

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

**ANALYZING FIRST CYCLE PRIMARY SCHOOL  
TEXTBOOKS FOR DIVERSITY CONTENTS: ITS  
IMPLICATION FOR A MULTICULTURAL REFORM  
(THE CASE OF ADDIS ABABA)**

**BY  
ZELALEM GETNET**

**JULY 2008**

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FOR DIVERSITY CONTENTS: ITS IMPLICATION FOR A  
MULTICULTURAL REFORM**

**(THE CASE OF ADDIS ABABA)**

**A Thesis Submitted to the Graduate School of Addis Ababa  
University in Partial Fulfillment of the Requirements for the  
Degree of Master of Education in Multicultural and  
Multilingual Education**

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## ACRONYM AND ABBREVIATIONS

- **UN**-United Nations
- **UNESCO**-United Nations Educational, Scientific and Cultural Organization
- **MCE**-Multicultural Education
- **NCSS**- National Council for the Social Studies
- **GAO**-U.S. General Accounting Office

## ABSTRACT

*This study analyzed selection of primary school first cycle Amharic and Social Studies textbooks for grades 1–4 published in Addis Ababa Administrative Region by means of both qualitative and quantitative analysis of text and illustrations in order to analyze their contribution to social cohesion. The purposes of this research were to determine, whether textbook contents reflect the multiethnic nature of the society, and if multiculturalism's principles are observed, i.e. if diversity issues are infused into textbook contents and, if textbooks effectively contextualize and exploit diversity and multicultural concerns. Measurable categories were developed for the analysis based on existing literature.*

*The findings of the study indicated that textbook contents most portray groups whose ethnic and cultural background is Undeterminable (Common). Next to the Common/Undeterminable ethnic category, the Amhara and the Tigraway ethnic groups are highly visible where as the Oromo and the Gurage are sometimes found to be underrepresented. Other ethnic groups are very insignificantly mentioned in the contents of both Amharic and Social Studies textbooks. It was also found out that the number of pages devoted to diversity and multicultural concerns is very insignificant as compared to the total pages contained in textbooks and that most contents discussing diversity and multicultural issues are segregated to specific chapters and subchapters. The study also revealed that major diversity and multicultural issues are poorly contextualized and inefficiently exploited.*

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

Since the anthropologist Carlo Conti-Rossini's 1937 comparison of Ethiopia with "un museo di populi" [the museum of peoples], various scholars, anthropologists, historians and demographers have been describing Ethiopia as a country of ethnic and cultural diversity (Jandy, 1956). Abir (1970) maintains that Ethiopia was far from homogenous before the nineteenth century. He further states that the great 'conquest' of Menelik II in the last decades of the 19<sup>th</sup> century added even further to ethnic, cultural, religious and linguistic diversity by bringing in to the fold of the empire a new multitude of tribes. Though there is some degree of inconsistency among literatures on how many ethnic groups and minorities live in the country, it is estimated that the country is made of over 80 ethnic groups that have a certain level of distinct traditions and languages (Population and Housing Census Commission, 1998).

The historical narrative of Ethiopia has depicted successive regimes (since 1920s) as one that implemented 'centralist unitary strategy of state building' that primarily aimed at fostering pan-Ethiopianist feeling by downplaying the issue of diversity. The different national entities, according to many critics, were allowed little space for autonomous cultural development much less for self rule. Many writers such as Alemseged (2004) discuss that Ethiopia had been described by political analysts as 'a prison house of nations if ever there was one' where different groups were forced to assimilate in to the culture of the politically dominant group. Kassim (1985), for instance, mentions that many ethnic groups saw themselves as victims not only of economic and political inequality, but also

of cultural and ethnic discrimination. People were urged to adopt the ruling class culture and they were encouraged to forget their mother tongues in favor of the language of the dominant elites which gradually led to the establishment of hierarchical and rough relations among the country's cultural and ethnic groups. Writers such as Kidane (2001) attribute the various uprisings which occurred in the past in different regions as in part resulting from such failures of diversity management.

Since 1995 Ethiopia has ceased to be a unitary state and become a federal state that constitutionally proclaimed the unconditional right of every nation in the country to self determination, including the rights of self governance, cultural autonomy and secession. The establishment of a federal system along ethnic lines is believed to be one among the multidimensional efforts needed to solve the various ethnic and regional problems which persisted for many years. The new form of governance gave member regions power to administer themselves, to use their regional languages for administrative as well as educational purposes, to develop their own regional curricula and etc.

Despite these efforts and reforms, Ethiopia is still one among the many African countries that are believed to be potential sites of ethnic conflict (Young, 1998). For several reasons such as past history, political and economical power competitions, cultural autonomy, language use in different sectors and many others, social cohesion in Ethiopia is not yet fully achieved. According to a research conducted on conflict in Ethiopia the highly politicized notion of ethnicity, the cultural and social prejudice and stereotypes, lack of good governance and 'good institutions', and poverty are still found to be the major causes of ethnic friction (Vaughan, 2003).

To whatever cause one may attribute recent and current ethnic and religious conflicts the fact that they challenge not only the growth and development of the country but the very existence of the nation as a whole is not debatable. In countries where the nation is enriched by ethnic, cultural, religious and language diversity conflicts are more frequent because whenever diverse groups interact intergroup tensions, stereotypes, prejudices and discrimination are more likely to develop (NCSS, 1991).

Putnam (2007) illustrates that cultural and ethnic conflicts and other prejudices are best tackled in an institutional manner and along with these, he upholds that educational institutions in multiethnic countries should be regarded as places where sustainable peace and democratic attitudes can best be developed. For any government concerned to increase cultural and ethnic cohesion Putnam maintains that the educational process is the single most important and effective lever. In line with this Banks (1995 a) elaborates that along with building good and democratic institutions, culturally and ethnically diverse nations that wish to reduce conflicts and that wish to endure in peace and prosperity must teach their students how to acquire facts about the historical and contemporary contributions and achievements of various groups, how to identify and characterize accurately cultural and ethnic groups and their membership, and how to explore the impact of the ethnic influence in the life and culture of the country at large. The pedagogical treatment adopted by schools should take into account pre-existing inequalities among age, sex, social, ethnic, religious and cultural groups.

As is true in other state functions such as civil rights, welfare, taxation, and redistribution plans and quota recruitment systems in official representative bodies, education in previous regimes is criticized for depicting and serving only proportions of Ethiopians. 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. Divisiveness within a nation-state as to many proponents of multiculturalism occurs when important segments within its society are structurally excluded and marginalized.

Recently, the current Ethiopian government has been engaged in successive educational reforms which aimed at addressing the issue of equity and equality. In addition to the attainment of basic knowledge and mastery of basic skills, the new educational reform emphasized on rendering education that will help to bring up citizens who respect human rights, equality, justice and peace and who are endowed with democratic culture and discipline. Among the objectives the Education and Training Policy (MOE, 1994) sets, one is "to provide education that promotes democratic culture, tolerance and peaceful resolution of differences and that raises the sense of discharging social responsibility." Especial endeavor and emphasis has been put to primary education as it was evident through the change of languages for education (the promotion of mother tongue education) and through the upgrading of the curriculum. The decentralization policy necessitated the adoption of several regional languages as mediums of instruction and curricula reforms at the regional level. According to the Education Sector Strategy (1994) the autonomy regional education bureaus are endowed with in relation to educational planning will enable them to develop their own curricula inline with their languages, cultures, actual needs and problems.

Considering the crucial importance of education in the formation of the new generation, it is at least of equal importance to focus attention on the way diversity is reflected at schools. An essential component of this is the teaching materials used, mainly the textbooks. Schools, as essential institutions laying the foundation for the transformation of society, should ensure that textbooks mirror the society and the social context in which students live. Textbook contents should strengthen social cohesion in pluralistic nations such as ours by putting a positive value on diversity. 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.

## **1.2 Statement of the Problem**

As the capital and largest employment center of Ethiopia, Addis Ababa has drawn its population from every corner of the nation and diversity has long been the norm. According to the Population and Housing Census Commission, report published in 1998 the ethnic composition of the capital is believed to be 48.3% Amharas, 19.2% Oromo, and 17.5% Gurage, and 7.6% Tigraway 2.1%, Foreigners, while others constitute 5.3% of the population.

Historians such as Levine (2000) stress that the urbanization of Ethiopia has led to generally intensified 'tribalism' and stronger bonds between members of the same ethnic group. Many scholars agree that farmers and villagers who came to the capital were very concerned about preserving their identity as it is depicted in their patterns of settlement. Garretson (2000) for instance describes that most villagers in Addis Ababa are strangely populated by migrants from the same distant village. To a greater degree, the lay out of Addis Ababa seems as if it is based upon quarters originally allocated to specific ethnic groups or sub-groups. As is portrayed in the manner of settlement and in other walks of lives, a large

number among the population show attachments to their ethnic cultures and to the symbols of their ancestral traditions.

The ethnic and cultural diversity that characterizes Addis Ababa, which is regarded both as an administrative regional state and a capital of the nation in the federal system, 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 in to their fundamental principles of cognitive, social and affective schooling practices. The Addis Ababa Administrative Region Education Bureau, like other regional education bureaus, has been performing various tasks which amongst them is devising regional curriculum to primary schools. The regional educational reform, which aimed at meeting local educational, economical and societal challenges, resulted in various improvements-the introduction of revised textbooks being one.

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. "[E pluribus Unum] One out of many should be the goal of the schools in plural nations." Banks (1997).

Curricula reforms, especially revisions and reforms in teaching materials are mostly regarded as ideal sites of incorporating ethnic, cultural and religious

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, religious 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).

Cognizant of the fact that diversity oriented educational program plays a major role in shaping the attitude and beliefs of the nation's youth and that [in cities as ethnically, religiously 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 multiethnic societies, the paper based on a multicultural perspective, will try to analyze textbooks for diversity contents. Do textbook contents put a positive value on diversity? Do textbook contents mirror the multiethnic nature of the society? What are the major ethnic groups depicted in the school textbooks? Do textbook contents contribute to raising the cultural knowledge of students? Such problems will guide this research.

### **1.3 Objectives of the Study**

The main purposes of this research are:

- to determine to what extent the newly revised primary school first cycle textbooks of Addis Ababa Administrative Region reflect the multiethnic nature of the city.
- to assess if diversity issues are infused into textbook contents, and
- to analyze how well diversity and multicultural issues are exploited in the contents of textbooks.

## **1.4 Significance of the Study**

The researcher aims at exploring the trend to which education authorities are infusing ethnic and cultural diversity components into textbooks so that the nation could form a more cohesive social bond that is based on mutual understanding, appreciation and tolerance. In such a multiethnic country, it is reasonably essential to raise and discuss issues related to democratic management of diversity and the role education can play in resolving conflicts, in fostering self and group identities, and in creating democratically integrated citizens. Hence engaging in the study of such societal and educational concerns, the researcher believes, will contribute in motivating meaningful scholarly discourses. As a result, this piece of work can serve as a springboard for more detailed researches on related issues. In addition, the research can be used as a feedback for education bureaus and authorities engaged in curriculum reforms and textbook writing, revisions and adaptations as far as culture, ethnic and religious diversity is concerned. School teachers can also benefit from this paper by being reminded that they should endeavor to raise children who are cross-culturally competent, proud and democratic and that they should always work hard to fill the gap that textbooks may overlook (if any).

## **1.5 Delimitation of the Study**

This research is a survey of school textbooks that are being used in primary education first cycle grades of Addis Ababa Administrative Region. Though the researcher strongly believes that all regional education bureaus should devise an education that promote multicultural understanding among students (as no region can claim of being mono-cultural due to the complex interaction of groups in the country and as students will encounter different cultures in their social lives and as it is mandatory to depict the truly diversified picture of the country at large), the fact that Addis Ababa is the largest urban center filled with

population from multiethnic, culturally and religiously 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 ask only certain questions and not the possible others – like those on class, disability gender, and sexual preference.

Many scholars emphasize the belief that primary education should be regarded as a critical site for introducing ethnic and diversity issue through the curriculum (Banks (1995b) and Gay (1979)). Experts suggest that early adolescence is a developmental period in which adolescents realize discrepancy between how people should be treated and how they actually are treated. They insist that this is an age in which young children can not only recognize racism, bias, prejudice (in others as well as themselves) but can also think critically about positive ways to deal with prejudice and stereotyping and can monitor evidence of it within themselves. They argue that the impressions and orientations about ethnic, cultural and religious differences young children form during their first few years of their formal education can have long-lasting effects up on their social perspectives and interpersonal capabilities. It is believed that what happens at this stage in their development can affect their attitudes and behaviors in high school and adulthood. Due to the high pedagogical and societal merit as expressed through the literature and due to the fact that primary education has been the sector where regional curricula reforms started with in the Ethiopian education system, the focus of this study will be the first cycle of primary education (which in the existing educational structure means Grade 1-4).

This study focuses on analyzing curriculum materials. Specifically, it is delimited to an investigation on 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.

## 1.6 Definitions of Terms

- **Textbook** - refers to the printed educational material provided to students for use in elementary schools of Addis Ababa; in this study Amharic and Social Studies for Grade1-4.
- **Content** - all the information contained in textbook including objectives, texts, tasks (exercises) and illustrations.
- **Tasks**-exercises that are provided to students in the textbook content. It can be used as a class work or an assignment.
- **Illustrations**- all graphic images, reproductions and photographs, excluding logotypes and pictograms.
- **Ethnic group** - a cultural group that shares behavioral patterns, symbols, values, beliefs, linguistic and other human-constructed characteristics that in a way distinguish it from other groups. In this study it refers to the various groups described by the Population and Housing Census Commission (1994) report as ethnic groups living in Addis Ababa.
- **Category** - '... an accessible cluster of associated ideas which as a whole has the property of guiding daily adjustments.' (Allport, 1979)

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### 2.1 Education and Social Cohesion

Scholars interested in education and diversity usually criticize the mere interpretation of education as 'preparation for the world of work'. They rather claim that education should be broadly defined as a process of facilitating consciousness, a growth in critical awareness of self and of the other (the society) (Figueroa 1991). Education, they insist, should be concerned with the development of a whole person as an individual and inseparably as an active social being in specific cultural and socio-historical situation (Ostertag 1992).

Education plays a pivotal role in both the formation and development of society. There can be many functions assigned to education, including socio-economic ones, but perhaps the three fundamental functions as Prior and Mellor (2001) put it include: transfer of knowledge and skills, transfer of norms and values, and development of social skills. According to them the primary goal of education should be to foster intellectual, social, and personal development of all students to the highest potential.

Article 29 of the UN Convention on the Rights of the Child 1989 states that the aims of education include 'preparation for responsible life in a free society in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin' (UNESCO 2006). In line with this Prior and Mellor (2001) emphasize that education must always be defined within the context of a particular society, primarily because education is responsible for maintaining the cultural heritage

and improving self and society. Jeffery (1984) explains, "Education is the direct means by which a people seek to shape itself to be what it would hope to become. The forms of education will therefore be determined by the deepest feelings of a people about itself and about its future." Hence, as socially relevant institutions schools must strive to prepare young people who can not only survive in a multicultural world, but also who can constantly transform it, so that it is personally meaningful, locally viable, and socially beneficial.

Hostility among peoples of diverse ethnic and cultural backgrounds, whether rooted in generations of conflict or precipitated by recent events, is one of the most serious challenges to the survival and quality of democracy (Lee and Cott (2004)). These scholars contend that education has a duty to become involved in the resolution of conflicts and in the promotion of tolerance and respect. It has been widely assumed that the mere acquisition of education, as it has been traditionally practiced in schools, will reduce the level of conflict, stereotyping and bias among students ranging from the very young preschool child to various adult religious, ethnic, and cultural groups. However, contemporary writers underscore that mastery of basic skills cannot necessarily guarantee such an outcome. Manning (1994) stresses that an education system that sees its goal as assisting young people to grow into competent and democratic citizens is supposed to systematically and carefully incorporate the issue of tolerance, peace, and respect for diversity, human rights and citizenship. If there is a need for change in the society, perhaps the most effective way to implement it is through the education system, which will equip citizens of tomorrow with the skills and values necessary for continuous development (Letwin (1993)).

Of course, it can be argued that many factors influence the likelihood that young people will achieve desirable social goals. Some factors have to do with the individual, the family and the wider community, and these factors may be

completely outside the school's sphere of influence. However many educators such as Osborne (1991) and Fountain (1999) insist that most of these factors should be within the schools' ambit. In order to facilitate societal transformations, changes in the education system should accommodate cultural and societal concerns. A positive and supportive school environment according to them is the main way schools have of enhancing the social development of young people. But this supportive environment can only come about when a well undergone study is conducted on various issues of diversity and when an appropriate content and method of education is devised to provide opportunities for students to explore both the relationships and differences among the various groups in the society.

For integration of society to take place, culturally and socially relevant and well integrated pedagogy can immensely assists students to reach understanding among them and learn to work together in one single country (Manning (2004)).

## **2.2 Textbooks in Education**

### **2.2.1 Roles of Textbooks**

Textbooks stand at the heart of the educational enterprise. Teachers rely on them to set the parameters of instruction and to impart basic educational content. Students' school work often begins (and in some schools ends) with the textbook (Talamage 1972). The roles textbooks play can be seen and analyzed from different angles. From an instructional point of view, Richards (2000) has seen the importance of textbooks from the following five perspectives:

1. *An informational role*: textbooks serve as the primary carriers of information and school knowledge. The informational role of textbooks depicts textbooks as primary carriers of authoritative knowledge which

will make it mandatory to the student not only to understand it but also to commit these facts and information in to memory.

2. *A role of structuring and organizing learning:* the textbook suggests a progression in the learning process organized in successive blocks of teaching units.
3. *A role of guiding learning:* to guide the pupil in his perception and comprehension of the outside world, in putting together knowledge acquired from sources other than the curriculum, in mastering what he/she has learned.
4. *A role of envisioning the future:* textbooks offer records of prior-events, which will influence future events, so textbooks can help learners envision the future.
5. *A transforming role:* textbook contents reflect a particular point or set of values from which to perceive life. As a result textbooks can play a central role in transforming the student and hence the society, because they define which version of reality should be taught to the youth.

### **2.2.2 Demerits of Textbooks**

Though textbooks serve as an important instructional tool, they are not without limitations. Behar (1994) warns that though valuable instructional tools, textbooks should not constitute the principal source of curriculum guides and lesson plan, nor should they be the sole medium for instruction. In line with this Deighton (1971) explains that a textbook cannot present all that is known about anything, nor can it be wholly current in the information it provides. Supplementary materials, current journals, magazines and reports are needed to update textbook contents.

The most serious limitation of textbooks lay in the generality of its address. Textbooks are usually written for nationwide or region wide readers and most of

the time fail to take account of significant regional or zonal variations. A second limitation in generality of address arises from the necessity to speak to the entire spectrum of student abilities, experiences and backgrounds within a given grade level.

As Ornestein(1996) a key problem facing many textbooks is that with knowledge explosion, they become quickly outdated. However, because textbooks are costly, they are used long after they should be replaced. In addition he criticizes the fact that information in textbooks results from an author's interpretation and hence different authors can create different texts, depending on their philosophical orientations. Even facts in textbooks are open to interpretations. Callahn and Clark (1988) said that textbooks are far from becoming the ideal tool that some teachers take them to be, their construction is often rigid to allow them to fit in easily in today's enlightened situation.

Despite all these scholars still insist the use of textbooks in classroom as an important element of the teaching learning process. Aggarwal (1996) said it is neither desirable nor feasible for most teachers to do without textbooks; the only point is that textbook should be used very skillfully and intelligently.

### **2.2.3 Origin and Nature of Contents**

Textbooks constitute the base of school knowledge, particularly in Third World countries where there is a chronic shortage of qualified teachers (Crossley and Murby (1994)). Based on information outlined in the curriculum, the content of textbooks is enriched from other external sources such as: from what the author knows in a specialized discipline, from books which contribute detailed, exact, objective and in-depth information on the subject matter dealt with in the textbook; from basic textbooks already published locally or abroad; from scientific, technical, economic, social and cultural journals which contribute

topical information or innovations; from information from the social and economic sectors, from state institutions and the social and cultural environment. According to Seguin(1989), textbook developers and writers who select contents from variety of sources should take the following basic content selection essences in to consideration if they want students to make the most out of textbooks.

1. *Accuracy*: contents should be based on scientific facts, on exact, verified information and free from errors. Simplifications, which are often needed to avoid overloading the child's mind with an excess of knowledge, should be justified and retain the exact meaning of information.
2. *Precision*: contents should not be presented in an incomplete or an ambiguous fashion. If content is rather complex, then it should be explained and remain totally comprehensible.
3. *Topicality*: given its constant evolution, information presented should be up-to-date and correspond to present day realities.
4. *Objectivity*: content should not, due to ideological or dogmatic standpoints, transmit distorted or incomplete knowledge or information, especially in fields such as Social Studies, moral and civic education. Objectivity can sometimes consist in presenting several interpretations of the same fact or event or several possible explanations of the same phenomenon.
5. *Contribution to Social Objectives*: contents should awaken social and moral attitudes favorably disposed to community life and relationships between individuals, as well as contributing to the development of an appreciation of social, moral and aesthetic values. Content should equally arouse positive behavioral attitudes towards protection of the environment and life in all its forms.

