 56(78.87%) of dominant and 15(21.13%) diversity cultures. In contrast to Social Studies, Civics includes 19(73.08%) culture of diverse ethnic group out of the total 26. Amharic textbooks contents contribute the majority of characters for cultures of dominant ethnic group. Out of the total 62 cultural elements in Amharic textbooks 51(82.26%) represents the culture of dominant ethnic group. In Physical Education, there are only 17 cultural elements portrayed. Out of these great share, that is 11(68.75) is given for culture of diverse ethnic groups.

Like in Social Studies and Amharic textbooks in Music cultural contents of dominant ethnic group got greater attention. That is out of 21 cultural messages 16(76.19%) shows culture of these dominant groups.

From this one can conclude that the cultural content of large number of ethnic groups is not portrayed in textbooks sufficiently.

4.1.1.2 Analysis of Culture across Categories

In this part of the analysis the findings present positions of each category one by one.

A) Presentation of Hero/Heroines in Textbooks

As indicated in Table 2 almost half (50.70%) of the hero/heroines were written and illustrated in the contents of Social Studies textbooks represent the dominant ethnic group while only 9(12.68%) hero of others ethnic group is portrayed. In civics when no hero presented from diverse ethnic group, 7(26.92%) infused hero represent the dominant ethnic groups. A total of 25 hero/heroines portrayed in Amharic textbooks 23(37.09%) hero/heroines of dominant ethnic groups while

only 2(3.23%) reflect diverse ethnic groups. In Physical Education there are no hero/heroine characters that stand for both diverse and dominant ethnic groups. Whereas, in Music there are 2(9.52%) hero that characterize dominant ethnic group. From the Heroes Emperor Tewdross occurred five times while Empress Tayitu, and Emperor Menilik II appear two times and Emperor Hailesilassie I three. This negates James Banks (2001) approaches which assess the inclusion of ethnic heroes in the curriculum.

Looking at the overall ethnic composition of hero/heroines in the texts of the analyzed textbooks shows that textbooks fail to fairly portray contributors from various ethnic groups.

B) Material Heritage

Though still dominantly represented, the proportion of illustrations portraying cultural elements is pertinent to the ethnically dominant groups. According to the findings the total of 49 material heritages portrayed in all textbooks, only eight cultural elements describe diverse ethnic group. Social Studies textbooks portrayed only 16(22.54%) material cultures of dominant group; while no material heritages exposed from diverse cultural groups. Like that of Social Studies, in Amharic textbooks also no materials of diversity but 16(25.81%) cultural elements of dominant cultural groups are portrayed. The reflection in Music is somewhat better than Social Studies and Amharic textbooks, in that out of 8 material heritages the one that is accompanied by visual description represent diverse ethnic cultures. In Physical Education the proportion given for dominant groups' declines to 12.5 percent; but for diverse ethnic groups 3 that is 18.75% cultural elements that is infused verbally. In Civics and Ethical Education also when there is no material culture illustrated from dominant ethnic group 4(15.38%) material heritages are infused from diversity cultures. This generally shows no adequate attention was given for diverse ethnic groups' culture.

C) Songs and Plays

A total of 32 texts and pictures of songs and plays are portrayed in all textbooks. Out of these 18 songs and plays describe the culture of dominant ethnic group. This confirms that the unbalanced treatment of cultural songs and plays. Because, for many of Ethiopian ethnic groups only 14 songs and plays are reflected in sample textbooks. Physical Education accounts to 3(18.75%) songs and plays of dominant groups and 7(43.75%) of diverse ethnic groups. In contrast to Physical Education in Amharic 9(14.52%) represent cultures of dominant ethnic groups out of 10 songs and plays portrayed in the textbooks. Just like Amharic music textbook gives more attention for cultures of dominant ethnic groups. Out of 9 songs and plays portrayed in the textbook only 3(14.2%) represent cultures of diverse ethnic groups. In Social Studies there are only three cultural messages showing songs and plays that reflects cultures of diverse ethnic groups but there are no such cultural elements that represent dominant ethnic groups. The inclusion of songs and plays in Grade 7 and 8 textbooks of Amharic and Grade 6 textbook Music require attention in the future.

D) Cultural Values

The cultural message of diverse ethnic groups is better portrayed in cultural values than any other categories. That is out of 36 cultural values illustrated in the textbooks 28 values are shared by different ethnic groups. Out of these, 15 cultural values are portrayed in Civics and Ethical Education. And, there is no cultural value of dominant ethnic groups in Civic textbooks. Similarly, when 8(12.90%) cultural values of dominant ethnic groups are portrayed only 3 values from dominant ethnic group is portrayed in Amharic textbooks. On the other hand, out of seven cultural values included in Social Studies textbooks when 4(5.63%) represent dominant groups the rest 3(4.23%) shows different ethnic groups. In Music while one cultural value are portrayed from each ethnic categories, one (6.25%) cultural value that represent diverse ethnic groups is infused in Physical Education textbooks.

4.1.1.3 Representations of Cultures of Ethnic Groups in Visual

In order to determine whether textbooks reflect the multiethnic nature of the society textbook contents were divided into two sections (texts and pictures). There are a total of 17 pictures that are illustrated in the analyzed textbooks. Out of these only two visuals reflect diverse ethnic groups and the rest 15 represent dominant groups. For instance, in Social Studies out of five images, four of them illustrate hero of dominant

groups such as Empreor Yohanes IV, Emperor Tewdross, Emperor MinilikII and Hailessiassie I, the rest are material heritages that reflects the cultures of dominant groups. In Civics textbooks there is no visual cultural element. There is one hero and three material culture portrayed by picture in Amharic textbooks. In Grade six Physical Education, however, there is one picture that shows the cultural shows of diverse ethnic groups such as Amhara, Oromo and Gurage. In Music, out of 16 cultural elements of dominant groups, 8(38.09%) are portrayed by pictures; but only one diversity material culture that is musical instrument called "Kebero" is portrayed in Music textbooks using picture.

4.1.2 Qualitative Content Analysis

This section will analyze and reflect up on the ethnic groups and their culture in the sample textbook contents in qualitative terms. The main focus will be laid on uncovering how effectively textbooks exploited such issues of diversity and multicultural concerns.

4.1.2.1 Portrayal of Ethnic and Cultural Content in Grades 6 and 8 Social Studies Textbooks

Grade 8 Social studies textbooks give much focus for modern history of Ethiopia. The researcher included this unit for the reason that it is the beginning and crucial time for Ethiopia to obtain its present features,

and to see the contribution of each nation, nationality and peoples of Ethiopia in building their country.

One of the features of the modern history Ethiopia was the growth of absolute monarchy starting from the time of Emperor Tewdros upto Hailesilassie I. These issues have got greater coverage in the textbooks. For instance, in Grade 8 Social Studies an attempt is made to discuss about the unification and expansion towards south, East and west of Ethiopia, either by force or peacefully, showing the beginning of domination in the 19 century. In each of Grade 6 and 8 Social Studies there are few contents that deal with equality of cultures, equality of nations, nationality and peoples and conservation and protection of heritage. To some extent, core cultural values such as resolving conflict, “Edir”, Equb”, “Debo”, respect of elders, courage, hospitality and etc. is integrated in both textbooks. Social Studies textbooks show the small extent of energy invested in infusing such multicultural concepts. More treatment and consideration is given for the dominant ethnic class although the subject creates ample opportunity for the portrayal of diverse cultural contents (Banks 1999).