6. *Learning Experiences and Development of Aptitudes*: the textbook should propose activities which the pupil can carry out, either under the guidance of the teacher, or on his own, which should be presented in the form of practical applications, either of knowledge or theoretical concepts, or of rules to be learned or even in the form of problems to be solved, information to be sought, surveys or experiments.

#### **2.2.4 Research on Textbooks**

Generally speaking, researches made on textbooks could be seen from two angles. These are the management perspective which includes the preparation and publication, selection, manner of distribution and physical conditions. The other aspect is related to the academic qualities (objectives, relevance, organization, readability, enhancing problem solving...etc) (Gizaw (2001)). According to Gizaw (2001) in Ethiopia the research attempt made on primary school textbooks is very insignificant. Most researches on the contents of textbooks mainly engage in analyzing sex and gender related issues. For instance, Shitaye (2001) dealt with a content analysis of images of females in grade nine textbooks of Addis Ababa; while Mulualem (1998) and Esayas(2007) analyzed gender bias in primary school textbooks of Amhara and Tigray Region respectively. Like the above mentioned Yemiamrew (2007) analyzed primary school textbooks of Addis Ababa for gender role representations. All the above mentioned studies implied that of textbook contents fail to portray a gender fair society.

### **2.3 Multiculturalism as a Philosophy of Managing Diversity**

*“Nature is a symphony of diversity, and therein lies its magnificence. It is interesting that we have noticed this and taken advantage of it in every living system with the exception of our own. Human beings have interpreted differences as symbols to fear.”*

*(Holt cited in Sandhu 1994)*

Diversity means difference change, variety, and multiformity (Figueroa 1991). All societies in one way or other are diverse, but democratic and inclusive societies differ from autocratic or totalitarian ones by embracing diversity as a value and source of richness, while nevertheless ensuring cohesion Bogaards (2006). For ages, many believed that cultural differences and the issue of diversity were “deficits” to be re-mediated. As a result various governments were engaged in efforts that aimed at assimilating cultural and ethnic differences in to the dominant culture of their respective countries.

For a number of reasons, however, many culturally diverse people rejected the ideology of melting identities which in the United States of America was termed as the ‘melting pot’. Groups sought to retain their unique cultural differences recognized and valued. According to Banks (1999) the 1960s Civil Rights Movement gave birth to another ideology of diversity management -the ‘salad bowl’. According to the salad bowl concept, all people in a nation should live together yet should also have the right to hold onto their distinctive cultural backgrounds and unique experiences. The concept of salad bowl was based on the belief that “people should not be expected to forsake their cultural heritages and traditions as far as they find it useful” (Hilliard, 1992). While the melting pot ideology appeared to perceive differences as entities to be eradicated, the more ‘enlightened’ salad bowl ideology views differences as being personal characteristics which contribute to and enrich a democratic society.

Proponents of the salad bowl ideology strongly urge that rather than provoking anger or causing fear, cultural differences in values and customs should be celebrated as a means of enriching a nation. According to Perotti diversity enriches life in its multidimensionality. "Our misconception seems to be that multiculturalism, differences, other cultures and minorities are a problem. Whereas the real problem is quite the opposite: it is that of societies' oneness" (Perotti, 1994). The problem is thus not the existence of differences and the diversity of cultures- the problem is an insufficient acceptance of this diversity, in an insufficient awareness of multiculturalism of every society.

The multicultural philosophy had its roots in the salad bowl ideology. Multiculturalism treasures cultural multiplicity and visualizes a society in which different groups of people forge a common identity while retaining their cultural provenance (Ravitch, 1990). When multiculturalism is embraced by modern democratic societies, they display a deeper and more profound egalitarian urge within them than the mere presence of plural cultures (Ravitch, 1990; Long 1997). Besides recognizing the existence of varied communities, what is more important is that multiculturalism accords positive value to the collective identities of all ethnic communities; it envisions a society which is characterized not by multiple cultural solitudes or widespread cultural strife, but by communities living together and participating as equal partners in national political life. The term multiculturalism has been given various interpretations by various scholars. Multiculturalism which literally means differences can be viewed as a complex ideal in which diverse racial, ethnic, cultural and religious groups and individuals are celebrated and appreciated for the unique differences and enrich the whole society (Kymlicka and Norman, 2002).

## 2.4 Multicultural Education, MCE

### 2.4.1 The Concept

MCE originated in the 1960s in the wake of the civil rights movement as a corrective to the long-standing de facto policy of assimilating minority groups into the "melting pot" of dominant American culture (Sobol, 1990).

As is true for multiculturalism, the term MCE does not seem to enjoy an agreed up on definition. With regard to this Banks (1991a) comments that the definition of MCE is almost equal to the number of opportunities to define it. The 'slippery phrase' means different things to different people. For instance, Gorski (2003) considers it as a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings and discriminatory practices in education whereas Baptiste (1979) defines MCE as a process of "institutionalizing a philosophy of cultural pluralism within the educational system that is grounded in the principles of equality, mutual respect, acceptance and understanding and moral commitment to social justice."

Another scholar emphasizing the essence of diversity in his definition is Parekh (1986) who labels the term as "an education free of inherited biases, with freedom to explore other perspectives and cultures, inspired by the goal of making children sensitive to the plurality of the ways of life, different modes of analyzing experiences and ideas, and ways of looking history found throughout the world." Others emphasize on the reforms that should be accomplished like devising policies and practices that show respect for cultural diversity through educational philosophy, staffing composition and hierarchy, instructional materials, curricula, and evaluation processes.

Rennet (1990) explains that a comprehensive definition of MCE must include four distinct but overlapping aspects:

1. the movement toward achieving equality and equity among all children.
2. the curriculum approach which develops knowledge of cultural differences and contributions of various groups.
3. the effort to show cultural empathy and to negotiate cultural diversity.
4. the commitment to combat prejudice and discrimination .

Acknowledging that schools are essentials to the transformation of society and the eliminations of oppression and injustice, MCE grounds itself in ideals of social justice, education equity, and is dedicated to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally and internationally.

#### **2.4.2 Debates on Multicultural Education**

MCE had been a center of intellectual debate most particularly in the USA. Among the various issues critics of MCE raise, the one repeatedly mentioned is its effect on the unity of the nation at large. Critics claim that MCE divides the nation and undercuts its unity. Opponents such as Schlesinger (1991) (cited in Hanley (2002)) argued that MCE threatened to divide students along racial, ethnic, cultural and religious lines, rather than unite them as citizens of the nation. Some critics even went further and commented that MCE is doing the very opposite of what it claims it is doing; 'multicultural education enhances feelings of being a typical'. For instance, Bennett (1995) wrote "if you want to alienate and further fragment the communication and rapport between ethnic and religious groups, implement multicultural education". He added "to dwell on cultural differences is to foster negative prejudices and stereotypes, and that is human nature to view those who are different as inferior".

Some also believe that MCE forced schools to care less about the intellectual quality of the works on their reading lists than they do about the racial, ethnic and religious backgrounds of the authors and characters represented. Others contend that multicultural courses are more concerned with making students feel good about themselves than with fostering critical thinking. Still others say that the curriculum is being broadened at the expense of the great works of that reinforce our society's basic values.

Some are also worried that MCE subscribes to the continuation of undemocratic cultural practices in the name of respect and tolerance towards other cultures. With regard to this, Stotsky (1999) maintains that MCE through the promotion of cultural relativism as an aspect of tolerance might even go against the democratic tradition, the cornerstone of the society; to build a culture based on democratic values.

Proponents on the other hand strongly reject such accusations and insist that the view that MCE will divide the nation fallaciously assumes a heavily cohesive and united society. Banks (1993), for example, strongly argues that MCE is designed to help unify a deeply divided nation rather than to divided a heavily cohesive one. According to promoters of MCE the American society actually is a heavily divided society and hence the claim that multiculturalism will fragment the society is academically groundless.

*Those who say multiculturalism means separatism clearly are not talking about the multiculturalism that is found in the main texts of academics or public policy practitioners. Commitment to equal respect is what distinguishes multiculturalisms from non-multiculturalism. It interprets equality as meaning that non-assimilationist unity is possible and acceptable.*

Modood (2005)

Proponents urge that MCE is not opposed to the West or any other specific group; rather it is a movement that demands the truth to be told since knowledge is positional. Multiculturalists believe that in order to have valid knowledge, information should be delivered from multitudes of perspectives.

Bitting and Mutisya (1991) in their article entitled 'Multiculturalism and Education' state that the fact that MCE calls for respect and tolerance among different cultures does not necessarily deny that culture is dynamic. Rather the inclusion of cultural relativism as a concept calls for a more healthy dialogue among different cultures and this in turn will result in a more understanding, cohesive and harmonious relationships.

### **2.4.3 Goals of Multicultural Education**

Among the many educational goals proponents attribute to MCE the following are major ones.

#### **1. Developing Ethnic and Cultural Literacy**

One of the major goals usually underscored by proponents of MCE is that it enables students to learn about the historical backgrounds, languages, cultural characteristics, contributions, critical events, significant individuals, and social, political and economic conditions of various groups (Gomez 1991). They believe that such information should be comprehensive, analytical and comparative and should include similarities and differences within and among groups. The persistent reason for the movement to include cultural pluralism in school program is to correct what advocates call "sins of omission and commission". The justification is that students in a culturally plural society should be provided with information about the history and contributions of ethnic groups who traditionally have been excluded from instructional materials and curricula, and schools must replace the distorted and biased images of those groups that were

included in the curricula with more accurate and significant information (Warring and Frank, 1991).

In order to develop ethnic and cultural literacy among students, advocates of MCE urge that all students should be enriched with ethnic and cultural knowledge in their schools. MCE is relevant whether a student is from a majority or minority group. Multicultural proponents such as Adams (1997) argue

*Membership in an ethnic group does not guarantee self knowledge or exclusive ownership of knowledge about that group hence acquiring knowledge about the history, life, and culture of ethnic groups is appropriate for all students because they need to learn more, with greater accuracy, about their own cultural heritages and those of others. And more importantly knowledge about ethnic pluralism is a necessary foundation for respecting, appreciating, valuing, and celebrating diversity.*

## **2. Attitudes and Value Clarification**

MCE promotes the core values that stem from the principles of human dignity, justice, equality, freedom, self-determination, and democracy. The intent is to teach youths to respect and embrace ethnic pluralism, to realize that cultural differences are not synonymous with deficiencies or inferiorities, and to recognize that diversity is an integral part of the human condition. Clarifying ethnic attitudes and values is designed to help students understand that some conflict of values is unavoidable in ethnically and religiously pluralistic societies; that conflict does not have to be corrosive and divisive, when managed well it can be a catalyst for social progress; that there is strength in ethnic and cultural pluralism; that ethnic allegiance and national loyalty are not irreconcilable; and that cooperation and coalition among ethnic groups are not dependent upon having identical beliefs, values, and behaviors (NCSS, 1991). Analyzing and clarifying ethnic attitudes and values are key steps in the process of unleashing

the creative potential of individuals for self renewal and of society for continuous growth and development.

### **3. Multicultural Social Competence**

It is imperative that students learn how to interact with and understand people who are ethnically, racially, and culturally different from themselves. The world is becoming increasingly more diverse, compact, and interdependent. Yet, for most students, the formative years of their lives are spent in ethnically, religiously and culturally isolated or encapsulated enclaves (NCSS, 1991). This existence does not adequately prepare them to effectively function in multicultural settings. Attempts at cross cultural interactions are often stymied by negative attitudes, values, and expectations; cultural blunders; and by trying to impose rules of social etiquette from one cultural system onto another. The results are often heightened interracial and interethnic group frustrations, anxiety, fears, failures, and hostilities.

MCE can ease these tensions by teaching skills in cross cultural communication, interpersonal relations, perspective taking, contextual analysis, understanding alternative points of view and frames of reference, and analyzing how cultural conditions affect values, attitudes, beliefs, preferences, expectations, and behaviors. It also can help students learn how to understand cultural differences without making hasty and arbitrary value judgments about their intrinsic worth. Attaining these goals can be expedited by providing wide varieties of opportunities for students to practice their cultural competence and to interact with different ethnic peoples, experiences, and situations.

### **4. Educational Equity and Excellence**

It builds upon the idea that comparability instead of sameness is the key to providing equitable educational opportunities for ethnically different students

(Gay, 1986). In their article entitled 'Implementing the Multicultural Curriculum' Walker and Jones (1998) indicated that MCE can improve mastery of reading, writing, and mathematical skills; subject matter content; and intellectual process skills such as problem solving, critical thinking, and conflict resolution by providing content and techniques that are more meaningful to the lives and frames of reference of ethnically different students. Using ethnic materials, experiences, and examples as the contexts for teaching, practicing, and demonstrating mastery of academic and subject matter skills increases the appeal of the tools of instruction, heightens the practical relevance of the skills to be learned, and improves students' time on task. This combination of conditions leads to greater focused efforts, task persistence, skill mastery, and academic achievement (Hymes, 1985; Garcia, 1982). Thus, culturally contextualized teaching for making the educational process more effective for ethnically diverse students is a fundamental principle of multicultural education.

### **5. Personal Empowerment for Social Reform**

The ultimate goal of MCE is to begin a process of change in schools that will ultimately extend to society. This goal will be accomplished by cultivating in students attitudes, values, habits, and skills so that they can become social change agents who are committed to reforming society in order to eradicate ethnic disparities in opportunities and are willing to act upon this commitment. To do so, they need to improve their knowledge of ethnic issues as well as develop decision making abilities, social action skills, leadership capabilities, a sense of political efficacy, and a moral commitment to human dignity and equality (Banks, 1991b; NCSS, 1992). That is, they not only need to understand and appreciate why ethnicity, cultural and religious pluralism are salient features of human life , but also how to translate this knowledge into decisions and actions related to key sociopolitical issues, events, concerns, and situations.

This goal aims to ensure that ethnic and cultural groups that traditionally have been victimized and excluded will become full fledged participants at all levels of society, with all of the attendant rights, privileges, and responsibilities. It builds personal empowerment in students by establishing relevance between school learning and social living, providing practice in applying knowledge and taking action to direct their own lives, and demonstrating the power of knowledge, collaborative efforts, and political action in effecting social change.

#### **2.4.4 Approaches to Multicultural Education**

Through the course of its development as a pedagogical philosophy, MCE consisted of various approaches, paradigms, concepts and strategies that differ in some substantial ways. The well acclaimed scholars on the issue, Banks (1993) and Sleeter and Grant (1999) based on the primary aims of the approaches have identified three major typologies to multicultural education.

##### **I. Content-oriented Programs**

Content-oriented efforts are the most common and immediately recognizable variety of MCE. These approaches conceptualize MCE as an educational process that involves some kind of additions or changes in the content of the school curriculum. Their primary goal is to include content about different cultural and religious groups in the curriculum and educational materials in order to increase students' knowledge about these groups. In its simplest form, this type of program adds a multicultural patina to a standard curriculum, perhaps incorporating a few short readings or a few in-class celebrations of cultural heroes and holidays within the school year. Other versions of content-area programs take a more thorough approach, adding numerous multicultural materials and themes to the curriculum.

More sophisticated versions actively transform the curriculum. According to Banks (1993), these programs have three goals: (1) to develop multicultural content throughout the disciplines; (2) to incorporate a variety of different viewpoints and perspectives in the curriculum; and (3) to transform the canon, ultimately developing a new paradigm for the curriculum.

## **II. Student-oriented Programs**

Because MCE is also an effort to reflect the diversity of students, many programs move beyond curricular revisions to specifically address the academic needs of carefully defined groups of students, often minority students. Primarily, as Banks (1993) notes, while curricular programs attempt to increase the body of knowledge about different ethnic, cultural, and gender groups, student-oriented programs are intended to increase the academic achievement of these groups, even when they do not involve extensive changes in the content of the curriculum. As Sleeter and Grant (1999) describe them, many of these programs are designed not to transform the curriculum or the social context of education, but to help culturally or linguistically different students make the transition into the educational mainstream. To do this, these programs often draw upon the varied linguistic and cultural backgrounds of their student bodies.

## **III. Socially-oriented programs**

These programs seek to reform both schooling and the cultural and political contexts of schooling, aiming neither simply to enhance academic achievement nor to increase the body of multicultural knowledge, but to have the much broader impact of increasing cultural and racial tolerance and reducing bias. According to Banks (1993), this category of program encompasses not only programs designed to restructure and desegregate schools, but also programs designed to increase all kinds of contact among the races: programs to encourage minority teachers, anti-bias programs, and cooperative learning programs. As

Sleeter and Grant (1999) describe it, this type of MCE emphasizes "human relations" in all its forms.

#### **2.4.5 Infusing Cultural and Ethnic Contents into Textbooks**

*"The decision of what to teach the young generation is perhaps the most accurate litmus paper of what the future may have in store." Moughrabi (2001).*

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)).

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 diversity (Gay, 1979). If acknowledgment, examination, and promotion of ethnic diversity and cultural pluralism are part of the total educational experiences of children beginning from the time they enter school, they will learn to accept diversity as a normal part of learning and living (Debra, 1999). She also explains that if ethnic and cultural diversity is an integral component of young children's learning experiences during the formative years of schooling, they will come to accept it as fundamental to the society's life, culture and condition.

Content integration approaches to MCE are considered to be starting points of multicultural reforms in schools due to many reasons one of which is that they

are easy to accomplish (Banks, 1991a). Integrating ethnic and cultural contents into teaching materials and teachers' methodology has long been an area of interest in many school districts of USA which aimed to incorporate multicultural perspectives in to their pedagogical philosophies.

In order that schools could embrace the experiences, contributions and cultural experiences of other groups, various models of content integration have been designed. The prominent scholar Banks (Ibid.) has come up with a summary of typology of approaches that have been used in US schools to content integration of multicultural issues into the curriculum which he developed hierarchically from simple to complex levels.

#### **2.4.6 Approaches to Multicultural Content Integration: Banks's Typology**

Content integration, as Banks (1993), refers to the provision of cultural and ethnic content to the students through various media. Teachers through the notes, examples and illustrations they deliver and through teaching materials (N.B. that textbooks are among the major teaching materials used in schools) should ensure that contents from a variety of cultures and groups are used to explain key concepts, principles, generalizations, and theories in their subject area or discipline. Content integration is the primary and crucial stage in multicultural reforms and this explains why MCE in most cases is considered to be only a matter of content integration (Sleeter and Grant (1999)). They insist that this view though wrong shows how decisive content integration is in an effort to transform the curriculum. Banks (1995a) strongly underscores that an education that wish to address multicultural issues should start with the content integration dimensions of MCE and with content integration, language arts and the social studies should be primary areas of focus.

Banks has devised four major approaches to content infusion. These are the Contributions, Additive, Transformation and Social Action approaches. MCE, as a process of curriculum reform, can and often does proceed from the Contributions and Additive approaches to the Transformation and Social Action approaches (Banks (1993)). The first two content integration approaches are used as theoretical frameworks in this study.

### **1. Contributions Approach**

According to Banks, contributions approach is one of the most frequently used. It is characterized by the addition of cultural heroes, holidays, names and discrete cultural elements to the curriculum, selected using the criteria similar to those used to select main stream characters. The curriculum remains basically unchanged. Schools at this stage celebrate difference by integrating information or resources about famous people, the cultural artifacts and the religious tools of various groups into the mainstream curriculum. Schools can diversify the curriculum by providing materials and knowledge outside the mainstream culture and it is fairly easy to implement with little new knowledge.

The contributions approach enables schools in part address the issue of fair representation and the inclusion of different groups in terms of the education curriculum. This, according to Tina (2003), means that minorities do not just have the right of being directly discriminated against by stereotypes and biased judgments included in the textbooks, but also have the right not to be discriminated against by omission. In other words, this approach critically examines the issue of representation and stereotyping for sometimes the absence of stereotyping may be explained by the absence of any reference about minorities in textbooks.

This approach to curriculum foresees not only minority's presence in the textbooks as characters, but also greater recognition of their historical and cultural contribution, and strives to replace ethnocentric, condescending ways of presenting the 'other' cultures, religions and traditions through the subjective prism of the dominant culture with unprejudiced accounts of their achievements Gay (2000). Gay explains that recognition of their [students'] own group's achievement and contribution by others is tremendously important for the members of the group where as the omission and misrepresentation of a group may threaten the self respect and dignity of its members.

## **2. The Additive Approach**

Another important approach to the integration of multicultural content to the curriculum materials identified by Banks is the addition of content, concepts, themes and perspectives to the curriculum without changing its basic structure, purposes and characteristics. This approach to curriculum infusion is usually accomplished by the addition of a book, unit, chapter or a course to the existing curriculum. This approach, unlike the contributions approach, involves the addition of curriculum elements other than contributions, heroes, and other discrete elements of culture. It might involve the addition of concepts, problems, issues and other aspects of the experiences of ethnic, cultural and gender groups.

This stage can be considered as a spring board in an effort to transform the curriculum and to restructure it with multicultural contents, perspectives and paradigms. In this stage, "schools go beyond heroes and holidays and add substantial materials and knowledge about non dominant groups into the curriculum" (Ford 2000). The strength of this approach is that it moves beyond mere incorporation and deals with real issues and concepts and that it more closely ties the new material into the rest of the curriculum.

### **3. Transformation Approach**

This approach fundamentally differs from the former two because it changes the basic assumptions and paradigms of the curriculum and enables students to view concepts, issues, themes and problems from different perspectives and points of view. The goal of this approach is to extend students' understanding of the nature, development and complexity of the whole society and enable them to participate in the formation of new perspectives and paradigms from which they will view concepts issues and events. In this approach students through the transformed contents and methodologies will be able to hear and listen to multiple voices, including the voices of the victims and the vanquished, those of the students and their own.

### **4. Social Action Approach**

This approach includes all the elements of the transformation approach but adds components that require and help students to make reflective decisions and take actions related to the issue, concept or problem they have studied in the unit. An important goal of this approach is to help students to make reflective moral commitments and to take personal, civic and social actions that will help to create a more just society. According to this approach the textbook usually portrays single perspective among many, and the relevance of its limitations, along with those of other educational media, must be explored and discussed in order to incorporate other perspectives.

## **2.5 Ethnic and Religious Composition of Addis Ababa**

### **2.5.1 Ethnicity**

The National Census Agency in the country wide census in 1994 has traced the ethnic identity of a person is through his/her national origin. The result indicates that the Amharas constituted a little below half (48.3 percent) of the population of Addis Ababa. The Oromos and the Gurages comprised about 19.2 percent and 13.5 percent, respectively. These are followed by Tigraways with 7.7 percent and the Welaita with 2.4 percent. According to the document the name Welaita is used as a family name to include Dorzie, Gamo, Goffa, Konfa, Kullo and Mello. Foreigners constitute about 2.1 percent of the total population of the region. Among these, Eritreans and Somalians comprise 1.3 percent and 0.2 percent, respectively while other foreigners in group comprised only 0.5 percent of the total population of the region.

### **2.5.2 Religion**

Religion is another important socio-cultural characteristic of a population. It is an affiliation within a group having specific religious or spiritual tenet. According to the census result, the majority (82.0 percent) of residents of Addis Ababa are Orthodox Christians. Next to Orthodox are Muslims with 12.7 percent followed by Protestants and Catholics comprising 3.9 percent and 0.8 percent of the total population of the region, respectively. Followers of Traditional and Other religions are account to only 0.6 percent.

## CHAPTER THREE

### RESEARCH METHODOLOGY AND PROCEDURES

In this chapter, I shall explain what specific research methods I have employed, how my research is designed and the criteria I have set for quantitative and qualitative analysis.

#### 3.1 Methodology

In order to reach the objectives of the study, I employed content analysis as a major research method. Content analysis is a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding (Berelson, 1952; GAO, 1996; Krippendorff, 1980; and Weber, 1990). Content analysis is regarded as an effective means of studying message content and message handling; it is a tool for observing and analyzing the overt communication behavior of selected communication. According to Weber (1990) content analysis is a useful technique for researchers to describe the focus of individual, group, institutional or social attention. Berelson cited in Stemple III (1981) defined content analysis as a research for the objective, systematic and quantitative description of the manifest content of communication.

According to Stemple III (1981) in content analysis:

- A. Objectivity is having the categories of analysis defined so precisely that different persons can apply them to the same content and get the same result.
- B. Systematic refers to that:-a set procedure is applied in the same way to all the contents being analyzed; categories are set up so that all relevant content is analyzed and the analysis is designed to secure data relevant to a research question or hypothesis.

- C. Quantitative refers to the recording of numeral values or frequencies which the various defined types of content occur.
- D. Manifest of content is the apparent content which means that content must be coded as it appears rather than as the content analyst feels it is intended.

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 methodologies is necessary to fully understand the meanings and possible impacts of textbook contents. Qualitative content analysis according to McNamara (2006) enables the researcher understand the deeper meanings of texts and their contexts and likely the interpretations by the readers.

### **3.2 Sampling**

The issue of sample size is winning the concern of lots of scholars involved in content studies. Researchers involved in content analysis underscore that a small, carefully chosen sample of the relevant content will produce just as valid result as the analysis of a great deal more and with the expenditure of much less time and effort (Berlson (1952) cited in Budd(1967)).

Primary school, first cycle textbooks of Amharic and Social Studies were chosen as subjects of the study. Eight textbooks were purposefully selected as samples from the list of books prepared by Addis Ababa Administrative Region Education Bureau which are used in the primary schools first cycle grades of Addis Ababa. The researcher purposefully selected Amharic textbooks and Social Studies textbooks for all grade levels (grade 1-4). The basis for choosing these subjects was that they are educational subjects in which content value in addressing issue of ethnic and cultural diversity are high (Martin, 1980). English

language textbooks were not included because the new English language textbooks developed were not distributed to schools and students were using old versions which were prepared for country wide consumptions. Selected textbooks were clustered into two broad groups: that of Amharic and Social Studies.

All the contents of the textbooks were analyzed using quantitative and qualitative method of analysis. It should be noted that all the sample textbooks evaluated in this study were published in 2006 and all use Amharic language as the medium of instruction. The sampled subjects and their respective number of chapters and pages are presented below.

**Table 1: List of Textbooks used as Samples and their Respective Total Chapters and Pages**

<b>Grade</b>	<b>Subject</b>	<b>Number of chapters</b>	<b>Number of Pages</b>
1	Amharic	20	214
	Social Studies	11	120
2	Amharic	22	143
	Social Studies	12	147
3	Amharic	19	149
	Social Studies	14	152
4	Amharic	24	177
	Social Studies	19	153
	<b>Total</b>	<b>141</b>	<b>1255</b>

### **3.3 Selection of Unit of Analysis**

Defining units of analysis is one of the most fundamental and important decisions for content analysis (Weber, 1990). A unit of analysis refers to the basic unit of text to be classified during content analysis. The selection of units of analysis depends on the purpose of the study and the kind of content being analyzed (Budd, 1967). Since I intended to examine textbook contents from different dimensions such as ethnic and cultural group representations and extent, manner and effectiveness of infusion of multicultural issues and methods in the different sections of the textbooks (in objectives, in texts, in illustrations and in tasks), this content analysis research employed words, phrases, sentences, paragraphs, pages, themes, contexts, pictures and illustrations as units of analysis.

### **3.4 Categories**

After selecting the units of analysis, the next major step is to develop categories and coding schemes. Categories in content analysis are variables which are linked with the problem and the theories on which the research is based. A category is a group of words, phrases, texts, themes and illustrations with similar meaning or connotations (Weber, 1990). According to Krippendorff, (1980) categories can be derived from three sources: the data themselves, previous related studies, and theories. In studies where there are no theories available, researchers need to generate categories inductively from the data. Budd (1967) states that in such cases the content analyst develops classification cues (categories) in the nature of the research problem itself, the specific hypothesis formulated or questions to be answered, and the content to be analyzed.

According to (Amare, 1998) in content analysis categories are required to be; (1) pertinent to the objective of the study, (2) exhaustive (the data language should

represent all recording units without exception), and (3) mutually exclusive (no unit should fall between two data points).

Accordingly, using Banks's (1993) first two content integration typologies- (Contributions and Additive)-as a basis of conceptual framework, I have developed the coding schemes or categories for my research. The coding schemes were submitted to different scholars and based on the comments and suggestions some categories were crossed out while some were fused.

In order to measure the proportion of representations of ethnic groups in the textbook contents the following facets of ethnic group portrayals were developed as categories.

#### Facets of Ethnic group portrayals

- i. Characters
- ii. Contributors
- iii. Material cultural Elements
- iv. Non material Cultural Elements

And in order to measure the coverage and extent of infusion of multicultural/diversity issues the following major themes were selected as coding scheme.

#### Multicultural/Diversity Issues

- i. Ethnic groups and Culture
- ii. Respect and Tolerance
- iii. Bias, Stereotyping and Prejudices
- iv. Conflict and Conflict resolution strategies
- v. Democratic Values (equality, freedom, and justice)
- vi. Religion

The questions that I shall be asking will have a direct bearing on the *facets of ethnic group portrayals* and *multicultural/diversity issues* that I shall be seeking in the eight books. The facets of ethnic and cultural group portrayals will be references of characters, contributors, material cultural patterns and nonmaterial cultural patterns in the contents of textbooks. And the multicultural issues will be any citation of diversity issues in the textbooks with themes indices- like culture, ethnic groups, tolerance, respect, justice, freedom, bias, stereotyping, prejudice, conflict resolution, and religion-which justify the fact that the textbooks used in schools in Addis Ababa reflect the multicultural reality of the society and the efforts being made in creation of peaceful and culturally literate citizens (The Education and Training policy (1994)).

The elements or aspects and the associated questions pertaining to them are enumerated below:

#### A. Facets of ethnic and cultural group portrayals

##### 1. Characters

To which ethnic or cultural group do (human) characters from stories or extracts by other authors, who are included or quoted in the textbook, or characters within the textbook itself belong to?(in both informative texts and tasks).

##### 2. Contributors

To which ethnic or cultural group do individuals mentioned in the textbooks as heroes and heroines and great thinkers of their times belong to?

##### 3. Material Cultural Elements

Whose material cultural patterns are portrayed in the textbooks?

##### 4. Non Material Cultural Elements

Whose non material cultural patterns are portrayed in the textbooks?

## B. Diversity and Multicultural Themes

1. Ethnic groups and culture: do textbooks include contents that portray ethnic groups and cultural patterns to promote the cultural knowledge of students?
2. Respect and tolerance: do textbooks through contents advocate respect and tolerance to diversity?
3. Bias, stereotyping and prejudices: do textbooks contain information that helps students become aware and be critical of social and cultural biases, stereotypes and prejudices?
4. Conflict and conflict resolution strategies: do textbooks contain information to let students understand what conflict is and how they should deal with it?
5. Democratic values: do textbooks address the importance of democratic civic virtues as equality, freedom and justice?
6. Religion: do textbooks regard religion as an important social factor?

I am aware of the fact that though my definition of *Facets of ethnic group portrayals* and *diversity and multicultural themes* here will be binding to my analysis of textbooks in the next chapter (see *Section 4.1 and 4.2*), it is by no means a definitive definition and is subject to further modification on the basis of further research in the area.

### 3.5 Design and Procedures

One of the major research questions in this study is to assess whether textbook contents reflect the multiethnic reality of the society. In order to address this, the contents of textbooks were divided into two sections: texts and illustrations and all items (unit of analysis) referring to any of the facets of ethnic group portrayals (characters, contributors, material cultural patterns and nonmaterial cultural patterns) in the contents of textbooks were recorded and counted. Formats and coding sheets were devised. (See *Section 3.6.1* for format and *Appendix I* for coding sheet) The analysis for this question was based up on quantitative frequency analysis of the findings-mainly percentage of representation of ethnic groups.

Another major research question is to determine if diversity issues are infused into textbook contents. In order to address this I have divided the contents of textbooks into three sections: chapter objectives, texts and illustrations, and tasks. Chapter objectives were analyzed to learn if they incorporate diversity (multicultural) concerns. The unit of analysis utilized here was chapter objective. For this cause, each chapter objective was identified as multicultural or non multicultural and frequency counts were conducted to quantitatively analyze the findings.

The examination of infusion of diversity issues in texts and illustrations was analyzed from three different dimensions: amount of coverage, major themes infused and manner of infusion. So as to find out the exact amount of coverage of diversity and multicultural issues quantitative space analysis was utilized. This was calculated by tallying all page space specifically devoted to diversity and multicultural issues, which I call "unique page space." The "unique page space" includes all pages in chapters and chapter subsections specifically devoted to

diversity issues as well as any other discussions of the issue located anywhere in the texts and illustrations. The coders coded the actual amount of unique page space devoted to diversity issues on a scale ranging from .05 (indicating one word on diversity issues) to 1.00 (an entire page devoted to diversity issues) (See *Appendix-II* for details). The measure of unique page space includes all information about diversity issues, whether it appears in the written text or illustration.

An effort is also made to assess if major diversity and multicultural themes, concepts and ideas are incorporated into textbook contents. Through repeated and detail reading of textbook contents, coders recorded any references made about the major diversity and multicultural issues. As already mentioned list of themes and issues were selected as categories based on educational theories and literary reviews. In order to identify what major diversity issues textbook writers consider worth discussing and determine the extent or coverage of these topics, I employed space analysis and calculated the specific unique page space devoted to the major diversity issues.

The manner of infusion of these major diversity issues was also assessed to find out whether they are ghettoized to certain parts of the textbook or integrated across all chapters. Every chapter in the sample textbooks was read carefully and was coded for the presence or absence of diversity and multicultural issues. Proportion of chapters with and without diversity or multicultural issue was calculated this way. Every chapter based on its respective objective was also identified as multicultural and non multicultural so as to calculate the manner of infusion of major diversity themes into multicultural and non multicultural chapters. Percentile comparisons were made among chapters (Multicultural or non multicultural) to better learn the trend or practice of infusion of such issues into textbook contents.

Tasks as essential elements of textbook contents were assessed to determine if they raise multicultural issues and/or utilize multicultural methods. All tasks in the contents of textbooks were examined and coded. Findings were calculated and discussed using percentages. It should be noted that I have used percentage calculations for the analysis of all quantitative findings. All the graphs, charts and tables will be based on percentage calculations and comparison of percentage calculations of figures.

“How well are diversity and multicultural issues exploited?” this is the other major research question I set to examine in this study. I would like to mention that the term *exploited*, as mentioned in the research question is restrictive in meaning. Here the term only refers to texts, illustrations and tasks, and to the list of questions I set in the format for the qualitative analysis. (See Section 3.6.2) Qualitative content analysis was employed to analyze the pedagogical aspects of diversity and multicultural issues-as to how texts could be exploited by textbook writers through cross referencing for raising cultural knowledge and multicultural awareness.

### **3.6 Formats (Instrument of Data Collection)**

The following data collection instruments/formats were formulated, defined and distributed to knowledgeable scholars (including the advisor of this research) for comment and a thorough discussion was made. As a result, amendments were made on the number and on the naming of some of the subcategories and items. The following is a detail presentation of the formats used to classify and develop categories and subcategories for the quantitative and qualitative content analysis respectively.

### 3.6.1 Formats for Quantitative Analysis

#### **Format 1-** Ethnic group representation in Texts

In order to measure the ethnic representation in the text fields of the textbook, four measurable categories were identified:

- i. Characters
- ii. Contributors
- iii. Material Cultural Elements
- iv. Nonmaterial Cultural Elements

#### Characters

Definition of characters: either characters from stories or extracts by other authors, which are included or quoted in the textbook, or characters within the textbook itself (in both informative texts and assignments).

#### Contributors

Definition of Contributors: characters mentioned in the textbooks as contributors to the society and the whole world in general and characters cited as great thinkers of their times.

#### Material Cultural Elements

Definition of material cultural elements: cultural patterns of a group such as artifacts, crafts, foods, tools and instruments. In this category the codes of dressing of cultural groups observed in the texts will be included.

#### Non Material Cultural Elements

Definition of non material cultural elements: cultural elements such as dances, music, patterns of marriage and mourning, beliefs, attitudes and values.

The following subcategories were established to assign each of the above four category to a specific ethnic group:

- Amharas
- Oromos
- Tigraways
- Gurages
- Others \*
- Foreigners
- common /Undeterminable \*\*

The first four specific ethnic groups were developed as subcategories because these groups comprise the four major ethnic groups in the city.

*\*Others-refers to ethnic groups that are found in the city and not included above.*

*\*\*common/Undeterminable- refers to characters based on which the ethnic group cannot be inferred.*

### **Format 2-Ethnic group representation in Illustrations**

The format used to categorize ethnic group representation in the texts was applied to illustrations too.

### **Format 3-Objectives with Multicultural concerns**

In order to measure the extent of infusion of multicultural issues into textbook contents, unit objectives (themes) were analyzed into two subcategories:

- i. Multicultural Objectives: an objective (theme) is considered multicultural if it aims to introduce students to ethnic, cultural and religious groups or if it aspires to address the issue of conflict resolution, tolerance and respect etc.

- ii. Non-multicultural Objectives: an objective (theme) is considered non multicultural if it fails to address the issue of diversity (ethnic or religious) or issues related to conflict resolution, tolerance and respect.

**Format 4-** Extent, major themes and manner of infusion of diversity Issues

In order to determine the extent, major themes and manner of infusion of diversity issues in texts and illustrations the following subcategories were employed:

- i. Ethnic groups and culture
- ii. Respect and tolerance
- iii. Bias, stereotyping and prejudices
- iv. Conflict and conflict resolution strategies
- v. Democratic values (equality, freedom, and justice)
- vi. Religion

**Format 5-**Tasks

In order to calculate the proportion of tasks with multicultural issues and/or multicultural method the following categories were used:

- i. Methods
  - ii. Issues
- Definition of methods: a method is considered multicultural (collaborative) if it enables students to work together and share ideas held debates and discussions or presentations.
  - Definition of Issues: an issue is considered multicultural if it raises issues of diversity such as tolerance, respect and if it can teach students about different cultures and ways of life.

### 3.6.2 Format for Qualitative Analysis

In order to analyze how well multicultural issues were exploited in textbooks the following list of questions was prepared:

1. Ethnic groups and culture:

- 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 we observe interactions among ethnic groups portrayed in textbooks?
- Do tasks enable students to describe, compare and contrast ethnic groups?

2. Respect and tolerance:

- Do textbooks through contents advocate respect and tolerance to diversity?
- Are appropriate contexts utilized to address tolerance and respect?

3. Bias, stereotyping and prejudices:

- Do textbooks contain information that helps students become aware and be critical of social and cultural biases, stereotypes and prejudices?
- How well are this contents integrated?
- Are there any patterns (stereotyping/biased) presentations of ethnic groups in the textbooks?

4. Conflict and conflict resolution strategies:

- Do textbooks depict a conflict free world to students?
- Do textbooks contain information about how to solve conflicts (conflict resolution strategies)?

5. Democratic values:

- Do textbooks address the importance of democratic civic virtues through appropriate contexts?
- Are appropriate contexts developed to discuss democratic values?

6. Religion:

- Do textbooks regard religion as an important social factor?
- How well are religious issues contextualized into contents?

### **3.7 Coding Procedure**

In order to make the actual coding reliable, trial runs were made on one randomly selected textbook by two coders (Both coders were degree holders). Before embarking on the task, discussions were made on the formats and categories and on the definitions and rules governing the procedure.

It was after making some amendments and after reaching to an agreement on the rules (procedures) that the coders embarked on the actual coding. The two coders who participated in the trial run conducted the actual coding. Coding sheets consisting all the subcategories were produced (See *Appendix I and II*) and each chapter of sampled chapters in each textbook was coded separately so that check ups between coders agreement (inter-coder reliability) could be made easily. Spot checks were conducted for the cause. 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 90 percent). Each coder also coded every chapter repeatedly till satisfactory intra-coder reliability was achieved (about 95 percent).

### **3.8 Method of Data Analysis**

This research made use of both quantitative and qualitative content analysis methods. For quantitative analysis measurable categories described as facets of ethnic group portrayals were established in order to quantify the ethnic representation, and the frequency of its use in the contents. There was also quantitative analysis of objectives, texts/illustrations and tasks which aimed at measuring the extent and manner of multicultural content integration. In order to analyze the proportional representation of ethnic groups and the extent and manner of infusion of diversity issues percentiles were computed in accordance with each category.

The qualitative analysis aimed at determining whether diversity and multicultural issues are well exploited in textbook contents or not. It assesses and reflects on how effective textbook writers create appropriate contexts for the integration of such issues. It also strives to reveal if textbook content substantially infuse social integration aspects, ethnic and cultural information and if it regards religion as an important social factor.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.1 QUANTITATIVE CONTENT ANALYSIS**

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-eight in total-in quantitative terms. The analysis presents the findings about a category as observed in All textbooks, in Amharic textbooks and in Social Studies textbooks respectively.

##### **4.1.1 Representations of Ethnic Groups**

This part will analyze the proportional representation of different ethnic groups in texts and illustrations, according to the current demographic situation (Amharas-48.3% of the whole population, Oromos-19.2%, Gurages-17.5%, Tigraways-7.6%, Others-5.3% and Foreigners- 2.1%). Detail frequency data is also annexed for further consideration.