4.1.2.2 Portrayal of Ethnic and Cultural Content in Grades 5 and 7 Civics and Ethical Education Textbooks

In each of the lessons evaluated and analyzed textbooks issues related with ethnic and cultural diversity got better emphasis more than any other subject. Some of these cross-cultural elements include equality of Ethiopian nations, nationalities and peoples, equality of culture and language, and reconsidering the history of the country which constitutes all nations, nationalities and peoples without misrepresentations and biases.

The importance of tolerance and respect is one of diversity issue raised in the contents of these textbooks. Textbook materials, especially in clearly acknowledge that tolerance and respect are essential social skills

students need to develop. Students are asked to discuss the definition of tolerance and the lesson is strengthened by mentioning the various social integration aspects and the need for shared understanding about them. However, both grade 5 and 7 Civics textbooks is follows a similar pattern of infusion in discussion about cultural and ethnic diversity issue.

4.1.2.3 Portrayal of Ethnic and Cultural Content in Grades 7 and 8 Amharic Language Textbooks

In Amharic textbooks the probability of infusion of diversity issues into texts highly depends on the focus of the reading passages. Unless the reading passages raise some diversity topic, it is very unlikely that one will find multicultural contents integrated into the remaining subsections of the chapter.

There are four major passages in Grade 8 Amharic. That is deals with protection of cultural heritage, the civilization derived from Axum, the history of Emperor Tewdros and Languages of Ethiopia. Except the last one that deals with linguistic diversity message; (page 99), the remaining three topics were written from the perspectives of dominant groups. In addition, historical place found in Northern parts of Ethiopia such as Lalibela and Axum(appears three times) and Fasil (appears two times), that all of them reflect cultures of dominant ethnic groups in portrayed Amharic textbooks.

In the process of multicultural content infusion of textbook, it is essential to understand that the recognition and the inclusion of certain cultural aspects of an ethnic group is not an end by itself. When including characters, contributors, sites, holidays and elements of material and non cultural elements from differing ethnic backgrounds or when building a story about such issues, textbook writers and curriculum Developers should note that the contexts they create in the texts may affect how readers make perceptions, judgments and evaluations of the ethnic group.

The portrayal of diverse ethnic and cultural groups in the analyzed textbooks is found to be very shallow. Most of the time ethnic groups are grossly discussed and it is very unlikely that students will get ample information about the differences and similarities which exist among these groups.

The fact that the ethnic groups are portrayed in comparable situations is of great pedagogical significance even if the absence of captions might hinder young students from identifying who belongs to which ethnic group.

4.1.2.4 Portrayal of Ethnic and Cultural Content in Grades 5 and 6 Physical Education Textbooks

Ethiopia has traditional music of various forms, expressive dances, the folklore of different ethnic groups and songs that are used after sport games. Of course, just like other subjects some cultural contents can also be portrayed in Physical Education textbooks.

In both Physical Education textbooks cultural plays of ethnic groups are placed in a unit of each grade level. The objectives and benefits of cultural plays of nations, nationalities and peoples of Ethiopia is also defined. It is also briefly described that the significance, advantage and equality of cultures were related to the basic objectives of Physical Education and Sports. Moreover, Addis Ababa is illustrated as the capital city that embraces ethnic groups that have different cultural dances and plays of Oromo, Amhara, Tigre, Guragie, Wolayita, Konso, Adere and etc. observed especially at the time of public and religious holidays. In a Grade 6 Physical Education textbook (p.126) an illustration used to depict cultural dances in Addis Ababa portrays a group of people represent Oromo, Amhara and Tigre performing presumably their cultural shows 'Eskista' or cultural dances in Addis Ababa. It is representative of cultural dances, textbook writers and curriculum developers are curious of the potentials of such topics in

diversity infusion. The textbooks direct students, to exercise from their teacher study the music and dances of different ethnic groups in their surrounding and perform it in class.

In addition, in the Physical Education textbooks there is verbal turn of phrase that obey teacher so as to make students play cultures of diverse ethnic group in the course of cultural songs from cassettes, or from what students know were also tried to be presented in the textbook. Students are also made to prepare cultural material for sports and to play with it. This is for appreciation and understanding of cultural plays.

In the textbooks cultural plays demonstrated during the holidays displayed in a certain manner. Most of them have character of sports, such as "Plays of Christmas", mostly played during the holiday of Christmas, traditional cultural play like javelin what is called "Gite" that are commonly known in the highlands of Ethiopia were also exemplary which is presenting to show plays of dominant ethnic group. Whereas two kinds of horse riding competition known as "Shimit" and "Gugis" and the playing seems hurdle jumping called "Gudba" and fest "Tigil" practiced by many of Ethiopian diverse ethnic groups integrated in the textbooks. Physical Education textbooks have balanced treatment for cultural and ethnic message in their very short chapter entitled "Traditional Cultural Plays".

4.1.2.5 Portrayal of Ethnic and Cultural Content in Grade 6 Music Textbook

Multiculturalism can also be portrayed through the contents in Music textbooks as Banks 1999 revealed. In this regard the textbook analysis of the aforementioned subject shows the dominant ethnic culture got much emphasis as in Social Studies and Amharic textbooks.

On the other hand, cultural songs and plays in the textbooks describe the hero/heroine characteristics and love of the country. It is also portrayed in the way that expresses love of country, mother, father,

friend, wife and other members of a family. Cultural songs that are played for wedding ceremony are also included. Besides cultural songs that are played during holidays, demonstrated by pictures reflects the dominant culture as one verifies from their cultural dressing. Similarly, modern wedding ceremony in Addis Ababa, seem to be inherited from the culture of dominant ethnic group illustrated visually. This is also identified based on the kind of the cultural dressing they wear.

Similarly, in this textbook, a lesson about musical instruments portrays eight different traditional musical instruments that are dominantly common in major ethnic groups, such as “kirar”, “Marekash”, “Tsinatsil”, “Begenna”, “Kebero”, “Masinqo” were described both visually and verbally whereas the rest two such as “Imbilta” and “Washint” were illustrated verbally. Except “Kebero” that reflects all diverse cultural groups, the others are musical instruments that were inherited from those dominant groups. Currently musical instruments such as “Masinqo” and “Washint” or flute are of course acculturated by diverse ethnic groups. A wise inclusion of other cultural music instruments from diverse cultural and ethnic groups could have easily diversified the lesson and hence could be made more interesting and appealing.

In Music textbook there is also cultural food of chicken, “Doro Wot”, which could largely reflect the dominant ethnic group but now distributed throughout the country. Moreover, traditional arrangement of cultural music scale that reflects dominant ethnic group such as “Anchi hoye”, “Baatii”, “Tizita” and “Ambassel” are briefly illustrated.

Besides, contribution that Professor Ashennafi Kebede had on the development of modern Ethiopian music portrayed both verbally and visually in Grade six Music textbooks. Professor Ashennafi Kebede was one of the first directors of Yared Music School. He was a famous person, but he didn't realize to incorporate cultures of diverse Ethiopian nations in the school curriculum.

Out of the cultural and ethnic diversity message portrayed in this

textbook, textual description that verify Addis Ababa is the city of diverse nation and nationalities such as Oromo, Amhara, Tigray, Gurage, Kenbata, Hadiya, Gedeo, Somale, Agewo, Afar, Gambella, Beneshangul and etc. that have different cultural music and playing and thus direct students to listen to melodies of these various traditions.

Generally, since the aim of the qualitative analysis is to reflect on the effectiveness of the infusion of these issues with regard to ethnic and cultural diversity, an attempt was made to assess the contexts in which these topics appear. As a result it was noticed that textbooks not often communicate such concerns in light of culture and ethnicity fairly. The fact that contents overlook plurality and tolerance indicates an inefficient infusion of diversity issues by textbook writers and curriculum developers.

4.2 Analysis and Interpretation of Survey Data

The data gathered by using questionnaire from sampled teachers are analyzed in the following sections. Eventhough the major instrument for this study is content analysis, the researcher decided to supplement his finding with experience that subject teachers accumulated on their particular subject matter. Since teachers are the consumer, evaluator and editor of textbooks. Before directly immersing to the response of teachers about the position of cultural contents in textbooks, the researcher going to analyze the background information of teachers as follows.

4.2.1 Background Characteristics of Teachers

Teachers who are participated in this study are taken from eight primary schools found in Addis Ababa. These primary schools are Hizbawi Serawit, Dil Betigil, Ethiopia Tikdem Number-2, Ras Abebe Aregay, Jiva, Lemlem, Addis Berhan and Tsehay Chora. Hence, the following table shows the personality information of these teachers.

Table 3 - Personal Information of Respondent Teachers

Sex	No	%	Qualification	No	%	Subjects Taught	No	%
Male	44	67.69	Certificate/TTI	5	7.69	Civics	11	16.92
Female	21	32.01	Diploma	50	76.92	Social studies	14	21.54
Age	No	%	BA/BSC/FED	9	13.85	Social studies & Civics	7	10.77
21-30	39	60.00	MA/MSC	1	1.54	Amharic	19	29.23
31-40	14	21.54				Physical Educ.	10	15.38
41-50	6	9.23				Music	4	6.16
51-60	6	9.23	Experience	No	%			
			Less than 3	11	16.92			
			3-5	18	27.69			
			6-10	11	16.92			
			11-20	14	21.54			
			21-30	3	4.62			
			31-40	8	12.31			
Total							65	100

As clearly indicated in the above table the age of 60% of the teachers are found in between 21 and 30; where as 18.46% teachers have age greater than 41 years. Moreover, 36(55.39%) of teachers have teaching experiences greater than five years. This shows they are experienced enough and are aware of detail contents of textbooks and even the status of incorporation of ethnic and cultural diversity.

Regarding the qualification of teachers, 50 (76.92%) of the teachers are Diploma holders who satisfy the criteria set by Education and Training policy of Ethiopia to teach at second cycle primary education. There is one MA holder that is found in Private school and other 9 Bachelor degree holders.

4.2.2. The Response of Teachers on the Status of Sample Textbooks

In the following parts the effort is to complement the data gathered by content analysis with the response of teachers regarding nature of textbooks on cultural and ethnic diversity.

4.2.2.1 The Significance of Portraying of Cultural and Ethnic Diversity in Textbooks

To serve as evidence, for the attitude of respondent teachers, towards cultural and ethnic diversity concepts, and significances the analysis of data is made under the table below.

Table 4: Teachers' Personal outlook towards inclusion of cultural and ethnic diversity issues in textbooks

Item		Responses	
		#	%
In developing the curriculum and preparing textbooks for students come from diverse ethnic groups what would be considered?	Culture of dominant groups	5	7.69
	Cultural elements demonstrate unity than differences	14	21.54
	Foreign culture in the expense of local cultures	6	9.23
	Cultures of every ethnic group proportionally	40	61.54
	Total	65	100

The data in table 4 shows that 21.54% of the teachers suggested about the incorporation of cultural elements that describe unity than diversity. This reflects the idea of some conservative segments in the society that misrepresented diversity and argues that it is divisive and will divide the nation.

Similarly, whereas 7.69% of teachers liked the integration of dominant cultures, 9.23% responded that the incorporation of foreign culture. The idea of 7.69% of respondent teachers seems the desire they have for permanence of the status quo; when the latter group may perhaps notice from the stand of globalization. While the introduction to new and foreign cultures greatly benefits students, it can also be overwhelming. The new cultural elements a student encounters abroad may be so different that they seem "shocking" in comparison to cultural norms they are used to at home. As Bruce La Brack (2000: 241) writes in his article *The Missing Linkage: The Process of Integrating Orientation and Re-entry*: "Just as you can't really describe the taste of a hot fudge sundae to someone who has never experienced one, it is difficult to actually convey just how disorienting entering another culture can be to a student without any cross-cultural experience."

However, although foreign curriculum, scholarship and communication of the western culture has been in contact with the Ethiopian culture for a century; as Amare rightly pointed out "*the Ethiopian culture remained Ethiopian and the western is western*" (1998:2). Even the extent of the cultural role played by the schooling system in Ethiopia was to undermine many Ethiopian cultures and impose cultural values of only one dominating national culture upon the other nations and nationalities in the country. In this item the majority or 61.54% of the respondent teachers, however, suggested it's better if there is a balanced and proportional treatment is given for every ethnic culture.

4.2.2.2 The Nature of Sample Textbooks in Portraying Cultural and Ethnic Diversity

In ethnically and culturally diverse societies textbooks and other teaching materials ought to recognize the value of cultural diversity. Thus, different techniques could be employed in infusing cultural contents into textbooks. This is might be based on the skill of textbook writers and curriculum developers. In this regard the response of teachers is analyzed in order of presentation in the following table.

Table – 5: Teachers' Response on Portrayal of Cultural Diversity in Textbooks

Item		Response of Teachers	
		No	%
How do you see the inclusion of the different ethnic cultures in the textbooks of	All Cultures is equally included	8	12.69
	Culture of minority group is well represented	9	14.29
	Influenced by culture of dominant groups	35	55.56
	Influenced by a foreign culture	11	17.46
	Total	63	96.92

As clearly indicated on Table 5, the opinion given by respondent teachers towards inclusion of different ethnic cultures in the textbooks is indicated. That is, 12.69 % of the teachers suggest *all culture is included equally*. On the other hand when only 14.29 % of respondent teachers pronounce the minority culture is well incorporated, 17.46 % of teachers indicated that there is foreign culture that is competed with our local traditions.

However, the responses of 55.56 % of teachers show cultures of dominant groups are included in a better manner than the rest. This is proved through content analysis of students' textbooks. The rest two teachers did not act in response to this item as show in the table.

4.2.2.3 Portrayal and Degree of Cultural and Ethnic Diversity in Textbooks

In this parts of the study the researcher analyze the extent of inclusion of essential cultural messages of sample textbooks based on the reaction of respondent teachers. This helps more to complement the result obtained by content analysis. Assuming that, subject teachers have good understanding on the inclusion of cultural and ethnic contents in the textbook of their subject matter.

Therefore, the following table shows the summarized response of teacher on the degree of inclusion of cultural and ethnic diversity elements.

Table 6: Response of Teachers on the Extent of Reflection of Cultural and Ethnic Diversity in Textbooks

No	Item	Very Good	Good	Satisfactory	Poor	Total	Mean
1	The historical and cultural heritages which describes cultural diversity	6	9	30	20	131	2.01
2	Hero/Heroines and famcus persons representing diverse ethnic groups	13	19	16	18	159	2.45
3	Cultural songs and plays of nations and nationalities	16	12	15	16	158	2.43
4	Diverse cultural values of nations and nationalities	24	12	15	14	176	2.71
5	Names and examples from diverse cultural backgrounds	12	22	12	20	158	2.43
6	Different perspectives of cultural/ ethnic groups	15	19	13	18	161	2.48
7	Culture of tolerance and respect among ethnic groups	22	12	21	10	176	2.71

*Mean score of all respondents was calculated based on the following points of reference; 4 Points for very good, 3 points for good, 2 points for satisfactory and 1 point for poor.