###### **4.1.1.1 Representations of Ethnic Groups in Texts**

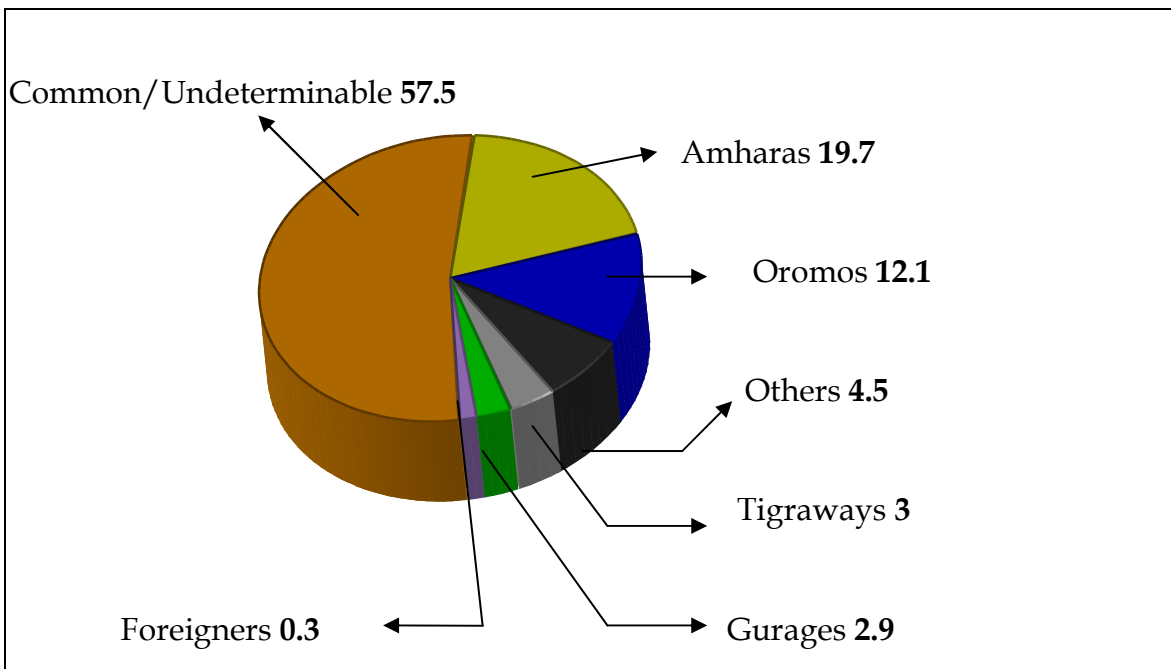
###### **4.1.1.1.1 Characters**

I am aware that inferring an ethnic group for a character in a multiethnic society with interrelated naming tradition could be not only difficult but also misleading. However, there are also cases when such associations could be established easily. Hence, I would like to mention that character assigning in this research is conducted by paying attention to such concerns. When a character is attributed to an ethnic group in this study it was analyzed from what it mostly represents or symbolizes. Otherwise, I am well informed that an individual

irrespective of his/her ethnic group can take whatever names he/she might like to have.

### All textbooks

The total number of characters observed in the sample textbooks is 640. In other words, every textbook on average contains 80 characters depicting some kind of ethnic category. According to the findings, 368 (57.5 percent) of all the characters in the written contents of all textbooks fall into the Common/Undeterminable ethnic category. Amharas comprise 126 (19.7 percent) of all characters, Oromos 78 (12.1percent), Others 29 (4.5 percent) Tigraways 19 (3 percent), Gurages 18 (2.9 percent), and Foreigners 2 (0.3 percent).



**Figure 1. Ethnic composition of Characters in Texts, All textbooks, (in percentage)**

## Amharic Textbooks

An investigation of the ethnic composition of characters in the texts shows that ethnic composition of characters actually differs across subject matters. Amharic textbook contents contribute the majority of characters in contrast to Social Studies textbooks. Out of the total 640 characters observed in all texts, 614 (96 percent) of them belong to texts found in Amharic textbooks.

Like that of the analysis of ethnic characters in texts of all textbooks, more than half of the characters in the written contents of Amharic textbooks represent the ethnically Common/Undeterminable category. A total of 348 characters out of the 614 in the written contents of Amharic textbook portray the ethnically Common/Undeterminable category. In terms of percentage, they represent 56.7 percent of all the characters in Amharic textbooks.

Next popular ethnic group in the texts of Amharic textbooks, like in that of all textbooks, are the Amharas who are portrayed in a total of 123 characters out of the 614. In terms of percentage, the Amharas represent 20 percent of all the ethnic characters in the textual contents of Amharic textbooks.

The Oromos who are represented in a total of 75 characters out of the total 614 in the textual contents of Amharic textbooks, like in the ethnic composition of all textbooks, are the third major groups portrayed. In terms of percentage, they account to 12.2 percent.

A total of 29 characters in the textual contents of Amharic textbooks, out of the total 614, portray the ethnic category labeled as the Others. In terms of percentage, the Others are represented in 4.7 percent of all the characters in the texts of Amharic textbooks.

A total of 19 and 18 characters in the textual presentation of Amharic textbooks out of the total 614 portray the Tigraway and the Gurage ethnic groups respectively. In terms of percentage, the Tigraways are represented in 3 percent and the Gurages in 2.9 percent of the characters found in Amharic textbooks.

Only 2 characters out of the total 614 in Amharic texts portray Foreign ethnic groups. In terms of percentage, they represent 0.3% of all the characters in the contents of Amharic textbooks.

### Social Studies Textbooks

The ethnic composition of characters in the texts of Social Studies textbook is quite different from that of Amharic textbooks. Unlike Amharic textbooks, Social Studies textbooks comprise only 26 characters in their texts. More than three fourth of these characters portray the ethnically Common/Undeterminable category. Out of the total 26 characters in the texts of Social Studies textbooks, 20 of them belong to the above mentioned category. In terms of percentage, they represent 77 percent of all the characters of Social Studies textbooks.

The Amharas and the Oromos each are portrayed in 3 characters out of the total 26 characters observed in Social Studies textbooks. Each of the above ethnic group, therefore, represents about 11.5 percent of all the characters in the texts of Social Studies textbooks. None out of the 26 characters in the texts of Social Studies textbooks portray the Tigraway, the Gurage, the Others, or the Foreign ethnic groups.

From the analysis of the ethnic composition of characters, it was observed that a substantial portion of characters in textual presentation of textbooks belong to the Common category followed by the Amharas, Oromos and Others. The fact that most characters fall into the Common category can be considered logical

since the commonalities of a nation should be magnified as well as the differences and peculiarities. In addition it should be underscored that the ethnic composition of characters in the textual presentation of all textbooks omits none of the ethnic categories established for this research. However, the ethnic composition of characters in texts, as can be seen from Figure (1), shows that the Gurage ethnic group is less represented despite its significant population figure in the city. The absence of mention of characters from the Tigraway, the Gurage, the Others, or the Foreign ethnic groups in the texts of Social Studies textbooks could be attributed to the fact that Social Studies textbooks by their very nature tend to contain limited/small number of characters. Yet, even within those limited character portrayals, endeavors could be made to maintain fair representation of ethnic groups.

#### **4.1.1.1.2 Contributors**

This section aims to explore the representation of contributors (heroes and heroines) from different ethnic backgrounds portrayed in the contents of the textbooks. Applying ethnic criteria to the contributors is not always an easy task since people could belong to a culture different from their own ethnic background. Hence, the researcher would like to inform the reader that the ethnic background of these famous and popular characters is traced through literary review and ethnicity is applied, in most cases, in light of the person's origin of birth and culture of immediate family.

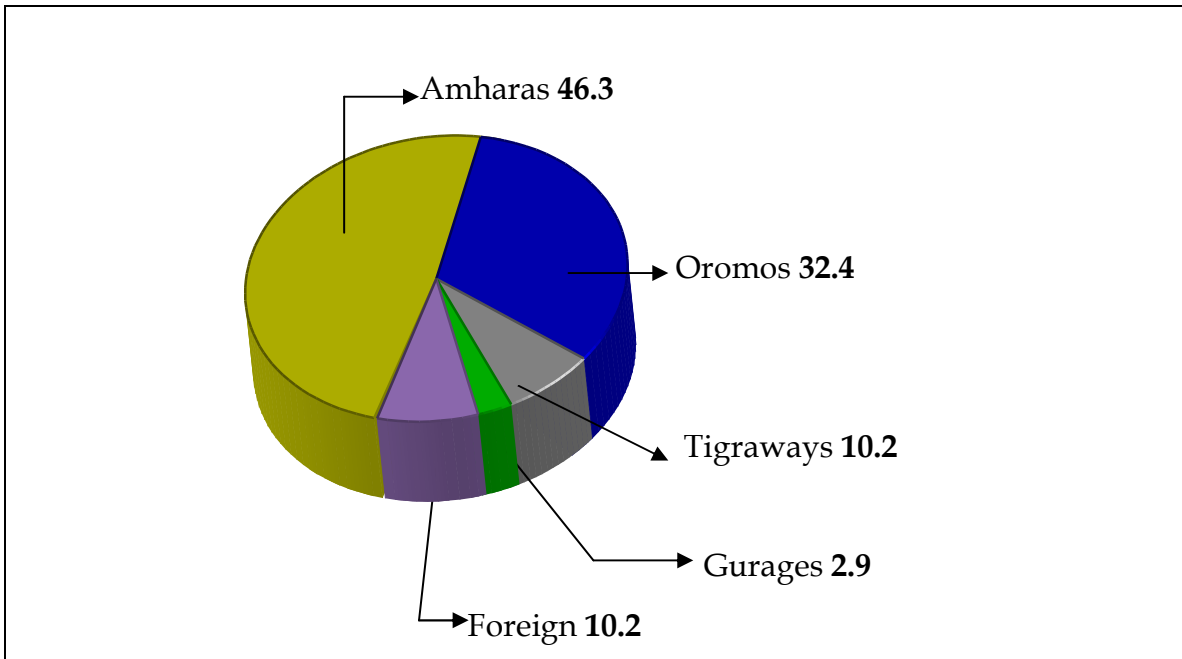
#### All Textbooks

There are a total of 108 different contributors whose names and achievements are mentioned in all the texts analyzed in this study. Every textbook on average contains 13.5 contributors in its contents. The majority of the contributors in the

text presentations of all textbooks belong either to the Amhara or the Oromo ethnic group, 46.3 percent and 32.4 percent accordingly. A total of 50 and 35 contributors are portrayed who belong to the above mentioned categories.

Contributors from the Tigraway ethnic group, like the contributors from the Foreign cultural backgrounds, are represented in 10.2 percent of all the contributors mentioned in the contents of all the textbooks.

Of the 108 contributors analyzed in this study, only one contributor was identified who belongs to the Gurage ethnic group. In terms of percentage, contributors from the Gurage ethnic group represent 0.9 percent of all the contributors. None of the contributors out of the total of 108 contributors mentioned in the contents of all textbooks represent the ethnically Other category.



**Figure 2. Ethnic composition of Contributors in Texts, All textbooks, (in percentage)**

## Amharic Textbooks

If Amharic textbooks and Social Studies textbooks are analyzed separately, the picture looks slightly different. For example, in Amharic textbooks contributors from the Oromo ethnic group take the majority share than that of Amharas, 41.7 percent and 40.2 percent accordingly.

It can also be understood that the proportion of Foreign contributors mentioned in the contents of Amharic textbooks is way greater than that of both Tigraway and Gurage ethnic groups. Contributors with Foreign cultural backgrounds are mentioned 11 times (15.2percent) where as Gurage and Tigraway contributors appeared only once, a proportion of 1.3 percent each.

## Social Studies Textbooks

A closer examination of Social Studies textbooks reveals that the ethnic composition of contributors follows a different pattern here too than to that of the analysis on all textbooks or on Amharic textbooks.

Out of the total 36 contributors found in the texts of Social Studies textbooks, none belong to the Gurage ethnic group. Unlike the texts of Amharic textbooks in which contributors from the Oromo ethnic group represent the majority (41.7 percent), in the texts of Social Studies textbooks contributors from the Amhara ethnic group represent the biggest number 21 or (58.3percent) followed by contributors from Tigraway ethnic group 10 or (27.8 percent) and the contributors from the Oromo ethnic group represent 5 or (13.9 percent) of all the contributors.

Looking at the overall ethnic composition of contributors in the texts of the analyzed textbooks shows that textbooks fail to fairly portray contributors from various ethnic groups as some ethnic groups are totally omitted. Multicultural educationalists insist that textbook writers need to be considerate of the contributions of various groups since an omission of a group as a contributor could not only be historically unjust but also academically costly as it may adversely affect the self esteem of students from that group. Through the course of the analysis it was observed that textbook writers followed some kind of patterns and criteria to select individuals as contributors. Contributors as depicted in the sample textbooks are people who are athletes, authors, dramatists, musicians or famous scientists. That the criteria are specific profession oriented and that some personalities are mentioned in more than two textbooks could hamper the probability of fair representation of heroes and heroines from other walks of life and from other ethnic groups.

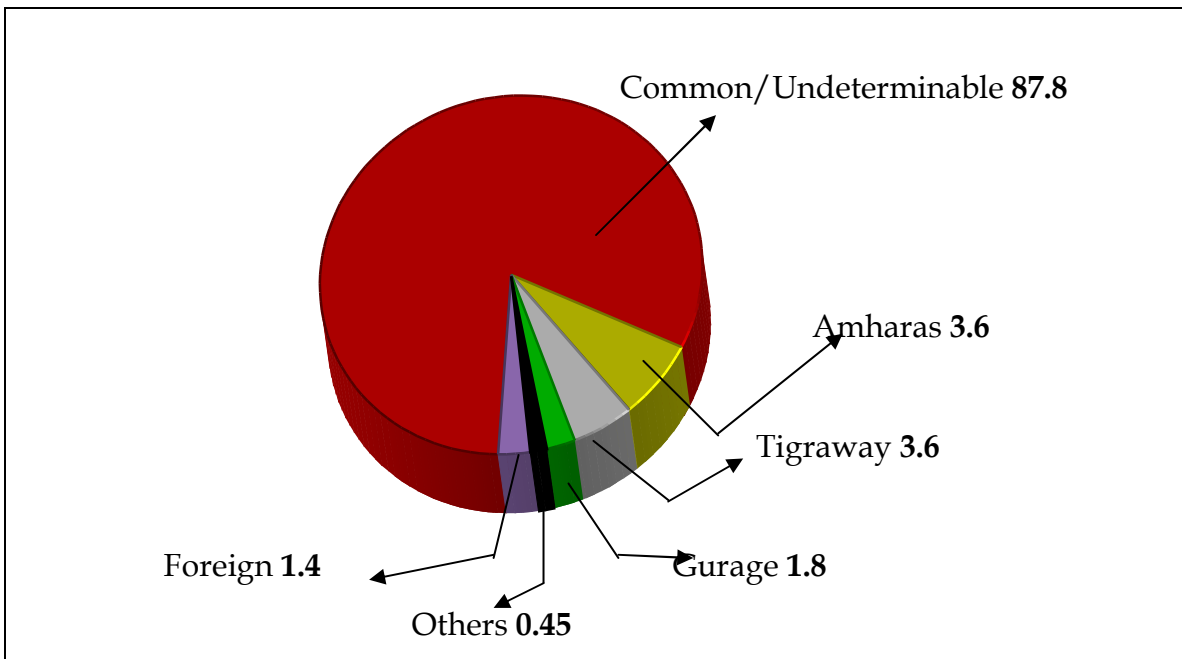
#### **4.1.1.1.3 Material Cultural Elements**

Tabulating content data in to this category needed an efficient scrutinizing of elements related to material cultural patterns. A series of data was collected on the material cultural elements of the different ethnic groups included in the textbooks. The typology includes tools and instruments, crafts, artifacts and clothing etc. Textbook contents in the sample textbooks were taken to a careful examination if they exhibit some kind of material cultural elements.

##### All Textbooks

A total of 222 instances were observed in the texts of the sample textbooks which show some kind of material cultural elements of ethnic groups which in other words means that a textbook on average contains about 27.75 material cultural patterns.

Of the total 222 material cultural elements 195 of them belong to the ethnically Common/Undeterminable category. This represents almost 87.8 percent of all the material cultural elements mentioned in the texts of all text books. Given the dominant representation of material cultural elements pertinent to the ethnically Common/Undeterminable category, it is not surprising that the number of material cultural elements depicting the Amhara and the Tigraway are significantly small. Only 8 frequencies (3.6 percent) of material cultural patterns pertaining to each of the above ethnic groups were observed.



**Figure 3. Ethnic composition of Material Cultural Elements in Texts, All textbooks, (in percentage)**

Next popular are material cultural elements pertinent to Gurage ethnic and cultural background. This ethnic group represented 4 (1.8 percent) of all the material cultural elements described in the texts of all the sample books. Next to this ethnic group is the Foreign ethnic category whose material cultural patterns were portrayed in 3 (1.4 percent) instances.

Least portrayed material cultural elements are that of the Other ethnic group. Of the total 222 elements of material cultural elements only a single material cultural element belongs to this category. In terms of percentage material cultural elements pertinent to the ethnically Other category represents 0.45 percent of all the material cultural elements in the texts of all textbooks.

None of the material cultural elements in the textual presentation of contents in all textbooks portray the Oromo ethnic group.

### Amharic Textbooks

Of the total 222 material cultural elements in the textual presentations of All textbooks, Amharic texts contribute 90(40.5 percent) of them. Upon analysis of Amharic textbooks, it becomes obviously clear that the ethnically Common/Undeterminable category is more represented than any other ethnic group. Of the 90 material cultural elements, those that belong to this category are about 85 (94.5 percent).

Out of the remaining 5 material cultural elements in Amharic texts 3 portray material cultural elements of the ethnically Other category. In terms of percentage, they represent 3.3 percent of all the material cultural elements in the texts of Amharic textbooks.

Only 2 material cultural elements out of the 90 in Amharic textbooks portray the Gurage ethnic group. This accounts for only 2.2 percent of all the material cultural elements in the texts of Amharic textbooks.

Material cultural elements from the rest of ethnic groups (Amhara, Oromo, Tigraway and Foreigners) are never portrayed in the texts of Amharic textbooks.

## Social Studies

All texts found in Social Studies textbooks were inspected to find out the number of material cultural elements they contain. And the findings showed that out of the total 222 material cultural elements in the texts of All textbooks, Social Studies texts contribute about 132 of them (59.5 percent).

Like in that of the analysis in All textbooks and in Amharic textbooks, the dominant group whose material cultural elements are better represented in Social Studies texts is the ethnically Common/undeterminable category. Of the 132 material cultural elements in the textual presentations of Social Studies textbooks about 110 of them portray the above mentioned ethnic category. The figure represents about 83.3 percent of all the material cultural elements in the textual contents of Social Studies textbooks.

Unlike in Amharic textbooks, in texts of Social Studies textbooks the next major groups whose material cultural elements are portrayed are the Amhara and the Tigraway. Of the total 132 material cultural elements in Social Studies texts 16 (8 for each) material cultural elements depict these groups. In terms of percentage material cultural elements from each of these groups represents about 6.1 percent of the total in texts of Social Studies textbooks.

Foreign ethnic groups whose material cultural elements were never mentioned in the texts of Amharic textbooks are represented in 3 material cultural elements in the texts of Social Studies textbooks. The same number of frequencies is observed for material cultural elements that in some way describe the Gurage ethnic group. The proportion of material cultural elements from each of these categories represents only about 2.3 percent of the total in the texts of Social Studies textbooks.

Material cultural elements that belong to the Oromo or the Other ethnic groups are never mentioned in the textual presentations of Social Studies textbooks.