The researcher calculated the rating scales based on the degree of inclusion of cultural elements as is set behind as follows: 0.05 – 1.49 for Poor, 2.5 – 3.49 is Good, 1.5 – 2.49 for Satisfactory; and 3.5 – 4.00 for Very good. This helps to decide the precise position of the analyzed mean values and in giving interpretations.

As shown in Table 6, items of cultural themes are classified into seven categories. In five cultural categories such as cultural heritage, hero/heroines, songs and plays, diverse names and examples and different cultural perspectives the average values given by respondent teachers is satisfactory; i.e. below the mean of 2.50. This implies that the coverage of textbooks on these five categories is in the boundary of satisfactory and lower limit of good.

For instance, mean point obtained about infusion of cultural songs and plays from survey of teachers' response is 2.43. However, this is insufficient according to boundary limit of the researcher. Because Ethiopia has various songs and plays related to ethnic and religious groups, and students needed to know more about of different groups of peoples towards celebrating differences and developing unity. So infusing these issues is further expected from school, curriculum developers and textbook writers

The result obtained from teacher respondents also assured the inaccurate representations of names and examples; that is average value of 2.43 (in satisfactory limit). Similarly in content analysis of Amharic textbooks, out of 39 personal names used in nearly 92.31% do not reflect diversity. But it is from the dominant ethnic group or else common Ethiopian names. On the other hand, in Civics many names used in passages and examples were taken from different ethnic group. On this regard, Wilkinson (2003) stated that the names and personalities of characters should reflect a diversity of cultures and social tolerance.

With respect to infusing different perspectives of ethnic groups in textbooks the calculated mean (i.e. 2.48) shows it is also inadequate.

However, according to Gorski (2008) content must be presented from a variety of perspectives and angles in order to be accurate and complete.

The data further indicate that relatively better incorporation is observed in cultural categories mentioned as *diverse cultural value* and *culture of tolerance and respect among ethnic groups*. Both of them have mean value 2.71, is seems fair as compared to the other category. A case in point, though the issue of tolerance and respect for diversity is among the core values of democratic nations. This is infused in better way in Civics and Ethical Education as briefly illustrated in content analysis of grades 5 and 7 textbooks. To sum up this issue, the inclusion of cultural elements is below mean of 3.5(very good) in the above analysis. This implies the integration of cultural and ethnic diversity still needs especial consideration.

However towards purpose of survey analysis in this study the data in Table 6 verified the examined response of teachers as considerably complement the data of content analysis. For example, with respect to integration of diverse hero/heroine and material culture, the calculated mean from the responses of teacher is below 2.5 or in unsatisfactory limit like the results of the quantitative content analysis in which out of 79 hero/heroine characteristics only 11 and out of 49 material cultures only 8 material heritages stand for diverse ethnic groups.

4.2.2.4 Stereotyping, Bias and Prejudice

The curriculum in the schools should enable students become aware and critical of the various cultural and ethnic stereotyping, biases and prejudices.

Thus, Table 7 presents response of teachers with respect to the presence of stereotypes and position of misrepresentation in sample textbooks.

Table 7: Management of Teachers for Biases, Stereotypes and Distortion

No	Item	Responses		
		#	%	
1	In the text books you are using currently, do you encounter any distortion, bias and stereotypes about ethnic/cultural diversity in the country?	Yes always	8	12.31
		Yes, some times	54	83.08
		Not at all	3	4.62
		Total	65	100
2	If the answer you gave for the above question is either of "A" or "B" What measures do you take to reduce if possible to eliminate such problems?	leave out such contents	1	1.54
		Teach as it is	4	6.15
		Reporting to concerned bodies	-	-
		other mentioned idea	3	4.62
		Total	8	12.31

From Table 7 one can see that only 8(12.31%) of teachers identify the problems of biases, stereotypes and prejudices in their textbooks. But, 54(83.08%) of teachers do not encounter these problems at all. The rest 4.62% teachers did not respond to this item. However this is not necessarily to mean there is no such problems in the textbooks, but they are not identified easily.

According to the Association of American publishers (1984) as cited in

Manning and Baruth (1996) words and pictures children see in schools influence the development of attitudes they carry into adult life. Thus, the textbook preparation needs careful treatment of right representation of ethnic and cultural diversity elements.

Measure taken by these eight teachers confirms that; while 4 of them *teach as it is* without taking any measure. One teacher made a decision of leave-taking such topics. No one reported to the concerned bodies such as school administration and Education offices. 3(4.62%) of them gave shared idea between teaching as it is and jumping such topics. Specially, two Social Studies subject teachers suggested that the Ethiopian history that is still integrated in the social studies textbook presents the history and cultures of different groups of society in an unbalanced way.

Nowhere in all the nine sample textbooks can a reader find a task, an illustration or a text that help students tackle ethnic, cultural or religious biases, stereotyping or prejudices. High quality textbooks must avoid texts and illustrations that reinforce ethnic, cultural and religious stereotyping (Seguin 1989). Contrary to the suggested multicultural principles some contents in the analyzed textbooks seem to stereotype ethnic and cultural groups. I would like to mention however that the researcher not accusing textbook writers of intentionally disseminating biases, prejudices and stereotyping. Rather I intend to look into the potential problems of improper contextualization of diversity issues in textbook contents. It is also identified that there are biased terms in grades 7 and 8 Amharic textbooks such as:

“ቅሶኛው ነጋዴ”, “ገጠራው ሸማግሌ” disregard the rural community .

Such reoccurring ethnic and cultural patterns patterning could be misleading since children could wrongly perceive that schools are not the right places for students from diverse backgrounds.

4.3 Practices of Curriculum Developers on the Integration of Ethnic and Cultural Contents

Incorporating the cultures of diverse ethnic group is a serious challenge to curriculum developers, and textbook writers. So, to witness the actual practice the researcher decided to discuss with curriculum developers at Addis Ababa Education Bureau. There are six curriculum developers that were consulted from CGAEB in which two of them are from Social Studies department; the other two were from Amharic department and one from each Civics, Physical Education and Music Department. The response they gave concerning inclusion of cultural and ethnic diversity issues in Addis Ababa primary schools textbooks is analyzed as follows:

Out of the six interviewed curriculum developers none of them got training on cultural and ethnic diversity issue. However, three of them know about inclusion of multiethnic cultural issue from their teaching experiences. However, it is too difficult to develop curriculum and writing textbooks without sufficient knowledge and awareness that is gained through training. All curriculum developers of Addis Ababa Education Bureau further agreed basically on the significance of including ethnic and cultural diversity so that continuous training and awareness creation that is supported by research of their context should be developed. If this not performed properly the problem of stereotypes, biases and prejudices will not reduced and eliminated from the teaching materials.

One of Amharic curriculum experts suggests that;

“We have not full right and competency in developing relevant curriculum; rather adaptation of standard syllabi prepared by Institute for Curriculum Development and Research (ICDR)”. According to this curriculum

developer adaptation is translation and interpretation based on the contextual facts. It is more important in representing local conditions. One inclusive independent lesson content is organized for ethnic and cultural issues.

Of course, the curriculum of primary schools is not fully developed by regional education bureau experts. The responsibility of curriculum experts at Regional Education Bureau is translation and adaptation of the syllabus already set by ICDR to the local context. The translation and the duty of writing textbook are given to individual/ organizational textbook writers. There is fear that some textbook writers of our country do not have enough knowledge on writing textbooks that is responsive to our cultural diversity.