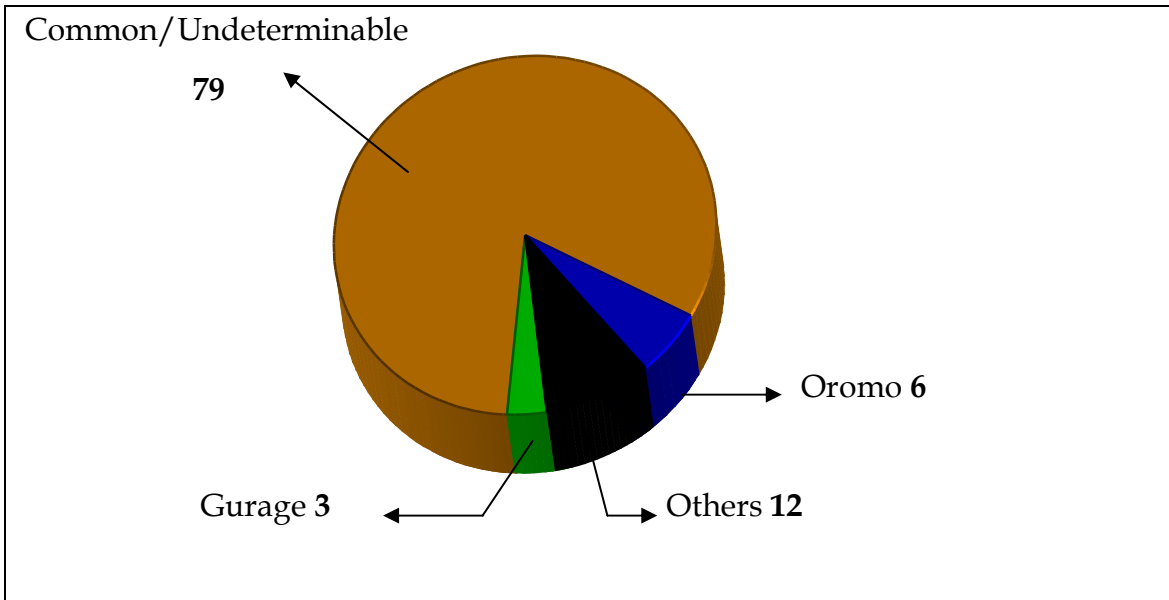
As the findings show the infusion of material cultural elements of the various ethnic groups into the texts of students needs careful attention since in the analysis it was found out that material cultural elements of some ethnic groups are either mentioned in small proportions or are never mentioned at all. Textbook writers and editors need to be aware that by fairly portraying material cultural elements of the various ethnic groups they not only recognize the cultural contribution of ethnic groups but also create opportunities for students to develop their cultural knowledge which will enable them to enhance their inter and intra cultural understanding.

#### **4.1.1.1.4 Nonmaterial Cultural Elements**

In order to have a complete picture of whose cultural elements are portrayed in the textual presentation of textbooks, the sample textbooks were further analyzed to see if they contain nonmaterial cultural elements of the various ethnic and cultural groups in the city. The investigation for the nonmaterial cultural elements mainly focused on conducting frequency counts in the text section of the sample textbooks with key indices such as dances, music, patterns of marriage and mourning, beliefs, attitudes and values. However, it has to be noted that the frequency counts on beliefs, attitudes and values of ethnic groups are recorded and coded only when they are directly mentioned in the texts; otherwise no inferences are made to determine whether a coding unit carries the beliefs, attitudes, or values of ethnic groups.

## All textbooks

According to the findings all sample textbooks analyzed in this study contain only 33 nonmaterial cultural elements in their texts. On average a textbook in its textual presentations contains about 4 non material cultural elements.



**Figure 4. Ethnic composition of Nonmaterial Cultural Elements in Texts, All textbooks, (in percentage)**

As one would expect the majority of nonmaterial cultural elements presented in the texts of All textbooks belong to the ethnically Common/Undeterminable category. Of the total 33 nonmaterial cultural elements about 26 of them (79 percent) belong to this group.

The findings also show that the ethnically Other category is the second major group whose nonmaterial cultural elements are mentioned in the text contents of all textbooks. Of the total 33 nonmaterial cultural elements described in all textbooks about 4 of them (12 percent) portray this category.

Of the total 33 nonmaterial cultural elements 2 of them belong to the Oromo ethnic groups. In terms of percentage, they represent about 6 percent of all the nonmaterial cultural elements in the text contents of all textbooks.

The Gurage ethnic group who are represented with only 1 (3 percent) nonmaterial cultural element of the total 33 in the texts of all books is the least portrayed category.

It was also found that none of the 33 nonmaterial cultural elements particularly belong to the Amhara, Tigraway or Foreign ethnic groups.

#### Amharic Textbooks

Of the total 33 nonmaterial cultural elements observed in all textbooks 23 (69.7 percent) of them belong to Amharic textbook texts. The reason behind this might be that Amharic textbooks through their literary texts and reading passages tend to infuse proverbs, sayings and other linguistic elements better than Social Studies textbooks.

It is however quite astonishing that all the nonmaterial cultural elements in Amharic texts fall only into two categories. Of the 23 nonmaterial cultural elements found in Amharic textbooks 19 of them (82.6 percent) describe cultural patterns that could be attributed to the Common/Undeterminable ethnic category while the remaining 4 (17.4 percent) portray cultural patterns of the category of Other ethnic groups.

#### Social Studies Textbooks

A look into the text contents of Social Studies textbook reveals that there are about 10 instances in which nonmaterial cultural elements are explained. Of the

total nonmaterial cultural elements in all textbooks, Social Studies texts contribute about 30.3 percent.

Of the 10 nonmaterial cultural elements in the texts of Social Studies textbooks, 7 (70 percent) of them describe the ethnically Common/Undeterminable category. Of the remaining 3 nonmaterial cultural elements, 2 of them (20percent) belong to the Oromo ethnic group while the Gurage ethnic group are represented in 1 (10 percent) of the 10 nonmaterial cultural elements that are found in Social Studies textbooks.

#### **4.1.1.2 Representations of Ethnic Groups in Illustrations**

There are a total of 1,808 illustrations in the analyzed textbooks. 1,127 of these illustrations represent animals, plants or objects which are not directly related to the research's topic of discussion; hence only 681 (37.7 percent) illustrations have been analyzed further.

##### **4.1.1.2.1 Characters**

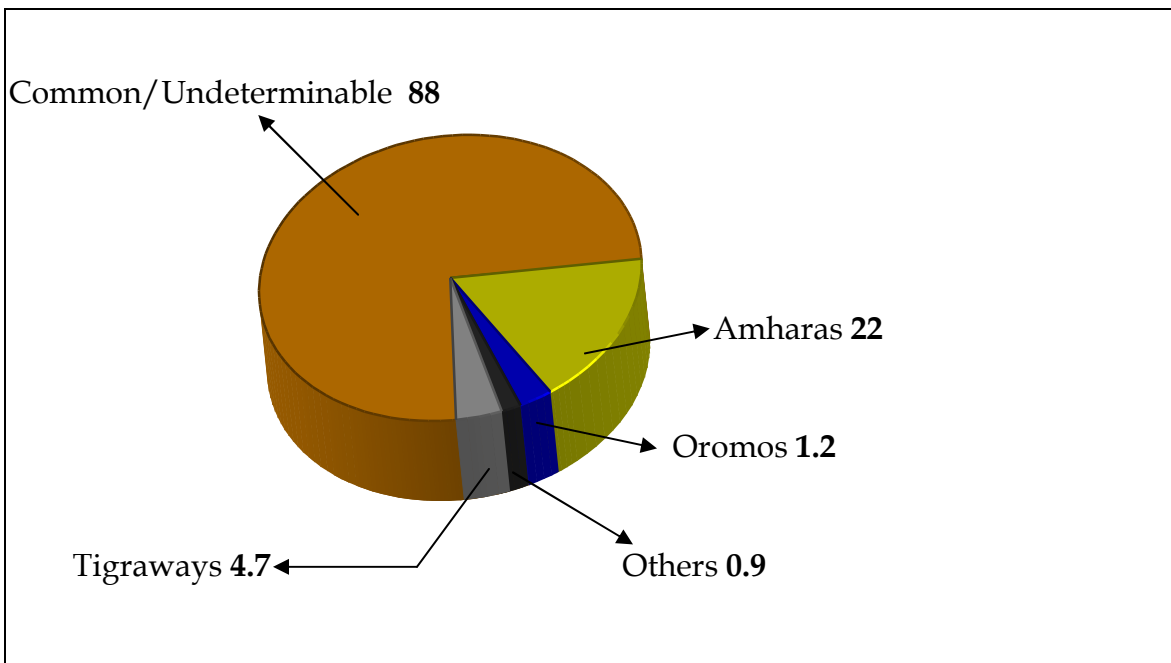
Out of the 681 illustrations taken as total samples 426 of them portray characters. In other words 62.6 percent of all the illustrations in all sample textbooks depict human characters.

As most of the illustrations in the sample textbooks are not photographs and as all of the illustrations are sketches printed on black and white background, identification of the ethnic composition of illustrations is conducted by paying attention to the captions (explanations), the background (setting) of the illustrations, and other contexts given by textbook writers and editors.

All Textbooks

As in the analysis of the textual presentation of contents, in the analysis of illustrations it was found out that the majority of illustrations portray the ethnically Common/Undeterminable characters. Of the total 426 illustrations of characters, 375 (88 percent) represent this category. The next biggest are the Amharas who are portrayed in 22 (5.2 percent) of the illustrations out of a total 426. A total of 20 illustrations are also observed depicting Tigraway characters. In terms of percentage, they represent 4.7 percent of the total ethnic characters.

However, out total 426 illustrations of characters, those portraying the Oromo are found to be only 5 (1.2 percent). The ethnically Other category is portrayed in 4 (0.9 percent) character illustrations of all textbooks. None of the characters portrayed in the illustrations refer to the Gurage ethnic group. This is also true as far as the portrayal of Foreign characters in illustrations is concerned.



**Figure 5. Ethnic composition of Characters in illustrations, All textbooks, (in percentage)**

## Amharic Textbooks

A total of 164 illustrations were observed portraying characters in all Amharic textbooks analyzed in this study. As is true in the analysis of all textbooks, the ethnically Common/Undeterminable category takes the majority in the representation of Amharic textbooks. 154 (92.4 percent) of the 164 illustrations of characters belong to this category.

Unlike the analysis of all textbooks, a closer look to Amharic textbooks reveals that Oromo characters in Amharic textbooks are slightly higher than the Tigraway. Tigraway characters are observed in 20 illustrations in all textbooks but in Amharic textbook this representation is reduced to only 2. The Oromos who are represented in a total of 3 illustrations out of 164, hence, are a bit ahead of the Tigraway. Only 1 out of a total of 164 illustrations in Amharic textbooks belongs to the Other category.

## Social Studies textbooks

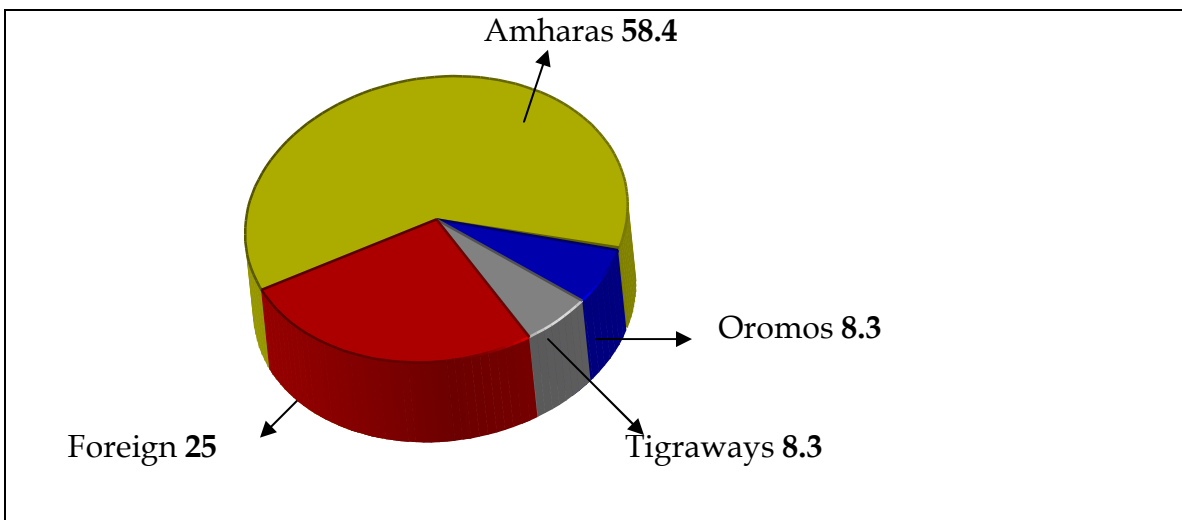
A total of 262 characters were identified in the illustrations of all Social Studies textbooks of which 231 (88 percent) belong to the Common/Undeterminable category. Unlike in Amharic textbooks, in Social Studies textbooks the Other ethnic category is represented in 3 (1.2 percent) illustrations out of the total 262. Oromo characters were observed in only 2 (0.8 percent) illustrations in Social Studies textbooks. Out of the total 262 illustrations of characters in this textbook both the Amhara and the Tigraway are portrayed 13 (5 percent) times each. None of the illustrations in the Social Studies textbooks portray a character from Foreign ethnic group.

#### 4.1.1.2.2 Contributors

This subsection is a discussion of the ethnic composition of contributors portrayed in the illustrations of the analyzed textbooks. It is important to note that all the contributors analyzed here were identified by their photos or portraits.

All textbooks

There were a total of 12 illustrations which were utilized by textbook writers and editors to portray individual who contributed in some way to their societies.



**Figure 6. Ethnic composition of Contributors represented in Illustrations, All textbooks, (in percentage)**

Out of the total 12 illustrations of contributors in all textbooks, 7 of them are found to be contributors whose cultural background is mainly that of the Amhara. In terms of percentage, they represent 58.4 percent of all the contributors in the illustrations of all textbooks. The next major group depicted in the illustrations as contributors is the Foreign ethnic group. A total of 3 out of

the 12 illustrations portray contributors belonging to this group. In terms of percentage, they represent 25 percent of all the contributors in the illustrations of all textbooks.

Of the remaining 2 illustrations, 1 photo personages a contributor from the Oromo ethnic group and the other a contributor with Tigraway cultural background. The analysis reveals that none of the contributors in the illustrations of all textbooks belong to the Other, or the Gurage ethnic group.

#### Amharic Textbooks

Out of the total 12 illustrations of contributors portrayed in all textbooks one third of them (4) are found in Amharic textbooks. Generally, out of the 4 illustrations of contributors in Amharic textbook, only one of them belongs to a national ethnic group (Amhara). The remaining 3 illustrations (75 percent) of contributors belong to Foreign ethnic groups.

#### Social Studies Textbooks

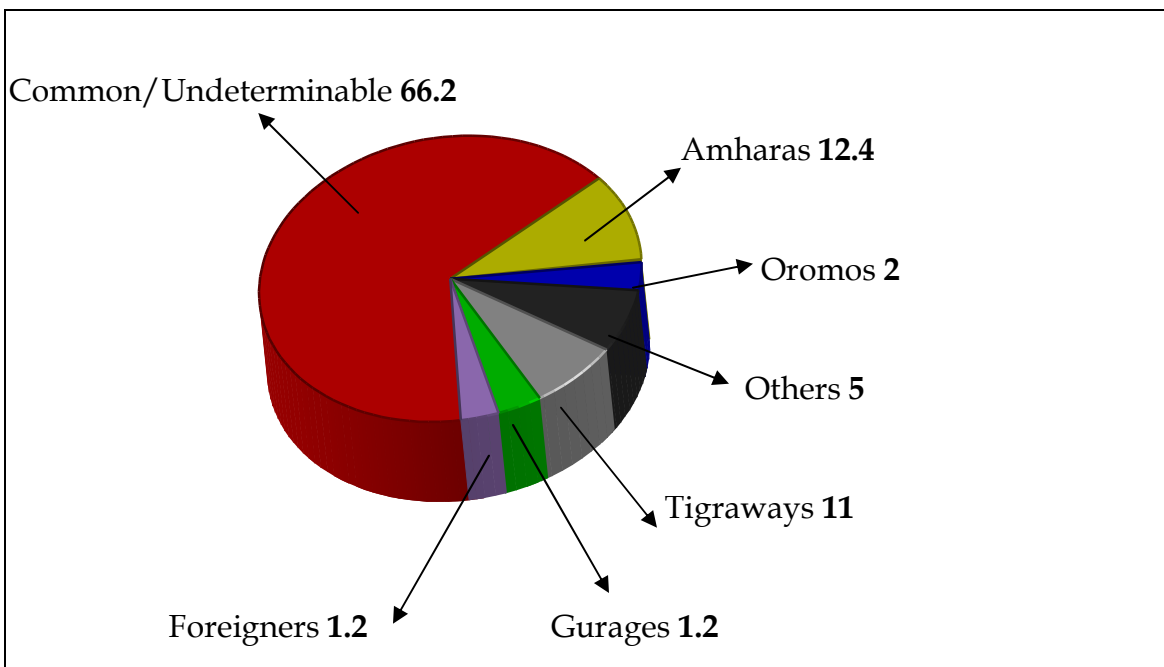
A total of 8 photos out of the 12 portraying contributors belong to Social Studies textbooks. Unlike the illustrations in Amharic textbooks, Social Studies textbook illustrations portray no contributor from Foreign ethnic group. A total of 6 contributors out of the 8 in Social Studies textbooks represent contributors from the Amhara ethnic group. In terms of percentage, they represent 75% contributors in the illustrations of Social Studies textbooks.

Like that of the Tigraway, only 1 illustration of contributors out of the 8 belongs to the Oromo ethnic group. In terms of percentage, each of these ethnic groups represents 12.5% of the illustrations of contributors in Social Studies textbooks.

#### 4.1.1.2.3 Material Cultural Elements

All textbooks

Through the quantitative analysis illustrations were also coded for the portrayal of material cultural elements of ethnic groups. According to the findings the total number of material cultural elements represented in illustrations of all textbooks is about 169. On average a textbook contains 21 illustrations which in some way describe material cultural elements of ethnic groups.



**Figure 7. Ethnic composition of Material Cultural Elements in Illustrations, All textbooks, (in percentage)**

Of these 169 material cultural elements in the illustrations of all textbooks more than half of them are cultural elements shared by different ethnic groups. A total of 112 (66 percent) material cultural elements were identified which belong to the ethnically Common/Undeterminable category.

The second major category whose material cultural elements are better portrayed in the illustrations of all textbook is the Amhara ethnic group. A total of 21 illustrations, out of the total 169 that portray material cultural elements, belong to this group. In terms of percentage, the material cultural elements of the Amhara are represented in 12.5 percent of all the illustrations of material cultural elements in all textbooks.

Popular next to the Amhara are the Tigraway whose material cultural elements are represented in a total of 19 (11.3 percent) illustrations. Of the total 169 illustrations the number of illustrations that depict the material cultural patterns of the ethnically Other category is not more than 5 (3 percent) while that of the Oromo is only 3 (2 percent). Ethnic groups with the least number of material cultural elements portrayed in the illustrations are the Gurage and the Foreign category. Material cultural elements that could be attributed to each of these groups are represented in 2 (1.2 percent) illustrations of the total 169.

### Amharic Textbooks

Amharic textbook illustrations contain much smaller illustrations of material cultural elements than Social Studies textbooks. Out of the total 169 illustrations of material cultural elements found in all textbooks, Amharic textbooks share about 62 of them.

The ethnic composition of illustrations of material cultural elements in Amharic textbook reveals that the ethnically Common/Undeterminable category is dominantly portrayed; of the total 62 illustrations 56(90.3 percent) of them describe this category. Material cultural elements that could be attributed to the Gurage ethnic group contribute a mere 2 (3.2 percent) illustrations while Amharas, Tigraways, Others and Foreign ethnic categories contribute only 1 illustration each. Of all the 62 illustrations of material cultural elements in

Amharic textbooks none of the illustrations portray material cultural elements of the Oromo ethnic group.

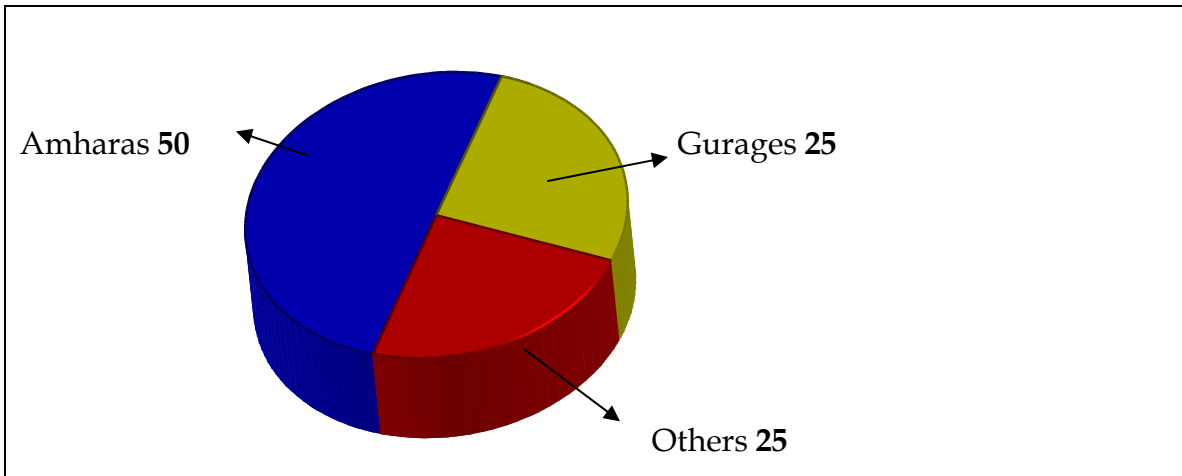
#### Social Studies Textbooks

Though still dominantly represented, the proportion of illustrations portraying material cultural elements pertinent to the ethnically Common/Undeterminable category declines to 52.3 percent in the illustrations of Social Studies textbooks. Of the total 107 illustrations of material cultural elements in Social Studies textbooks about 56 of them belong to this category. Illustrations of material cultural elements that define cultural patterns of Amhara, Tigraway, Others and Foreign ethnic categories are better figured in Social studies textbooks than in Amharic textbooks. The Amhara are the second major groups at 20(18.6 percent), Tigraway at 18(16.8), Foreign at 6 (5.6 percent), and Others at 4 (3.8 percent). Material cultural elements of the Oromo ethnic group are represented in 3 (2.8 percent) illustrations where as material cultural elements of the Gurage ethnic group are not present at all.

#### **4.1.1.2.4 Nonmaterial Cultural Elements**

##### All textbooks

The inspection of all textbook illustrations showed that the number of illustrations that depict nonmaterial cultural elements of ethnic and cultural groups does not exceed 4. Upon analysis of the 4 illustrations of nonmaterial cultural elements in illustrations of all textbooks it was found out that the Amhara, the Gurage and the Other ethnic categories are the only groups represented. Of the total 4 illustrations of nonmaterial cultural elements 2 (50 percent) belong to the Amhara whereas the Gurage and the Other category are represented in 1(25 percent) illustrations each.



**Figure 8. Ethnic composition of Nonmaterial Cultural Elements in Illustrations, All textbooks, (in percentage)**

#### Amharic textbooks

Of the total 4 illustrations of nonmaterial cultural elements in all textbooks, Amharic textbook contributes 2 of them. Of these two one depicts a nonmaterial cultural element of the Gurage ethnic group whereas the other portrays that of the Others ethnic category.

#### Social Studies Textbooks

Like the illustrations of Amharic textbooks, illustrations of Social Studies contain 2 nonmaterial cultural elements. However unlike the illustrations in Amharic textbooks, the 2 illustrations of nonmaterial cultural elements in social studies textbooks portray cultural patterns of the Amhara ethnic group only.

## **4.1.2 Coverage of Diversity Issues**

This section of the analysis will examine and reflect upon the exact amount of coverage (presence) of multicultural principles in the contents of the textbooks. To meet this goal, I have divided the contents of the textbooks into the following three sections: chapter and subchapter objectives, texts and illustrations, and tasks. Each of the above categories was carefully analyzed in order to determine how inclusive they are with regard to multicultural issues.

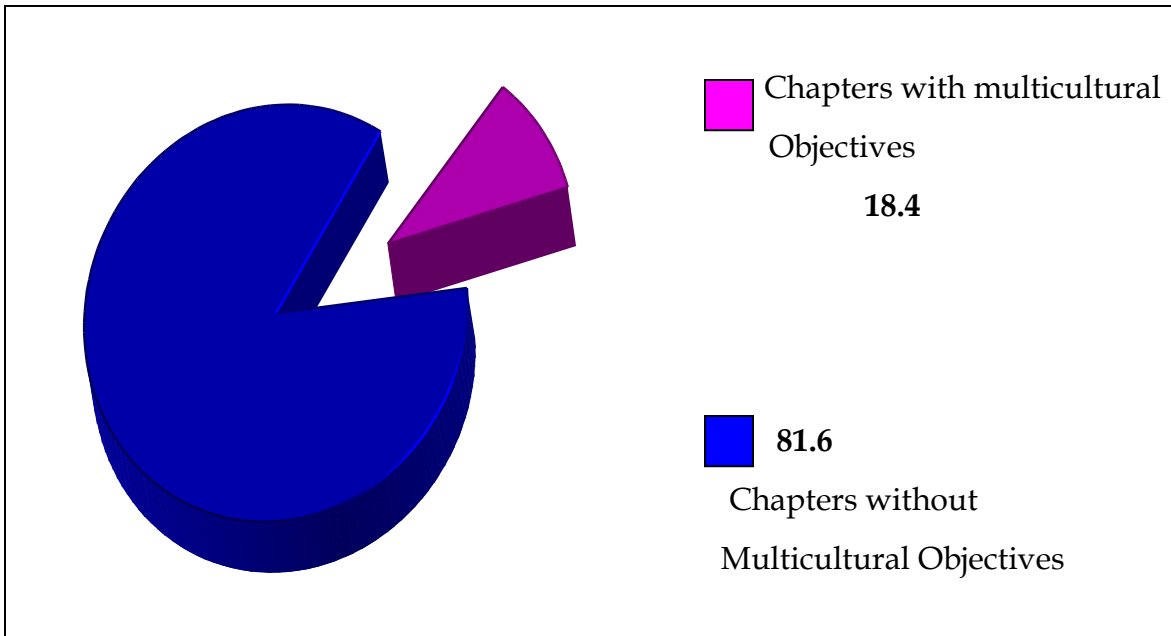
### **4.1.2.1 Objectives with Multicultural Concerns**

In order to determine the major diversity issues raised in texts/illustrations and the manner (method) they are infused into textbooks, it is important first to examine and calculate the exact amount of chapter and subchapter objectives specifically devoted to multicultural issues. Hence, before scrutinizing the reoccurring diversity issues, I have analyzed chapter and subchapter objectives in the textbooks to see if they really address diversity issues or not.

The total number of major chapter and subchapter objectives in all the textbooks analyzed in this research is 141. Every textbook on average contains 17.6 chapter and subchapter objectives.

In an effort made to distinguish how many of the objectives deal with multicultural issues and how many of them with non multicultural, the results revealed that a total of 26 objectives out of the 141 in all textbooks raise issues of multicultural concerns. In terms of percentage, objectives with multicultural concern represent 18.4 percent of all the objectives in all textbooks.

By contrast a total of 115 objectives out of the 141 raise issues of no multicultural concerns. In terms of percentage, they represent 81.6 percent of all the objectives in all textbooks. The pie-chart below graphically represents the divide between objectives which raise multicultural concerns and objectives which do not raise them:



**Figure 9. Chapter and subchapter objectives with and without multicultural concerns, All textbooks, (in percentage)**

So as to learn if there is a significant difference in the numbers of objectives devoted to multicultural issues across subject matters, I have also analyzed Amharic textbook and Social Studies textbook objectives separately.

#### Objectives in Amharic Textbooks

The total number of chapter and subchapter objectives in all Amharic textbooks is 85. A total of 12 objectives out of the 85 objectives in Amharic textbooks raise

issues of multicultural concerns. In terms of percentage, they represent 14.1 percent of all the objectives in Amharic textbooks.

On the other hand a total of 73 objectives out of the 85 objectives in Amharic textbooks do not raise issues of multicultural concerns. In terms of percentage, they represent 85.9 percent of all the objectives in Amharic textbooks.

It is also worth noting that none out of the 20 objectives in Grade 1 Amharic textbook raise multicultural issues. Of all Amharic textbooks, Amharic textbook for Grade 4 contains the maximum proportion (33.3 percent) of objectives with multicultural concerns (8 objectives out of 24). (See *Appendix IV* for details).

#### Objectives in Social Studies Textbooks

The total number of objectives in all Social Studies textbooks is 56. Unlike in Amharic textbooks, in Social Studies textbooks a total of 14 objectives out of the 56 raise issues of multicultural concerns. In terms of percentage, they represent 25 percent of all the objectives in Social Studies textbooks. Out of the 56 objectives in Social Studies textbooks 42 of them do not raise issues of multicultural concerns. In terms of percentage, they represent 75 percent of all the objectives in Social Studies textbooks.

Of all Social Studies textbooks; that of Grade 3 contains the highest proportion (35.7%) of objectives addressing multicultural issues. (See *Appendix IV* for the details.)

The above figures prove that more objectives with multicultural intent are found in Social Studies textbooks than in Amharic textbooks. From the analysis of chapter and subchapter objectives, it can be understood that the proportion of objectives that give room to multicultural issues is much less than those that do not. Though it is difficult to assume or to speculate a fixed ratio, educationalists

advise that when the number of lesson objectives with multicultural concerns is very limited, a lesson will be more demanding for both teachers and students.

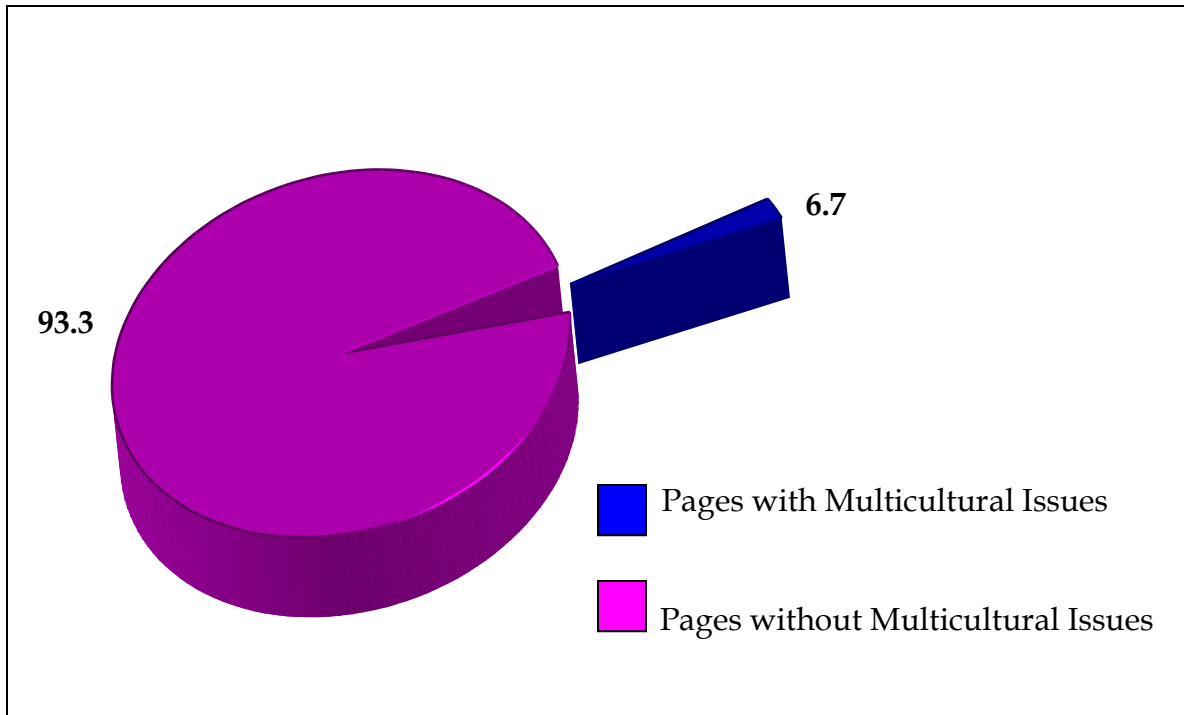
#### **4.1.2.2 Diversity and Multicultural Issues in Texts/Illustrations**

##### **Amount of Coverage**

While the last section (Section 4.2.1) dealt with determining the actual amount of objectives dedicated to multicultural concerns, the present, using space analysis, examines whether information on diversity and multicultural issues is infused through out the texts and illustrations.

An important question to be addressed here is how much space is devoted to diversity issues in the textbooks? It has to be remembered that Unique Page Space (See *Appendix II* for details) is employed for the space analysis to determine the extent of coverage of diversity issues. Each page in all eight textbooks under study was thoroughly examined and indices (based on theories and concepts) were formulated for coding.

The eight textbooks in the sample include a total of 1,255 pages, an average of approximately 157 pages per textbook. Of these 1,255 pages, only 83.5 pages (or 6.7 percent of the total page space in All textbooks) are devoted to diversity and multicultural issues. The remaining 1,171.5 pages (or 93.3 percent of the total page space in All textbooks) discuss issues which have no diversity or multicultural concerns. The mean unique page space devoted to diversity and multicultural issues is about 10.4 per textbook, but the actual amount per textbook ranges from 2.5 pages (Grade One-Amharic textbook) to 21 pages(Grade Four- Amharic textbook).



**Figure 10. Proportion of pages with and without diversity (multicultural) issues, All textbooks, (in percentage)**

The amount of page spaces devoted to diversity and multicultural issues in Amharic textbooks is slightly less than that in Social Studies textbooks. Four of the Amharic textbooks in the study include a total of 683 pages. Of these 683 pages, only 34.5 pages (or five percent of the total page space in Amharic textbooks) discuss issues with concerns on diversity or multicultural issue; whereas the remaining 648.5 pages (or 95 percent of the total page space in Amharic textbooks) discuss issues with no diversity or multicultural concerns. Social Studies textbooks on the other hand include 572 pages out of which about 49 of them (or 8.6 percent of the total page space in Social Studies textbooks) raise diversity and multicultural issues. 523 pages, out of the total 572 pages in Social Studies textbook, deal with other issues. In terms of percentage, pages that do not raise diversity or multicultural issues represent 91.4% of all the page space in Social Studies textbooks.

## **Major Themes (Issues)**

As stated in the methodology, one of the objectives of this study is to examine if multicultural principles are observed in textbook contents. Accordingly, I have carefully observed and recorded those reoccurring themes and issues that can be associated with diversity and multicultural education. This enabled me to identify what major diversity and multicultural themes, concepts and ideas are considered worth discussing by textbook writers. In other words, I have categorized major diversity and multicultural topics textbooks present as relevant and examined if they meet the categories I have already set in accordance with multicultural principles.

Of the 83.5 unique pages addressing diversity and multicultural issues, the largest number (30 or 36 percent) is devoted to depiction of various patterns of ethnic and cultural groups. And almost 14.5 pages (17 percent) address issues like equality, justice and freedom. Almost 13.5 pages (16 percent) are given to religion and related topics. However, I should state that this category appears rather large in my analysis because, as noted in the methodology, the coding units included linguistic structures such as words and phrases. If words and phrases were excluded from being used as coding units, especially this category would appear much smaller. The category tolerance and respect is discussed in almost 13 pages (15.5 percent) where as only 7.5 pages (9 percent) are given to issues critical of stereotyping, bias and prejudices. Less space in the textbooks is dedicated to issues such as conflict and conflict resolution. It may surprise some readers that conflict and related topics are addressed in only 5 unique pages (6 percent). The following table summarizes the proportions of diversity and multicultural themes and their respective unique pages.

**Table 2. Major themes/issues/topics of unique page space devoted to diversity and multicultural issues, All textbooks** (Themes are arranged in descending order by amount of unique page space)

	<b>Themes/Issues/Topics</b>	<b>Number of Unique Pages</b>	<b>Percentage of Unique Page Space</b>
1	Ethnic groups and culture	30	36
2	Equality, justice and freedom	14.5	17
3	Religion	13.5	16
4	Tolerance and respect to diversity	13	16
5	Stereotyping, bias and prejudice	7.5	9
6	Conflict and conflict resolution	5	6
	<b>Total</b>	<b>83.5</b>	<b>100</b>

Out of the 34.5 unique page spaces that discuss diversity and multicultural issues in Amharic textbooks, a total of 12 pages (34.8 percent) are devoted to depiction of ethnic and cultural groups. The examination of keywords, phrases and other linguistics structures in all Amharic textbook indices revealed a total of 7.5 pages (21.6 percent) that included textual/illustrational information about religion and related topics. Almost 4.5 pages (13 percent) each is allotted to three major diversity and multicultural themes in the contents of Amharic textbooks (Tolerance and respect; equality justice and freedom; and stereotyping, bias and prejudice). Like in the analysis of all textbooks, less space, only 1.5 pages (4.4 percent) is devoted to issues of conflict and conflict resolution in the contents of Amharic textbooks.

An examination of the four Social Studies textbooks reveals 18 unique page spaces (36.7 percent) out of the 49 unique pages that mention the topic of ethnic and cultural groups. Other 10 pages (20.4 percent) in Social Studies textbooks

touch on topics of equality, justice and freedom. The third largest category of major diversity and multicultural themes in Social Studies textbook is that of tolerance and respect which is observed in a total of 8.5 unique pages (17.3 percent). Unlike the analysis on all textbooks and on Amharic textbooks, religion in Social studies textbooks is among the less emphasized diversity issues. A total of 6 pages (12.2 percent) were identified that mentioned religion as topic of discussion out of the 49 unique pages devoted to diversity and multicultural themes. The remaining 3 pages (6.2 percent) are devoted to one of the least discussed diversity issue in Social Studies textbooks-stereotyping, bias and prejudice.

### **Context- Manner of Infusion**

In the former discussions, I have identified the specific chapter and subchapter objectives with diversity intent; calculated the extent of coverage of these issues and identified the major diversity and multicultural themes/issues (along with their unique page spaces) in the textbooks. Learning what major multicultural themes are infused and knowing which of the chapters and subchapters are multicultural, made it easy and systematic for me to examine whether information on diversity issues is integrated through out the textbook contents or if it appears primarily in a chapter or chapter subsection. Many scholars suggest that for optimum effectiveness, the study of ethnic and cultural group experiences must be interwoven into the total lesson. Diversity content should not be reserved for special occasions, units, or courses, nor should it be considered supplementary to the existing curriculum. The following few paragraphs show the way diversity content is integrated in the sample textbooks.

The analysis of manner of infusion has revealed that out of the 141 chapters in all the textbooks taken as samples for this study a total of 38 chapters (26.9 percent)

infused some content about diversity and multicultural issues. I would like to mention here, however, that this figure seems a bit large because even a chapter that contains as small as a single key word indicating one of the major diversity and multicultural themes was counted. The remaining 103 chapters (83.1 percent) contain not even a single sentence that describes either diversity or multicultural topics.

Further more, so as to understand the manner of infusion of diversity contents into chapters, the contents of all textbooks were divided into two broad categories: multicultural chapters and non-multicultural chapters. The criterion to do so was inferred from the previous discussion of chapter and subchapter objectives/themes. (See section 4.2.1 for details) Consequently, it was found out that out of the 38 chapters that infused some content on diversity 25(65.8 percent) of the chapters were chapters that have multicultural objectives where as 13(34.2 percent) of them were chapters that have not. This also means that out of the 26 chapters with multicultural objectives 25 chapters (96 percent) contained some content about the major diversity issues. Only one chapter which had a multicultural objective failed to address diversity concerns. And out of the 115 chapters that had non multicultural objectives only 13 chapters (11 percent) addressed major diversity themes.

**Table 3. Manner of Infusion of major diversity themes into texts/illustrations**

No.	Textbook	Number of							
		All Chapters		Chapters infusing a content on Diversity		MC* chapters including a content on Diversity		Non MC chapters including a content on Diversity	
		No.	%	No.	%	No.	%	No.	%
1	Amharic	85	60.2	17	20	12	14.2	5	5.8
2	Social Studies	56	39.8	21	37.5	13	23.2	8	14.3
3	All textbooks	141	100	38	26.9	25	17.7	13	9.2

*MC\*-Multicultural*

As we can see from Table 3, chapters in Amharic textbooks are less inclusive of diversity issues than that of Social Studies. Out of the 85 chapters in Amharic textbooks only 17 chapters (20 percent) contained diversity concerns. Out of the 17 chapters in Amharic textbook devoted to diversity themes 12(70.5 percent) of them have multicultural objectives while the remaining 5(29.5 percent) chapters have not. This also means that out of the 73 chapters which have no multicultural objectives only 5 chapters (6.8 percent) infused diversity themes.

Of the 56 chapters in Social Studies textbooks about 21 chapters (37.5%) contained content about diversity. Out of the 21 chapters that contain diversity content 13 chapters (62 percent) have multicultural objectives while the remaining 8 chapters (38 percent) have not. This also means that out of the 42 chapters which have no multicultural objectives only 8 chapters (19 percent) infused diversity themes.

Since the multicultural principle of inclusiveness is more directed towards chapters that have non diversity objectives, the findings of the research show that the effort textbook writers made to infuse major diversity concerns into chapters focusing on other issues is very limited. In other words, in the analyzed textbooks most material about diversity issue was found to be restricted to some specific chapters that have multicultural objectives: mostly chapters discussing issues like ethics, culture and population.

The analysis about the effectiveness of infusion (contextualization) of the major diversity issues will be taken up on the discussion in the next chapter. (See Chapter 5)

#### **4.1.2.3 TASKS**

Through the methods they employ and through the issues and themes they raise tasks could promote the multicultural awareness of students. Having this socio cultural merit of tasks and in mind, I examined the contents of all the tasks in the sample textbooks. Here, the analysis mainly focuses on determining if a task is employing collaborative method (which in this research is referred as multicultural method) or not and if a task is raising multicultural issues or themes.

The total number of tasks in the sample is 390, every textbook on average containing 48.75 tasks and exercises.