According to Social studies and Physical Education experts of curriculum departments, cultural and ethnic diversity issues are included in a separate chapter of these textbooks.

In addition, Physical Education curriculum expert suggested that:

We follow the holistic approach to represent every ethnic group due to the fact that we have diversified cultures. The two textbooks of grades 5 and 6 guide students to listen tape, identify the cultural plays of which ethnic group it is, and participate in the cultural plays they are able. But the textbooks appreciate cultural diversity.

In the interviewee's idea "...the cultural plays they are able" requires students only to play and dance the cultural plays they wish only. But, it is better if there are mechanisms to infuse diverse songs and plays of Ethiopian ethnic groups even that of unknown by students.

On the other hand curriculum developer of Civics and Ethical Education suggests: "the nature of this subject is very conducive in

portraying cultural and ethnic diversity issue. I am sure that in Grades 5-8 Civics textbooks contents describe about ethnic, cultural and language diversity is infused in fair way.”

This shows the better incorporation of cultural diversity in Civics and Ethical Education textbooks’ and there are cases in which general treatment exists. So, Civics and Ethical Education seems just when compared to other subjects.

The Music curriculum expert also state : "there are few content in Music textbooks that reflects culture of nations, nationalities and peoples of Ethiopia; for instance, descriptions of cultural, musical instruments and heritages somewhat included reflecting this cultural diversity".

The researcher proves the idea of this curriculum expert as indicated in qualitative content analysis of the textbook.

The other point raised during discussion with curriculum developers is issue of selection and prioritization of cultural elements. In this regard, Music and Amharic curriculum experts indicated that the difficulty of prioritization of diverse ethnic cultures during the development of curriculum; especially the presence of every ethnic group in Addis Ababa makes things complex. So, the solutions they suggested were prioritizing and incorporating core cultures and cultures of major ethnic groups. This implies that there is condition in which distinct cultures of minorities that needs greater consideration is overlooked. Besides all but one curriculum developers agreed that the textbook contents are flexible to integrate teachers and students perspectives.

The following chapter takes up the summary, conclusion and the recommendations of the study.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 SUMMARY

This study is surveyed to what extent the Social Studies, Amharic, Civics and Ethical Education, Physical Education and Music textbooks of Grades 5 to 8 used in Addis Ababa Second Primary school incorporated cultural and ethnic diversity. Through the review of related literature an attempt was made to show that the learning materials young students use in their formative stages of schooling should reflect the realities of the society by portraying a fair representation of the ethnic diversity and by recognizing the contributions and cultural elements of different ethnic and cultural groups. A total of nine textbooks (two for each Social Studies, Civics, Amharic and Physical Education textbooks and one textbook for Music) were taken as samples for this study. Content analysis is employed as a major data gathering instrument and accompanied by survey study using prospective subject teachers of primary schools and curricular developers in Addis Ababa City education Bureau. The following major categories: Hero/Heroine, Material Heritages, Cultural values, Songs and Plays was employed during quantitative content analysis. The qualitative analysis also investigated whether textbooks contain major diversity concerns and whether diversity and multicultural contents are infused into all textbooks.

From the analysis, this study revealed various findings and the following are the major ones:

1. All the interviewed curriculum developers of Addis Ababa city Education bureau had little awareness about the inclusion of cultural and ethnic diversity issues in textbooks.

2. Regarding the content analysis of textbooks the portrayals of cultural and ethnic diversity contents is 78.87% of Social Studies, 76.19% Music, 82.26% Amharic textbooks represent cultures of dominant ethnic group. Similarly, the survey data indicates that 55.56% of teachers agree as contents of textbooks is covered by cultures of dominant group. This shows the potential of infusing diversity contents in most cases was not considered seriously. The interview results of curriculum developers also revealed the less consideration given for cultures of diverse ethnic groups. In spite of this, 61.54% of the respondent teachers suggested proportional and balanced incorporation should be mandatory in developing curriculum for students who come from different ethnic groups.
3. Cultural elements were represented in both the texts and illustrations. Out of 17 pictures that are illustrated in the analyzed textbooks, only two pictures reflect diverse ethnic groups.
4. In Civics and Ethical Education. However, only 26.92 % dominant ethnic cultural element is portrayed and the rest 73.08 % is given for diverse ethnic group. Whereas in Physical Education 62.5% of different ethnic groups is infused.
5. As in the content analysis of sample textbooks hero/heroines, the dominant ethnic accounts for 68; and only 11 hero were infused from diversity ethnic group. This is also approved by the survey data which have calculated mean of 2.45, indicates inadequacy for portrayal of cultural contents of different ethnic groups.
6. The frequency of cultural material for dominant ethnic group is 41 and 8 material heritage reflects cultures of diverse ethnic group. Also 2.01 is the calculated mean point of respondent teachers concerning material culture. The data obtained from both content analysis and survey verifies the unbalanced

- treatment of material cultures in textbooks. This is completely opposite to Banks (2001:229) which admits the incorporation of heroes and various cultural heritages in the teaching materials.
7. With respect to song and plays out of 32 cultural messages only 14 comprised the cultures of diverse ethnic groups. Besides, the average point obtained from survey data shows the insufficient treatments of different cultural plays and songs, that its mean value indicates 2.43.
 8. However, with respect to cultural value, elements reflect diversity has greater frequency than dominant nation. That is 28 cultural value of diversity is portrayed, and only eight cultural elements show the values of dominant groups. Moreover, the extent for the inclusion of diverse cultural value is relatively better by having the average value of 2.71 as surveyed data of teachers indicates. Similarly, the degree of incorporation for culture of tolerance and respect among ethnic groups had the same mean point with cultural value as analyzed from the response of teachers.
 9. The position of different names and examples, and diverse perspectives of ethnic groups in sample textbooks is also unfair as qualitative content analysis that is supplemented by survey data of teachers verifies. For instance, the calculated mean about the extent of existence of names and examples of different ethnic groups is 2.43 whereas 2.48 are for portrayal of diverse ethnic cultures perspectives.
 10. Stereotypes, prejudices and biases is the other issue that is surveyed in this study. However in survey study from the total teachers only 12.31% of them react towards biases and misconception in different ways. On the other hand the qualitative content analysis of the sample textbooks verifies there are biased contents in textbooks of Social Studies and Amharic.

5.2 CONCLUSIONS

Based on the data gathered from sample textbooks for cultural content analysis, available teachers who have been teaching in the eight sample second cycle primary schools, and the curriculum experts in CGAEB the following conclusions are made after detailed analysis and interpretations.

- ❖ Curriculum developers at CGAEB have very little knowledge and skills of preparing curriculum that is responsive to cultural and ethnic diversity. This is might be due to they do not have any training that helps to improve knowledge and skills of their cultural awareness.
- ❖ There is very little attention paid to the portrayal of contents of diverse ethnic group; the hero/heroine, material heritage, songs and plays of diversity of large number of ethnic groups was not portrayed in the textbook fairly. Balance is not maintained between the actual material and nonmaterial cultural elements of the society and the one described in textbooks, very small proportion of the chapters and too short contents of textbooks have cultural and ethnic diversity message. Moreover the infusion of diversity contents in most cases is shallow, oversimplified and poorly.
- ❖ The Social Studies, Amharic language, and Music textbooks of second cycle primary education of Addis Ababa have the impression of mainstream curriculum that ignores the experiences, voices, contributions, and perspectives of non-dominant groups in all subject areas. Especially Social Studies textbooks are portray the history of Ethiopian nations, nationalities and peoples of Ethiopia in unjust manner. Contribution of dominant group reflected and the share of diverse ethnic groups was hiding from view towards building the country. For instance, heroes and heroines are taken out of the cultural

context and viewed from a single perspective. From this it is possible to understand that the attention given for diverse ethnic group seems as there is no any contribution of diverse ethnic groups of Ethiopia towards building their common nation.

- ❖ The essence in Amharic, Music and Social Studies is to build national identity. Although, national identity or national culture helps groups build a common life together and develop a common identity it can create certain hierarchies and values which isolate some groups of society.
- ❖ The Civics and Physical Education textbooks contain a variety of cultural and ethnic diversity issues. It might be due to the nature of subject much attention is given for cross cultural issues in the Civics and Ethical education textbooks. In spite of the short content Physical Education has better incorporation of cultural and ethnic diversity.

In general the study revealed that the curriculum of different ethnic groups as such was not portrayed sufficiently. According to Banks (2001) it is at the level of contribution or may be at additive approach.

5.3 RECOMMENDATIONS

In the light of the evidences that have been mentioned in the previous chapters the following recommendations are made:

- ⇒ Integration of diverse ethnic cultures in textbooks of Addis Ababa second cycle primary schools especially Amharic language, Social Studies and Music shall be the first concern. So much effort is expected from Curriculum experts of CGAEB, ICDR, textbook writers, towards generating inclusive curriculum.
- ⇒ The production of new and revised textbooks should no longer ignore the issue of respect, tolerance and mutual understanding among different ethnic and cultural groups.
- ⇒ The researcher also suggests further research to be made in the preparation of textbooks to incorporate the ethnic and cultural diversity, and to resolve problems related to biases and stereotypes.
- ⇒ Although attempts in incorporating ethnic and diversity issues into the primary school textbooks of Addis Ababa undoubtedly has been started, the movement continues to challenge textbook writers, editors and evaluators to acquire professional training and provide culturally-rich curricular materials.

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Appendix A

Coding Sheet for Quantitative Content Analysis

Subject/Textbook _____ Chapter _____

Grade _____ Page _____

Ways of presentation	Cultural Category	Cultural Elements of Dominant Ethnic Group	Cultural Elements of Diverse Ethnic Groups
Verbal accompanied by Visual			
Verbal Expressions			

Appendix B

**Addis Ababa University
School of Graduate Studies
College of Education
Department of Curriculum and
Teacher's Professional Development Studies**

Questionnaire to be filled by Teachers

Dear Teacher:

The purpose of this questionnaire is to gather information on *Survey of the integration of cultural and ethnic diversity in selected textbooks of Addis Ababa Primary education.*

It is believed that the information that you will give will help to improve the teaching-learning process in the diverse ethnic compositions of the classroom. So, I kindly request you to answer the questions contained in the paper. Please, be assured that I will treat your responses confidentially.

You are not expected to write your name on the questionnaire.

Thank you in advance for your cooperation

Yours Sincerely

Abdulhayi Awel

Part I: Background Information

Sex _____ School Name _____
Age _____ Grade(s) you teach _____
Qualification _____ Subject(s) you teach _____
Years of experience _____

Part II. General Questions

Direction: Circle if you think the choice includes appropriate answer; you may give more than one answer

1. In developing the curriculum and writing textbooks for students come from diverse ethnic groups what would be considered?

አዲስ አበባ ዩኒቨርሲቲ
የሰነ-ት/ት ኮሌጅ
የሥርዐተ ትምህርትና የመምህራን ሙያ ልማት ትምህርት ክፍል
በመምህራን የሚመለስ መጠይቅ

የዚህ መጠይቅ ዋና ዓላማ የተለያዩ የብሄር የብሄረሰብ ባህሎችን በተመረጡ የአዲስ አበባ ከተማ 1ኛ ደረጃ 2ኛ ሳይክል ት/ቤት የመማሪያ መጽሐፍት ውስጥ ማለትም የአማርኛ ቋንቋ፣ የሕብረተሰብ ት/ት፣ የሥነ ዜጋና የሥነ ምግባር ት/ት፣ የሰውነት ማጎልመኝ እንዲሁም ሙዚቃ የት/ት ዓይነቶች ስለመካተቱ ለሚካሄድ የዳሰሳ ጥናት መረጃን ለመሰብሰብ ነው።

እርስዎ የሚሰጡት መረጃ የተለያዩ ባህል ካላቸው ብሄር-ብሄረሰብ በመጡ ተማሪዎችን ያካተተ የመማር ማስተማር ሂደትን አንደሚያሻሽል ይታመንበታል። ስለዚህ በመጠይቁ ውስጥ የተካተቱትን ሁሉንም ጥያቄዎች እንዲመልሱልኝ በትህትና እጠይቃለሁ።

ስለትብብረዎት በቅድሚያ አመሰግናለሁ
 አብዱልሃይ አወል

ክፍል አንድ- የመረጃ መጠይቅ

የታ_____	የሚያስተምሩት የክፍል ደረጃ(ዎች)_____
ዕድሜ_____	የሚያስተምሩት የት/ት ዓይነት(ቶች)_____
የት/ት ደረጃ_____	የሥራ ልምድ_____
የሚያስተምሩበት ት/ቤት_____	

ክፍል ሁለት- አጠቃላይ መጠይቆች

መመሪያ: ተገቢው አማራጭ ላይ በመክበብ መልስ ይስጡ

- 1) የተለያዩ ባህል ካላቸው ብሔር ብሔረሰቦች ለመጡ ተማሪዎች ሥርዐተ ትምህርት ለመቅረጽና የመማሪያ መጻሕፍት ለማዘጋጀት ምን መደረግ አለበት ይላሉ?
- ሀ) ለዋና ዋና ባህሎች ብቻ ትኩረት በመስጠት
- ለ) ከልዩነት በላይ አንድነትን ለሚያንፀባርቁ ባህል አብላጫውን ትኩረት በመስጠት
- ሐ) ከአካባቢያዊ ባህል በላይ ባህል ከውጭ ለመጡ ባህሎች ቅድሚያ በመስጠት
- መ) ሁሉም የብሔር-ብሔረሰቦች ባህል ሚዛናዊ ትኩረት በመስጠት

2) የተለያዩ የብሔር-ብሔረሰቦች ባህል እርስዎ በሚያስተምሩት ት/ት አይነት ከ5ኛ-8ኛ ክፍል ባሉት የመማሪያ መጻሕፍት ውስጥ በምን መልኩ ነው የሚገኙት?

ሀ) ሁሉም የብሔር-ብሔረሰቦች ባህል በእኩልነት ተካተዋል

ለ) የአናሳ ብሔረሰቦች ባህል በበቂ ሁኔታ ተካተዋል

ሐ) በላይኞቹ ብሔሮች (Dominant nation) የባህል ተፅዕኖ ስር የወደቀ ነው

መ) ለአካባቢው ማህበረሰብ ባህል ትኩረት መስጠት አለበት ተፅዕኖ ስር የወደቀ ነው

3) አሁን ጥቅም ላይ ባሉት የመማሪያ መጻሕፍት ውስጥ የተዛባ የተጋነነ ወይንም አድሎ የሚንጸባረቅበት የብሔር ብሔረሰቦች ባህል አጋጥምዎት ያውቃል?