**Table 4. Methods and Issues in Tasks and exercises, All textbooks**

		Grade 1	Grade 2	Grade 3	Grade 4		
						Total	%
	Total No. of Tasks	<b>121</b>	<b>75</b>	<b>90</b>	<b>104</b>	<b>390</b>	100
Method Mc*		5	13	23	25	66	16.9
Method and Issue Mc		1	6	6	11	24	6.15
Method Not Mc		116	62	67	79	324	83
Method Mc, Issue Not Mc		4	7	17	14	42	10.8
Issue Mc		7	12	13	28	60	15.3
Method Not Mc Issue Mc		6	6	7	17	36	9.2
Method and Issue Not Mc		111	57	61	62	291	74.6
Issue Not Mc		114	63	77	76	330	84.6

*Mc\*-Multicultural*

Out of the total 390 tasks in all textbooks, only 60 tasks (15.3 percent) have raised multicultural issues or themes. A total of 360 tasks, out of the 390, raise issues which are not multicultural. In terms of percentage, they represent 84.7 percent of all the tasks in all textbooks. A total of 66 tasks out of the 390 tasks in all textbooks use methods which are multicultural. In terms of percentage, they represent 16.9 percent of all the tasks in all textbooks. Out of the 390 tasks, a total of 324 of them are found to implement methods that are not multicultural. In terms of percentage, they represent 83.1 percent of all the tasks in all textbooks. A total of 42 tasks out of the 390 have used multicultural methods but do not raise multicultural issues. In terms of percentage, they represent 10.8 percent of all the tasks in all textbooks. A total of 36 tasks out of the 390 raise multicultural issues/themes but do not use multicultural methods. In terms of percentage, they represent 9.2 percent of all the tasks in all textbooks.

According to the findings, the proportion of tasks that raise multicultural issues and at the same time employ multicultural methods was significantly small.

Only 24 tasks (6.15 percent) out of the 390 have used multicultural methods and raised multicultural issues; where as 291 tasks (74.6 percent) neither used multicultural methods nor raised such issues.

### Amharic Textbooks

All the sample Amharic textbooks contain 272 tasks. Of these tasks a total of 41(15 percent) tasks have raised multicultural issues or themes. A total of 231 tasks out of the 272 in Amharic textbooks, raise issues which are not multicultural. In terms of percentage, they represent 85 percent of all the tasks in Amharic textbooks. A total of 62 tasks out of the 272 tasks in Amharic textbooks use methods which are multicultural. In terms of percentage, they represent 22.8 percent of all the tasks in Amharic textbooks. 210 (77 percent) of the tasks in Amharic textbooks implement methods that are not multicultural.

A total of 38 tasks and exercises out of the 272 have used multicultural methods but do not raise multicultural issues. In terms of percentage, they represent 14 percent of all the tasks and exercises in Amharic textbooks. A total of 17 tasks and exercises out of the 272 raise multicultural issues/themes but do not use multicultural methods. In terms of percentage, they represent 6.3 percent of all the tasks and exercises in Amharic textbooks.

A total of 24 tasks out of the 272 have used both multicultural methods and multicultural issues. In terms of percentage, they represent 8.8 percent of all the tasks and exercises in Amharic textbooks. None of the 196 tasks and exercises out of the 272 uses multicultural methods or raises multicultural issues. In terms of percentage, tasks and exercises with no multicultural method and no multicultural issue represent 72 percent of all the tasks and exercises in Amharic textbooks.

## Social Studies textbooks

Social Studies textbooks contain about 118 tasks. Out of the total 118 tasks in Social Studies textbooks, a total of 19 tasks have raised multicultural issues or themes. In terms of percentage, they represent 16 percent of all the tasks in Social Studies textbooks. A total of 99 tasks, out of the 118 in Social Studies textbooks, raise issues which are not multicultural. In terms of percentage, they represent 84 percent of all the tasks and exercises in Social Study textbooks.

Only 4 tasks out of the 118 tasks in Social Study textbooks use methods which are multicultural. In terms of percentage, they represent 3.4 percent of all the tasks in Social Studies textbooks. Out of the 118 tasks, a total of 114 of them are found to implement methods that are not multicultural. In terms of percentage, they represent 97 percent of all the tasks in Social Study textbooks.

A total of 4 tasks out of the 118 have used multicultural methods but do not raise multicultural issues. In terms of percentage, they represent 3.4 percent of all the tasks and exercises in Social Studies textbooks. A total of 19 tasks out of the 118 raise multicultural issues/themes but do not use multicultural methods. In terms of percentage, they represent 16 percent of all the tasks in Social Studies textbooks. None of the 95 tasks out of the total 118 uses multicultural methods or raises multicultural issues. In terms of percentage, tasks with no multicultural method and no multicultural issue represent 81 percent of all the tasks in Social Studies textbooks. No task in Social Studies textbooks out of the total 118 has used both multicultural methods and multicultural issues.

## **4.2 QUALITATIVE CONTENT ANALYSIS**

This section will analyze and reflect up on the main social integration aspects, ethnic groups and culture, and religion 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.

### **4.2.1 Social Integration Aspects**

#### **Tolerance and Respect to Diversity**

As mentioned in the quantitative analysis, one of the diversity issues raised in the contents of the sample textbooks is the importance of tolerance and respect. Textbook materials, especially in Social Studies subjects, clearly acknowledge that tolerance and respect are essential social skills students need to develop. For instance, a Social Studies textbook for 3<sup>rd</sup> graders in its introduction of a chapter entitled “human beings and their life” clearly states that one of the objective of the chapter is to let students understand the importance of social skills especially tolerance and respect (p.1). In the same textbook (p.19) 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. The content regards love and affection as key elements of tolerance and respect.

Despite such exemplary and good practices, one of the most pervasive features of these textbooks with regard to the contextualization of issues of tolerance and respect is high segregation. The context in which a subject is discussed can influence students’ perception of the issues. One conclusion from analyzing Social Studies textbooks is that the discussion about tolerance and respect follows a similar pattern of infusion; most of the time such issues are specifically discussed under a subchapter entitled ‘ethics’. The investigation of textbooks for

these issues also shows that some textbooks fail to mention them as relevant social skills. A case in point, though the issue of tolerance and respect for diversity is among the core values of democratic nations, the Social Studies textbook for Grade 4 students totally avoids mentioning the issue all over its contents. It is quite surprising that the textbook failed to bring such concerns to the attention of students in its subchapter allotted for introducing social skills and ethics (p.44). Though the topic of discussion in this subchapter is entirely a diversity matter, the fact that contents overlook plurality and tolerance indicates an inefficient infusion of diversity issues by textbook writers.

In addition, the investigation of textbooks revealed that there is a consistent problem of oversimplification of the concept and lack of appropriate contextualization in light of ethnic and cultural plurality. Oversimplification of the concept most of the time is implied through the repeated association of the subject with family issues. For example, an example given to clarify the concept of societal tolerance, in a Social Studies textbook for 2<sup>nd</sup> graders, is a brief note about how a husband and a wife could tolerate each other. Where as, respect in the same textbook is explained in terms of punctuality, greeting and so on.

Illustrations used to assert the importance of reconciliation some how subscribe to the claim of oversimplification of the issue. Grade 3 Social Studies textbook pictures an illustration to materialize the role of respect and tolerance by merely depicting a husband and wife sitting around a table to solve their differences (p.20). Almost similar implication is made through an illustration used in Grade 2 Social Studies textbooks to support the discussion about tolerance and respect (p.3).

The unique page analysis of diversity issues, for instance, reveals that only a single sentence is devoted to such matters in the Amharic textbook for 1<sup>st</sup> graders

(p.148). In this very sentence the notion of respect is presented in light of respecting elders.

The exploitation of these topics also suffers from some methodological oversights. Most tasks fall short of providing appropriate contexts for students to engage enthusiastically. The fact that social conflicts are very rarely discussed made tasks give no clues and indications about tolerance and respect to diversity. Despite the fact that tolerance and respect are social concepts most of the tasks let students work individually than in groups. Such defects of contextualization might impede students understanding of the concepts.

### **Conflict and Conflict Resolution Strategies**

Educators underscore that students do not benefit much from textbooks that depict the world as perfect. They rather suggest that students need to be taught that conflict is an intrinsic part of the human condition and is often a catalyst for social progress. Textbooks in multiethnic and diverse society ought to tell students that although conflict is sometimes unavoidable; such conflict does not necessarily have to be destructive or divisive. According to them the most consistent problem is that either so little space is devoted to issues related to conflict and conflict resolution or no where do textbooks mention these topics.

The findings of this research subscribe to such claims as it was evident in the quantitative analysis that out of the total 1,225 pages analyzed only 5 unique page spaces were identified as in some way discussing the issue of conflict and conflict resolution. In terms of percentage these topics are addressed in 0.4 percent of all the pages. The amount of content about conflict and conflict resolution in the textbooks analyzed seems what multicultural content analysts describe as “pitifully small.” It is unlikely that students will get the basic essences of conflict and conflict resolution due to the inadequate content.

One cause that could be attributed to the lack of content on these issues is that many of the topics that could lend themselves to the discussion of conflict and conflict resolution are very rarely exploited. For instance, the history of races and settlement in Ethiopia is brought to the attention of 4<sup>th</sup> Graders in their Social Studies textbook (p.139-140). [I would like to mention that this analysis is not a critique on how history of the various ethnic, cultural and religious groups is portrayed in these textbooks since such historical texts need a different yard stick (historiography); however it could be suggested that such topics at the same time could have been used to inculcate multicultural and diversity concerns.] The textbook states that the current diversified image of the people is the result of the four major races namely the Kush, Omo, Seim and Nilot. And a table is used to list some of the ethnic groups that stem from these major races. It is clearly mentioned in the text that the Seim are known for their business skills; in contrast the contribution of other races is not mentioned. Still worth paying attention for a multicultural critique is the fact that the text ignores the various conflicts that occurred. The text rather narrates that there was a smooth interaction and intermarriages and intercultural treads were established among these races. Though the statement has some historical ground the fact that it omits the conflicts and disagreements of these groups affects the totality of the lesson and at the same time could lead students to erroneously believe that conflicts never occurred in their society. It is my strong stand that texts should not be grounds to aggravate any conflict; however students should be truly informed that they are living in a society that have passed through different conflicts. Imaging a conflict free world in to the minds of student is not only historically wrong and groundless but also pedagogically wrong since such omissions will deprive them from developing awareness and from acquiring the necessary skills needed to tackle conflicts.

In the same textbook there is another instance where an opportunity to infuse such topics was never taken. A content explaining the legal system in Ethiopia (p.134) mentions the role of the House of Federations as a mediator whenever conflicts occur among the various ethnic groups. Surprisingly, this role is summed up in a single sentence and no explanation or examples are mentioned to solidify this idea.

In the same book students are given a very brief text which deals with the religious conflicts which occurred from (1278 to 1863) in Ethiopia (p.145). But no discussion is made about how irrelevant and damaging such conflicts could be. Rather the text narrates that there was development despite the religious conflict. A young student can not be blamed if he/she conceives the idea that religious conflicts are not one of the significant factors hampering a countries development. Rather the text could be presented by telling students how better development could have been registered had the country not fallen into such a crisis. In this lesson students are not even asked a single question about the causes, disadvantages or conflicts resolution mechanisms in the tasks. The adverse role of conflict could contextually be discussed since the emphasis of the topic is development.

A Social Studies textbook informs students about the neighboring countries and Ethiopia's foreign relationships. A detailed discussion of this issue explains that Ethiopia aims to resolve conflicts in a peaceful manner and maintains brotherly/sisterly cooperative relationships with its neighbors. Along with this Eritrea and Somalia are mentioned as nations against the interest of the country mostly in boarder disagreements. Cognizant of the fact that this is a relatively detailed discussion on the issue, from a social integration point of view, one could believe that textbooks tend to follow a trend of externalizing issues of conflict. This view is further strengthened as one notes almost all texts in

Amharic textbooks that deal with some kind of conflict use impersonated animal characters (such as lions, cows, dogs and etc.) in their stories.

Generally, whenever the issue of conflict is addressed, it is reduced in most cases to family and friendship concerns; especially the kind of conflict between various ethnic groups and religious groups is totally muted in the contents of the textbooks analyzed in this research. Ethnic, cultural and religious groups in the sample textbooks are always seen devoid of any conflicts.

### **Equality, Justice and Freedom**

Through the quantitative analysis it was found out that one of the most reoccurring diversity issues in the contents of analyzed textbooks is the concern for justice, freedom and equality. Literature suggests that the multicultural curriculum should help students develop a sense of political efficacy and become active and effective in the civic life of their communities and the nation. With a basis in strong commitments to such democratic values as justice, freedom, and equality, students can learn to exercise political and social influence responsibly to influence societal decisions related to race, ethnicity, and cultural freedom in ways consistent with human dignity.

Textbook contents address the issue of equality, justice and freedom in contexts especially devoted to inculcate democratic moral standards. The qualitative content analysis of the presence of diversity issues in the selected textbooks revealed that textbook contents are dominated by issues of national sovereignty, freedom and equality, in particular patriotic values focusing up on freedom and bravery. A Grade 4 Social Studies textbooks states (p.141) '*...አ.ት.ዮ.ጳ.ደውያን በጋራ ካሉን ባህሎች አንዱ ለነጻነታችን ያለን ቀናኢነትና ጀግንነታችን ነው::*' [... one of the shared cultural values that we Ethiopians have is our devotion for freedom and bravery]. The high emphasis on freedom and bravery even went as far as portraying war tools and instruments as exclusive cultural tools and historical heritages.

Though such war tools are parts of the historical heritage a nation should preserve, the exclusive portrayal of historical heritages as war tools as is expressed in many illustrations (for example, Amharic textbook for Grade 3 (p.5)) is a narrow interpretation.

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. The infusion of these issues in Amharic and Social Studies textbooks is no more different than how it is addressed through 'Ethics and Civic Education' textbooks. Equality, justice and freedom are usually presented as basic knowledge mostly alienated from societal concerns.

Certain features in the contents of textbooks are of critical importance in the child's socialization, in the type of knowledge he/she secures about his/her society. It would not be going too far a field to say that the contexts used in textbooks examined here contain a varying mixture of accurate and inaccurate descriptions of actions reflecting the values and patterns of the society.

A grade 4 Social Studies textbook (p.45-46), for instance, offers the following story to explain the importance of justice. In the story a woman who lost her infant and who wanted to take someone's child was accused and brought before the judge. Since the judge had no way of proving to whom the child belongs to, he decided to cut it into two pieces and give a piece to each of the woman. A policeman was called up on to take the action. By then one of the woman started to cry and begged the judge while the other woman smiled and asked for her share of the child. Noticing this, the judge understood to whom the child really belongs to. Speaking of the moral standards implied by the story, a paragraph

then identifies the judge wise, the policeman obedient and one of the woman jealous.

In addition to the questionable moral of the plot, it is quite unclear if the sort of justice textbook writers want to discuss is addressed through this story. How confident are textbook writers that only the above mentioned moral standards are transmitted in the story? Do we regard a decision to cut a child into pieces just? Who is to blame if students perceive that policemen (women) lack sense of humanity and always abide without moral judgments? Is it legal and always possible to identify someone a liar by the looks of his/her face? Do we take instincts and personal feelings as grounds for judgments in formal juries? All in all, the situation described cannot be called an inspiring example of justice.

Equality in most of the contents is interpreted from the point of view of gender differences. However, there are also cases in which the essence of equality is used in light of culture. For instance a 3<sup>rd</sup> Grade Social Studies textbook very briefly mentions '*...ሁሉም ባህሎች እኩል ናቸው... ለምሳሌ እያንዳንዱ ባህል የየራሱ ቋንቋ አለው...*' [All cultures are equal...For example each culture has its own language](p.140). It is of course true that cultural groups usually are united by a common language. However, the claim that each culture should necessarily have its own language seems a bit far fetched than what we normally know from literature. Many linguists believe that different cultural and ethnic groups could share a language. (Buttjes & Byram (1991))

Generally, the manner of infusion of issues of equality, justice and freedom into textbook contents puts less emphasis on cultural and ethnic concerns as depicted in the qualitative analysis.

## **Stereotyping, Bias and Prejudice**

A society that respects ethnic group differences aims to protect its citizens from discriminatory practices and prejudicial attitudes. The curriculum in the nation's schools should enable students become aware and critical of the various cultural and ethnic stereotyping, biases and prejudices.

Bearing such concerns in mind, I have qualitatively analyzed to understand how far textbook contents help students achieve these skills. Like in the case of issues of equality, biases in the textbook are most of the time addressed in light of gender differences. A task in Grade 3 Amharic textbook (p.103) interestingly asks students *'ሰሌቶች ልጆች ባህላችን ዝቅተኛ ግምት ይሰጣል። የሚለውን ሃሳብ ምሳሌ በመስጠት በቡድን ተወያይበት።...'* [Give examples of proverbs which imply that the culture underestimates girls and discuss about it in groups.] No where in all the eight 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, cultural and religious groups. I would like to mention however that I am 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. The main concern about this is textbooks portrayal of ethnic, cultural and religious groups seem to follow patterns. For instance, Muslim characters in the stories of Amharic textbooks, in most cases, are depicted as businessmen. Such reoccurring ethnic and religious patterning could be misleading since children could wrongly perceive that schools are not the right places for some ethnic or religious groups.

A reading passage offered to fourth grade children narrates the story of a Muslim boy called Jemal. In the story this boy and his brother, Abrar (the name is usually attributed to the Gurage ethnic group), are shop keepers who work hard and who won lots of customers. The story shows interaction among different ethnic and religious groups. It may, however, seem that Muslims are only successful and concerned about their businesses as none of them are reported to go to school in the story.

In this very chapter (p.4), next to the story students are offered with the following poem,

**የሰነፎች መንፈስ ምንኛ ታደለ**

*Blessed is a lazy's soul*

**ብልጥነት አላጣም ጅል እየመሰለ**

*Wise it is, though it may seem fool*

**እንኩዋን መጻፍ ማንበብ ፊደል ሳያጠና**

*Without even studying the Fidel*

**ሁሉንም ያወቀ ይመስለዋልና።**

*For it feels it knows all.*

The poem belongs to the famous Ethiopian poet Kebede Mikael. His poems are usually used by textbook writers to teach students moral values. The cited poem tells children satirically that being ignorant of ones own ignorance is a disease a clever should fight. However, it is uncertain if this is the message conveyed to the fourth grade children who just read a story about a boy named Jemal who spends all his time in his shop and who has, let alone studying, never wished to go to school. What sort of associations do we expect students to make of the reading passage and the poem? Won't the context made the poem adding on to the patterning?

Another essential essence according to multicultural education experts is the issue of accuracy. Accuracy in plural societies is of a paramount importance since seemingly slight distortion of facts could affect the beliefs and attitudes of various groups and hence such inaccurate facts could also perpetuate bias and stereotypes.

Textbook writers and editors may want to avoid using terms that imply a certain culture is harmful in its totality such as the one in Grade 3 Social Studies textbook “there are some harmful cultures” (p.140). Social Studies textbooks most of the time prefer the use of ‘harmful cultures’ to ‘harmful cultural practices’. The implication of the term is so misleading that students could learn that a gross of culture not its some aspects (practices) are harmful.

Sadly, in a Grade 4 Social Studies textbook (p.142) the following photo was used to elaborate a lesson about harmful cultural practices.



As can be seen from the illustration a group of people from a minority ethnic group are unfairly represented as portraits of harmful cultural practices. The

caption below the illustration boldly tags 'harmful cultures'. The fact that these cultural groups are never mentioned anywhere in the analyzed textbooks but only in this one makes the manner of portrayal of the group highly biased. As already mentioned in the review of related literature cultural analysts (Bitting and Mutisya (1991)) underscore that a certain degree of cultural relativist perspective should be adopted in plural societies for it is sometimes inappropriate to evaluate certain cultural practices based on the values of other cultures. Are textbook writers and editors entitled to regard a certain cultural practice as useful or as harmful based on their own cultural values? Whose cultural background do textbook writers and editors use in order to decide harmful and useful cultural practices? The essence of cultural relativism is overlooked because students are provided with a lesson that stereotypically depicts a specific cultural group as a symbol of harmful cultural practices. Who is to blame if young students erroneously assume that harmful cultural practices only exist in the above cited ethnic group and not in their own too? It is very crucial that such faults in contents get the attention, correction and revision they deserve.

#### **4.2.2 Ethnic Groups and Culture**

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 editors should note that the contexts they create in the texts may affect how readers make perceptions, judgments and evaluations of the ethnic group. Cognizant of this crucial concept of multicultural content infusion this subsection endeavors to qualitatively analyze the contexts in which ethnic groups are

depicted and assess if there is any interaction between the different ethnic groups portrayed in the textbooks.