ሀ) አዎ ብዙ ጊዜ

ለ) አዎ አንዳንዴ

ሐ) አያውቅም

4) ከላይ በተራ ቁጥር 3 ለተጠቀሰው ጥያቄ የሰጡት መልስ “ሀ” ወይንም “ለ” ከሆነ ችግሩን ለመቅረፍ ምን አይነት እርምጃ ወሰዱ?

ሀ/ሳላስተምር አለፍኩት ለ/ እንዳለ አስተማርኩት ሐ/ ለሚመለከተው ክፍል ሪፖርት አደረግኩ

መ/ ሌላ ሃሳብ ካለዎት _____

ክፍል ሦስት

መመሪያ: በሚከተለው ሰንጠረዥ የቀረቡት ሃሳቦች በሚያስተምሩት ትምህርት የመማሪያ መጻሕፍት ውስጥ በምን መልኩ እንደተካተቱ አንዱን አማራጭ ብቻ በመምረጥ በእያንዳንዱ ጥያቄ ፊት ለፊት የ(✓) ምልክት ያድርጉ

ተ.ቁ	የቀረቡ ሀሳቦች	አማራጭ መልሶች			
		በጣም ጥሩ	ጥሩ	አጥጋቢ	ዝቅተኛ
1	የተለያዩ ባህሎች(Diversity)ን የሚገልጹ ታሪካዊና ባህላዊ ቅርሶች				
2	የተለያዩ ብሔር ብሔረሰቦችን የሚወክሉ ጀግኖች				
3	የብሔር ብሔረሰቦች ባህላዊ ጭፈራና ጨዋታ				
4	የብሔር ብሔረሰቦች የተለያዩ እሴቶች				
5	የተለያዩ ባህላዊ መሠረት ያላቸው ምሳሌዎችና ስሞች				
6	የተለያዩ ብሔር ብሔረሰቦችን የህይወት ተሞክሮና ያበረከቱት ድርሻ				
7	የተለያዩ የብሔር ብሔረሰቦች አመለካከት				

Appendix – C

Guiding Interview Questions for curriculum Developers in Addis Ababa City Education Bureau

- 1) Do you get any training that can build your skills for planning curriculum for ethnically diverse society like us?
- 2) When curriculum is selected is it important to include the diverse cultures of social groups. If so is it necessary to know the cultures of every ethnic group?
- 3) While you develop the curriculum is it possible to include every ethnic culture found in Addis Ababa city? If not how do you select, prioritize and organize contents from the ethnic cultures available?
- 4) In your opinion, how details are the cultural values and heritages of Addis Ababa are included as content and illustration in second cycle primary school textbooks?
- 5) Do the textbooks are flexible to teachers and students towards integrating their own experience?
- 6) Do the textbooks help students to learn and understand the cultural perspectives and experiences other than their own?
- 7) Do you agree with the idea that “shallow understanding of ethnic cultures can mislead the curriculum developers or textbook writers not to manage bias, distortion, stereotypes and prejudice?”
- 8) Do the textbooks currently used in Addis Ababa primary schools considers the ethnic and cultural diversity?
- 9) Do you have any comment or suggestion on the textbooks of Grades 5-8 that are used currently whether or not integrating cultures of diverse ethnic groups? What will be done in the future to consider cultures of diverse ethnic groups?

The Amharic version of semi-structured interview

ለአዲስ አበባ ከተማ ት/ት ቢሮ የአማርኛ ቋንቋ፣ የህብረተሠብ ት/ት፣ የሥነ-
ዜጋና የሥነ-ምግባር ት/ት፣ የሰውነት ማጎልመሻ፣ እንዲሁም የሙዚቃ
የሥርዓተ-ትምህርት ክፍል የሚቀርቡ የቃለ መጠይቅ መሪ ጥያቄዎች

- 1) የተለያዩ ባህል ያላቸው የብሔር ብሔረሰቦችና ህዝቦች በጋራ ለሚኖሩበት ማህበረሰብ የሥርዓተ ትምህርትን ለመቅረጽ የሚያስችል ሥልጠና ወስደው ያውቃሉ? ሥልጠናውን ወስደው ከሆነ ምን ያህል ጠቅምዎታል?
- 2) የሥርዓተ-ትምህርት ይዘት በሚመረጥበት ጊዜ የያንዳንዱን ብሔሮች ባህል ማወቅ እንዲሁም ማጤን የሚያስፈልግ ይመስሎታል?
- 3) የአዲስ አበባ ከተማን አንደደረጃ ት/ቤት ሥርዓተ-ትምህርት በሚያዘጋጁበት ወቅት በከተማው ውስጥ የሚገኙትን የተለያዩ ብሄር ብሄረሰቦችን ማንኛውንም ባህል ማካተት ይቻላል? ካልተቻለ ይህንን ሥርዓተ-ትምህርት ለማዘጋጀት የት/ት ይዘቱን እንዴት ይመርጣሉ፣ ቅደም ተከተል ይሰጣሉ፣ እንዲሁም ያደራጃሉ?
- 4) በእርሶ አመለካከት የአዲስ አበባ ከተማ አንደኛ ደረጃ ሁለተኛ ሳይክል የመማሪያ መጻሕፍቱ ውስጥ ከተማውን የሚመለከቱ ባህላዊ እሴቶችና ቅርሶች ምን ያህል በት/ት ይዘትና ገለጻ መልክ ተካተዋል?
- 5) የመማሪያ መጻሕፍቱ የተለያዩ የብሔር ብሔረሰቦችን ባህል አስመልክቶ መምህራንና ተማሪዎች ያለቸውን የግል ዕውቀት እንዲያካትቱ ክፍተት የሚሰጥ ይመስሎታል?
- 6) የመማሪያ መጻሕፍቱ ተማሪዎች ከራሳቸው ውጭ የሆነ አመለካከቶችንና ልምዶችን እንዲማሩና እንዲገነዘቡ የሚረዳ ይመስላል?
- 7) የያንዳንዳንዱን ብሔር ብሔረሰቦች ባህል በጥልቀት የማያውቅ የሥርዓተ-ትምህርት ባለሙያ የብሔሮቹን ማንነት የማያመለክቱ ጉዳዮችን ሲገልጽ ለእንደ ማዳላት፣ ማዛባትና ማጋነን ላሉ ስህተቶች የሚጋለጥ ይመስሎታል?
- 8) በአሁኑ ሰዓት በሥራ ላይ የሚገኙት የአዲስ አበባ ከተማ ከ5ተኛ- 8ተኛ ክፍል ያሉ የመማሪያ መጽሐፍት የተለያዩ ብሔር ብሔረሰቦችን ባህል ሚዛናዊ በሆነ መልኩ ያካተቱ ናቸው?
- 9) የተለያዩ ብሔር ብሔረሰቦችን ባህል ነክ ጉዳዮችን በአንደኛ ደረጃ ት/ቤት ሥርዓተ-ትምህርት ውስጥ ማካተትን በተመለከተ የሚሰጡት የማጠቃለያ ሀሳብ ካለ?

Appendix D
The Coding Process of Some Cultural Contents
Social Studies of Grade 6 and 8

Forms of Presentation	Hero/ Heroines			Material Heritage	
	Dominant Ethnic Group		Diverse Ethnic Groups	Dominant Ethnic group	Diverse Ethnic Groups
Verbal accompanied by Visual	Emperor Tewdros Emperor Yohannes IV Emperor Menelik II Emperor Haile Silassie I			Oblix of Axum	
Verbal Expressions	<ul style="list-style-type: none"> ▪ Ras Kasa Hayilu ▪ Kassa Mircha of Tigray ▪ Menelik of Shawa ▪ Emperor Tekle Giorgis ▪ Empress Tayitu ▪ Empress Zewditu ▪ Mentwab ▪ Ras Mokonen Wolde Michael ▪ Shewan nobility ▪ Bitwoded Tessema Nadew ▪ Abune Mathios ▪ Ras Teferi ▪ Fitawrari Habte Giorgis ▪ Bergader General Mengistu Neway ▪ Germame Neway ▪ Prime Minister Endalkachew 	<ul style="list-style-type: none"> ▪ Wagshum Gobeze ▪ Gebre Medhin of Lasta ▪ Tekle Haymanot of Gojam ▪ Ras Alula Engida of Merab Melash ▪ Dejazmach Balcha safo ▪ Dejazmach Aba Waqow ▪ Ras Gugsa Wolle ▪ Ras Kassa Hayilu ▪ Ras Mulugeta Yegezu ▪ Ras Imiru ▪ Ras Imiru Haillessilassie ▪ General Tsige Debu ▪ Ras Mekonnen Endalkachew ▪ Abreham Dobocho ▪ Mogos Asgdom 	<ul style="list-style-type: none"> ▪ Kawo Tona of Wolayita ▪ Tato Gaki Serocho of Kaffa ▪ Peasant Rebellions ▪ Woyane Rebellions ▪ Blatta Haile Mariam Reda (the first Woyane Rebellions) ▪ Bale Peasant Rebellions ▪ General Waqo Gutu ▪ General Jagama Kello ▪ Gojjam Peasant Rebellions 	<ul style="list-style-type: none"> ▪ Hawulti Melazo ▪ Literature written in Geez, Saba and Greek. ▪ Axumite coins ▪ Oblix of Axum ▪ The Amharic Version of Wuchale Treaty ▪ Shield sword of Emperor Tewdros ▪ Statue of Lion of Judah ▪ Monuments ▪ Templates ▪ Monasteries ▪ Palace ▪ Coin during Menelik II ▪ Crown ▪ Throne ▪ "Seregella" 	

Civics and Ethical Education of Grades 5 and 7

Ways of Presentation	Cultural Elements reflect Dominant Ethnic group *	Cultural Elements reflect Diverse Ethnic group		
	Hero/Heroine	Material Heritage	Song and plays	Value
TEXT/ VERBALLY	<ul style="list-style-type: none"> -አቤ ቴዎድሮስ -አቴን ጣይቲ -ዳግማዊ ሚኒሊክ -አዲስ አለማየሁ ፕሮፌሰር አሸናፊ ከበደ -አገኘሁ ከበደ -አፈወርቅ ተክሌ 	<ul style="list-style-type: none"> -የአክሱም ሐውልት -የአባ ጅፋር ቤተ መንግስት የአባድር መቃብር -ጀጎል 		<ul style="list-style-type: none"> -የኮንሶዎች የእርከን ሥራ -የሥራ ባህል -የባህል እምነት መገለጫ -የዲሞክራሲ መርሆች -በችሎታና በጉብዝና ላይ ተሞርክዞ መሪን መምረጥ -የባህል እኩልነት -መተባበር -መተጋገዝ -የአናሳዎች መብት መክበር -ልዩነትን በሰላምና በውይይት መፍታት -እኩል የት/ት እድል -ክልሎች ራሳቸውን ማስተዳደር -ጠንካራ የሥራ ባህል -በኢትዮጵያ ውስጥ ያሉ የተለያዩ ባህሎች -ትክክልኛ የሀገርና የህዝብ ታሪክ
*There is no infused Material Heritages, Song and plays and Value of dominant groups				

Amharic of Grade 7 and 8

Ways of Presentati on	Cultural Elements reflect Dominant Ethnic group				Cultural Elements reflect Diverse Ethnic group		
	Hero/Heroine	Material Heritage	Song and playing	Value	Hero/ Heroine	Song and play	Value
Verbal accompanied by Visual	<ul style="list-style-type: none"> • አዊ ተውድርስ 	<ul style="list-style-type: none"> • የአክሱም ሐውልት • ላሊበላ • ፋሲል 					
Verbal expressions	<ul style="list-style-type: none"> • አዊ ኃይለ ሥላሴ • ደጃች ማሩ • አዊ ተውድርስ(3) • አቲጊ መነን • ደጃች ውጤ • አቲጊ ጣይቱ • የአዊ ዘበኛ • ጳጳስ • አባ ሠላሣ • ልጅ ካማ • አማረ ማሞ • አዲስ አለማየሁ • አሰፋ ገ/ማረያም • የሰፊው ህዝብ ውገን • ንግስተ ሳባ • በላይ ግደይ • ጂግናው ራስ ውብነህ • ይፋቱው ገ/የስ • ራስ አሉላ • ራስ ዓሊ 	<ul style="list-style-type: none"> • የሥነ ፅሁፍ ቅርስ(2) • ላሊበላ (3) • ፋሲል • የመኮንንትና መላፋንት ቤት • አክሱም(3) • የወርቅ፣ የብር፣ የነፃነትና የመዳብ ገንዘቦች • የታላላቅ ወይዘር ክብር ልብስ • በቋራ ማጎበረ ሥላሴ ገዳም 	<ul style="list-style-type: none"> • ዝማሬዎች • መሾ • ፋክራ • የገና ጨዋታ • ቀረርቶ • ቅኝት • አንጉርጉር • አልልታ 	<ul style="list-style-type: none"> • የባሩ ሥልጠና ት ትዕዛዝ • ክመንበረ ፀባኦ ት የወረዳ የብር አሎሎ • ንግስተ ሳባ ኢያን ትገዛ በነበረበት ዘመን 	<ul style="list-style-type: none"> • ኢትዮጵያ ውያን አትሌት • ሻምበል አበበ ቢቲላ 	<ul style="list-style-type: none"> • ባህላዊ ዘራን መጫወ ት 	<ul style="list-style-type: none"> • አክሱም(2) • የተለያዩ አመለካከትና እምነት • ዲሞክራሲ • ከተለያዩ ብሔር ብሔርረሰብ ውህደት የተመሠረተች አገር • ባህላረ ህክምና • ባህላዊ የጋብቻ ሥነ- ሥርዓት • የሴት ልጅ ግርዛት ክብራር ብሔር ይለያየል

*No portrayed material culture for diverse ethnic group

Appendix-E

Comparison of Major Ethnic Groups found in the country with the case of Addis Ababa

Ethnic Group	For Ethiopia in general		Addis Ababa	
	Number	%	Number	%
All Persons	73,918,805	100	2,738,248	100
Oromo	25,488,344	34.5	534,255	19.51
Amhara	19,867,817	26.9	1,288,306	47.05
Somalie	4,581,793	6.2	5,685	0.21
Tigris	4,483,776	6.1	169,152	6.18
Sidama	2,966,377	4.0	2,180	0.08
Gurage	1,867,350	2.5	447,521	16.34
Hadiya	1,284,366	1.7	16,838	0.61
Afar	1,276,372	1.7	3,721	0.14
Gamo	1,107,163	1.5	45,946	1.68

Note: Other Ethnic groups are excluded from the total. Percentages are calculated from the total population of each Census.

Source: Central Statistical Agency of Ethiopia

DECLARATION

I, the undersigned, declare that this thesis is my original work, has not been presented for a degree in any other university and that all sources of materials used for the thesis have been duly acknowledged.

Name: Abdulhayi Awel

Signature: 

Date of Submission: June 2009

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

Name: Temsegen Fereja

Signature: 

Date: June 2005

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