It has been already stated in the quantitative analysis that most information about diversity is particularly assigned to specific chapters. The investigation also revealed that, especially in Social Studies textbooks, information about ethnic diversity and culture is usually provided in the fourth chapter entitled 'examining and studying our social environment'. Basic knowledge, in most Amharic textbooks analyzed in this research, is communicated to students with little or no cultural information. 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 infused into the remaining subsections of the chapter. For instance, none of the chapters in the Grade 3 Amharic textbook infuse diversity issues, but the first chapter entitled 'Holidays' (p.1).

The portrayal of 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. One very rarely gets interesting contents such as the one in the Amharic textbook for Grade 4 (p.79) that show an effective portrayal of interaction among ethnic and cultural groups. 'ሜሮን፣ መኸዲ፣ ምስክርና ፊይሳ በደጃዝማች ወንድራድ 1ኛ ደረጃ ት/ቤት የ4ኛ ክፍል ተማሪዎች ናቸው። ፊይሳ የተወለደው ነቀምት ሲሆን እድሜው 12 ዓመት ነው። ሜሮን የተወለደችው ጅጅጋ ሲሆን እድሜዋ 10 ዓመት ነው። ምስክርና መኸዲ የተወለዱት አዋሳ ነው። አራቱም ልጆች 7 ዓመት እስኪሞላቸው ድረስ የኖሩት የተወለዱበት አገር ነው። ስለዚህ ፊይሳ ኦሮምኛ ሜሮን ሶማልኛ ምስክርና መኸዲ ሲዳምኛ ቋንቋ ይችላሉ። አሁን በጋራ የሚገባቸውትና የሚማሩበት ቋንቋ አማርኛ ቢሆንም ሁሉም ቋንቋ እኩል መሆኑን በሚገባ ስለተገነዘቡ ...'[Meron, Mehedi, Misiskir and Feyisa are 4<sup>th</sup> Grade students at Dejazmach Wondirad Primary School. Feyisa was born

*in Nekemt and he is now 12 years old. Meron was born in Jijiga and she is 10. Misiskir and Mehedi were born in Awassa. All of them lived in their birth places until they are 7. As a result Feyissa can speak Oromigna. Meron can speak Somaligna and Misiskir and Mehedi can speak Sidamigna. Though they now communicate and learn using Amharic language, they know that all languages are equal and hence....].* The text further explains the talents these students possess and states the friendship and closeness they enjoy through the course of their school days. Stories in which characters (individuals) from different ethnic and cultural background interact and at the same time maintain a degree of plurality as far as their peculiar cultural values are concerned highly assists students understand basic notions of a plural and democratic society.

One cultural element repeatedly used to portray ethnic groups is dressing. For instance, an illustration in a Grade 2 Social Studies textbook (p.125) depicts four characters from whose clothing one could infer they represent the Tigraway, Harari, Amhara and Oromo ethnic groups. The fact that the ethnic groups are portrayed in comparable situations is of great pedagogical significance even if the absence of captions might obstruct young students from identifying who belongs to which ethnic group. Unfortunately, however, this very picture is duplicated and used to teach 'national costume' on page 127(only a single page exists between the first and the second illustration). This is not the only case in which the same illustration is used more than once in a textbook. A multicultural critique will not help wondering how a Grade 1 Social Studies textbook, in a country as multicultural as Ethiopia, uses a single picture more than five times to portray the manner of dressing of a cultural group (p. 23, 24, 26, 27 and 36). In this textbook young students are provided with a cultural dressing mainly from the Amhara and the Tigraway as if it were an outfit for the whole society.

Duplication of an illustration severely limits the potential of other groups to be included in textbook contents. Many experts acknowledge the difficulty of portraying each and every ethnic group a highly multicultural society could have in a textbook since it adversely affects content coverage. However, they suggest that textbooks should maximally exploit topics that lend themselves to multicultural contents rather than depicting a single photo here and there. It is the researcher's strong stand that in multicultural societies one way school textbooks could attempt to print in the minds of the youth the diversified reality of their environment is by minimizing duplication (of a text and an illustration). An efficient multicultural infusion calls for a rigorous effort to craft appropriate contexts whenever a lesson directly or indirectly related to diversity is addressed. Yet, in a Grade 3 Social Studies textbook (p.7) a lesson that deals with manners of eating (table codes) fails to inculcate any notion of diversity. The text simply gives a list of prescribed table manners students should follow when they eat. Rather than organizing the lesson in such sternly context, a more appealing and sympathetic approach could be used if students are let to describe the various manners of eating (in working days, in fasting and in holidays) they observe in their families.

In another lesson about diet, in a Grade 4 Social Studies textbook (p.8) students are told to work in groups and write the procedures one needs to follow to prepare 'Injera' and 'Shiro wot'. And in the same exercise they are asked to list down the roles males and females play in preparing and preserving foods. The first question could be made more interesting and appealing if students (either in groups or individually) are asked to write the procedures one needs to follow to prepare one of their cultural foods they cook in their homes. Since the objective of the lesson is to enable students understand the importance of hygiene in food preparation, the fact that the task sticks to 'Injera' and 'Shiro wot' is a result of less attention paid by textbook writers to diversify the lesson. And in addition,

in the second question the cultural component is missing since students are not made to describe the sex roles they observe in food preparation in their surroundings. Once students describe their cultural experiences it could be easier for them to compare contrast and gradually develop some sets of roles that are based on the democratic ideals and gender fair assumptions.

Thoughtful infusions of cultural and religious components into a lesson could transform a seemingly commanding lesson into a benevolent teaching-learning atmosphere.

There are also instances in which topics that could be easily tuned to diversity are not exploited effectively. In a Grade 3 Social Studies textbook (p.126) an illustration used to depict cultural dances in Addis Ababa portrays a group of people performing presumably the 'Eskista'. True that 'Eskista' is one of the most performed cultural dances in Addis Ababa. Yet, to deem it as a sole representative of cultural dances as is addressed through the caption below the illustration is culturally misleading and inappropriate. Unless textbook writers are curious of the potentials of such topics in diversity infusion, it is unlikely for young students to see textbook tuned according to their social reality. In the same textbook (p.110-111) a lesson about cultural music instruments portrays music instruments that are dominantly common in major ethnic groups. A wise inclusion of other cultural music instruments from minority cultural and ethnic groups could have easily diversified the lesson and hence could be made more interesting and appealing. Contrastingly, a task on a similar topic of discussion in this textbook (p.138) shows how easily textbook writers could facilitate the cultural knowledge of students. *'ተማሪዎች በቡድን ተከፋፍላችሁ መምህራችሁ በሚሰጧችሁ መመሪያ መሰረት በአካባቢያችሁ ያሉ የተለያዩ ብሄር ብሄረሰቦች ዘፈኖችና ጭፈራዎችን አጥንታችሁ ለክፍል አቅርቡ::'* [Students, form groups and based on the

*instruction from your teacher study the music and dances of different ethnic groups in your surrounding and perform it in class].*

Besides, the contents of the analyzed textbook also suffer from poor and shallow contextualization. A lesson about 'harmful cultural practices' in a Grade 4 Social Studies textbook could be mentioned here. In this textbook (p.142) a list is given with a heading 'some harmful cultural practices of different ethnic and cultural groups'. Though what is listed as harmful cultural practices are harmful in light of some basic values of a democratic society, the lesson suffers from a shallow contextualization since students are not exactly told or made to know in which cultural groups and with what justifications such practices are performed. Had the text, in fair demonstration, provided information about the practices and the cultural or ethnic group subscribing to the practice and had the textbooks let students discuss and argue on the validity of the groups' justifications(of the practices), the lesson could have been more comprehensible. Sadly, listing harmful practices without appropriate contexts could be not only a bias towards some groups but also could generate sense of fear towards the group.

Shallow contextualization affects not only the depth of diversity contents in a lesson but also the effectiveness of tasks and exercises. An example with such defect is the one observed in a Grade 4 Social Studies textbook (p.140). Since in most cases the treatment of diversity issues is left to specific topics like population, geographic settlements and so on tasks are made to be questions of mere memorization. Students are asked only to name the racial groups of the various ethnic groups. Since the content is not well developed tasks could not give students any chance of describing, comparing and contrasting some characteristics of these ethnic groups.

More striking is the typical formats employed to tasks that deal with diversity issues. All tasks following the lesson 'Major cultures and heritages in Addis Ababa' in Social Studies textbooks (for Grade 2,3 and 4) strangely contain True or False items only and ask more or less identical questions. The mere repetition of the questions and the use of one format of items (True or False) in these Social Studies textbooks show the small extent of energy invested in infusing such concepts.

Two pre reading questions are given for 4<sup>th</sup> Graders in their Amharic textbook (p.105) to be discussed before students embark on reading a passage about the Ari ethnic group. The first pre reading question reads "Tell the Region, Woreda, Kebele, and House number you live in?" Where as the second asks students to mention five ethnic groups that are found in the South Nations Nationalities and Peoples Regional state (SNNPR). Discussing on the first question, many young students could simply feel that they are going to read a passage about some story in which regions, woredas and kebeles are of major concerns. However, the main emphasis of the passage is describing the cultural patterns of a certain ethnic group. The fact that these two questions do not support each other and that the first question does not refer to the term 'ethnicity' not only indicates pedagogical limitations but also might imply textbook writers' attitude towards the issue of ethnicity. The question could have been more directly related to the topic of discussion had students been asked to mention not only their geographic locations but also their ethnic groups and cultural patterns. According to Hartoonian (1997) due to lots of factors the term ethnicity for many people, especially in plural societies, has sadly a negative connotation that usually forces people to avoid the use of the term in their discussions.

And a task in the same chapter invites students to ask their parents, read magazines and newspapers and in groups write an article that describes and

compares four ethnic groups that are found in SNNPR. Though the task is of course to be appreciated since it lets students learn about others, still it could have been made more meaningful if students were asked to describe, compare and contrast four ethnic groups in Addis Ababa. The fact that SNNPR is the main focus could wrongly imply to the young readers that such diversity only exist in some other region than in their own. Such associations and interpretations of diversity issues into their immediate surrounding could make the lesson more memorable and more meaningful to the learners.

### **4.2.3 Religion**

In a society such as ours, where citizens have been diverse throughout history, it is essential that schools foster a reasoned commitment not only to ethnic, cultural and linguistic plurality but also to religious diversity. The fact that education is secular does not totally mean that religious diversity issues should not be discussed in school materials. Hence, in this study an attempt was made to determine whether contents of the analyzed textbooks regard religion as an important facet of diversity.

Through the quantitative investigation it was already reported that out of the total 1,255 pages about 13.5 (1 percent) of them were devoted to religious issues. However, the qualitative analysis proves that textbook contents analyzed in this research do not recognize religion as one facet of diversity. A Grade 2 Social Studies textbook in a lesson about 'diversity in sub-cities' devotes almost a page each to ethnicity and language where as religion is totally overlooked (p.125-126).

Textbooks in most cases follow a superficial manner of infusion of religious issues. Though contents mention religious figures such as monks, nuns, priests,

archbishops, pops and sheiks in contexts which are not related to religious issues (Grade 2 Amharic textbook, p.20), most of the time religion is discussed in light of two contexts in the eight textbooks; holidays, and historical heritages. Religious sites such as Lalibela, Debrelibanos monastery and Negash mosque are mentioned along with the discussion of tourism and history (Grade 4 Social Studies p.144-145). Easter, Christmas, Epiphany, Eid-al-Adha and Mawlid the paramount religious festivals of the Christian and the Muslim are often mentioned in sections devoted to holidays.

After reading all the eight textbooks one could suppose that the only religions being practiced in Addis Ababa are Orthodox Christianity and Islam. No where in the contents of all textbooks is mentioned Catholic Christianity, Protestant Christianity, Traditional or Other religions. For instance, the Social Studies textbook for Grade 4 (p.129, p.144-145) in relatively long details discusses the contributions of the Christian Orthodox and the Muslim to the national image where as not even a single sentence is devoted to any other religion or religious group. These remarks should not be construed as criticism of the religious content or of the contributions described. What has been undertaken here is an examination of the presence of other religious groups and their contributions.

Irrespective of the intentions of textbook writers and editors, the notion that Addis Ababa is a city of only two religious groups is repeatedly implied through the textbooks and this is erroneous, to say the least. In a Grade 4 Social Studies textbook (p.138) the only paragraph devoted to celebrations reads '*የሃይማኖት በዓላት የምንላቸው ለምሳሌ በኦርቶዶክስ ክርስቲያን እምነት ተከታዮች ዘንድ መስቀል፣ ገና፣ ጥምቀትና ፋሲካ በድምቀት ይከበራሉ። በእስልምና ሃይማኖት ተከታዮችም ዘንድ ደግሞ ኢድ አልፈጥር ወይም ረመዳን ፣ ኢድ አል ኦድሃ ወይም አረፋ መውሊድ በከፍተኛ ስነ ስርዓት ክበራሉ።'* [ *Religious festivals for example in Orthodox Christians Meskel(the finding of the true cross), Christmas, Epiphany and Easter are colorfully*

*celebrated. And Eid al Fitr or Ramadan, Eid al Adha or Arafa, and Maw lid are observed ceremoniously by the followers of Islam.]* What about other religions and religious festivals? Do not some of the religious festivals mentioned as exclusively pertinent to Orthodox Christians also belong to Catholic Christians and Protestant Christians?

The disproportion of religious representation is also out lauded in illustrations too. The portrayal of religious holidays namely the Epiphany and the Ramadan in a Grade 3 Social Studies textbook (p.139) may be an encouraging effort of religious content infusion in textbooks; however the fact that these two religions, Orthodox Christian and Muslim, are the only religions mostly portrayed in illustrations could implicate the failure of textbook writers in including other religious practices observed in other religions.

Illustrations attributed to religious groups in most cases portray either Muslim or Christian orthodox religions which is also true in the case of depiction of religious sites in Grade 2 Social Studies textbook (p.127). The lack of illustrations portraying other religious groups could give the false impression to the young students that these are the only religions being practiced in the society. Such omissions, according to educational authorities, could negatively affect not only those students who identify themselves with the group (sense of being left out/and sense of worthlessness) but also others as it could hinder them from viewing the large picture of religious diversity and respect.

Many tasks also fall into the criticism of religious group omissions as do texts and illustrations. An exercise in Amharic textbook for 3<sup>rd</sup> graders (p.127) asks students to write an explanation (caption) to the illustrations given. The illustrations as in other cases are exclusively portrayals of Muslim and Orthodox Christian religious groups. Improper contexts are also observed as far as

contents of religious issues are concerned. Content in Grade 3 Amharic textbook (p.5) that discusses holidays and celebrations provides students with a picture showing a spare, a shield and a sword and asks students to identify each of them under a subtitle of cultural tools. It is very astonishing how textbook writers could include such an illustration to strengthen a lesson about religious holidays such as Easter, Christmas, Ramadan, Id Al Fatter and cultural festivals such as 'Enkutatash'[New Year].

As the following example from the Amharic textbooks for Grade 3 (p.2, 4) shows it is noteworthy, however, that positive trends are indeed present, and perhaps should be further encouraged

*'ቤተሰቦቻችሁን ምሳሌ በሚድረግ በአልን እንዴት እንደምታከብሩ ለመምህራችሁ ግለጹ። ከበዓላት ሁሉ የሚያስደስታችሁን በዓል ስም ፃፉና ለምን እንደሚያስደስታችሁ ግለጹ።... በዓላት ያስፈልጋሉ ወይስ አያስፈልጉም በሚለው ሃሳብ ላይ በቡድን ተከፋፍላችሁ ክርክር አድርጉ።'* [By considering your families as examples, tell your teacher how you celebrate festivals. Name your most favorite religious festival and write why you think so. Form groups and argue whether festivals are important or not.]

The task invites students to express how they celebrate both ethnic and religious holidays with their families. Such infusions of multicultural issues help students to describe, compare and contrast the cultural patterns of different ethnic and religious groups in Addis Ababa.

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

# CHAPTER FIVE

## SUMMARY, CONCLUSION AND IMPLICATIONS

### 5.1 Summary

Before embarking on the summary, the researcher would like to mention the following point as a possible limitation in this study. The fact that multicultural education is a recently growing area of interest in Ethiopia and the fact that most of the previous researches on textbook content analysis mainly focus on gender treatment than ethnic and diversity issues made it difficult for me to support and strengthen the review of related literature section with local theories, beliefs and research findings.

This study focused on analyzing the contributions of the newly revised primary school first cycle (grade1-4) textbooks of Addis Ababa Administrative Region for social cohesion. The main purposes of the study were to determine whether textbooks reflect the multiethnic nature of the society, whether textbooks infuse diversity and multicultural issues and how well textbooks exploit diversity and multicultural issues.

A total of eight textbooks (Amharic and Social Studies textbooks from each Grade level) were taken as samples for this study. All chapters of each textbook were selected for analysis. Categories were developed based on literature review to be used as coding schemes for the content analysis. From the analysis, this study revealed various findings and the following are the major ones.

In order to determine whether textbooks reflect the multiethnic nature of the society textbook contents were divided into two sections (texts and illustrations) and each section was quantitatively evaluated (frequency analysis) using the

following major categories: Characters, Contributors, Material Cultural Elements and Non-Material Cultural Elements.

### Characters

The frequency analysis of characters in both texts and illustrations of all textbooks proved that the majority (57.5 percent in texts and 88 percent in illustrations) of the characters belong to the ethnically Common/Undeterminable category. The analysis of ethnic composition of characters proved that the Amhara ethnic group is the second major category portrayed in texts (19.7 percent in texts and 5.2 percent in illustrations). A discrepancy exists between the third major category portrayed in texts and in illustrations. In texts the Oromos (12.1percent) are the third major ethnic groups portrayed where as in illustration it is the Tigraway (4.7 percent). The Others (4.5 percent) are the fourth major ethnic groups whose characters are portrayed in texts while in illustrations it is that of the Oromo (1.2 percent). The fifth major ethnic group whose characters are represented in texts is the Tigraway ethnic group(3 percent) while in illustrations it is the Others (0.9 percent). The sixth major ethnic group portrayed in the texts is that of the Gurages (2.9 percent) where as none exists as a sixth major ethnic group in illustrations. Least portrayed characters in the texts belong to the Foreign category (0.3 percent).

The ethnic composition of the characters in texts and illustrations of the analyzed textbooks fails to reflect the multiethnic nature of the society as for instance the Gurages who are one of the major ethnic groups in the city are less represented than that of Tigraways and Others in texts. The ethnic composition of characters falls short of portraying the existing heterogeneous society as both the Gurage and Foreign ethnic groups are not represented at all.

## Contributors

Since ethnicity is traced through birth origin and culture of immediate family, the notion of shared ethnicity is not applied onto the contributors; hence the category Common/Undeterminable was excluded in the analysis. The analysis of ethnic compositions of contributors showed that the majority of the contributors in both texts and illustrations belong to the Amhara ethnic group (46.3 percent in texts and 58.4 percent in illustrations). The second major groups whose contributors are represented are the Oromos (32.4 percent) in the textual presentation of contents while it is the Foreign in case of illustrations (25 percent). Contributors from Tigraway and Foreign cultural backgrounds (10.2 percent each) are the third most portrayed ethnic groups in texts where as in illustrations it is that of Oromo and Tigraway (8.3 percent each). The fourth major ethnic group whose characters mentioned as contributors are the Gurage (0.9 percent) in texts and by contrast no fourth stage exists in illustrations as they never portrayed contributors from the remaining ethnic groups. Contributors from the Other category were not present in texts while contributors from the Other or the Gurage ethnic group were missing in illustrations.

## Material Cultural Elements

As in the analysis of characters, the major ethnic category whose material cultural elements were represented in both the texts and illustrations (87.8 percent in texts and 66 percent in illustrations) is the Common/Undeterminable group. The Amhara and the Tigraway with (3.6 percent) are the second major groups in the texts while second in the illustrations only the Amhara (12.5 percent) take the second place. In the texts the third major ethnic groups whose cultural elements were represented are the Gurage (1.8 percent) and in the illustrations third portrayed are the Tigraway (11.3 percent). The fourth major ethnic group in the texts is the Foreign (1.4 percent) where as in the illustration it

is the Others (3 percent). Fifth portrayed in the texts are the material cultural elements pertinent to the ethnically Other category (0.45 percent) while in the illustrations it is that of the Oromo (2 percent). In the texts this category never portrayed Oromo material cultural elements while in illustrations the least portrayed were material cultural elements of the Gurage and the Foreign category (1.2 percent).

### Nonmaterial Cultural Elements

The major ethnic group whose nonmaterial cultural elements are represented in texts is the Common/Undeterminable (79 percent) where as in illustrations it is the Amhara (50 percent). The findings also showed that the ethnically Other category is the second major group whose nonmaterial cultural elements are mentioned in texts (12 percent) where as it is the Gurage and the Other in illustrations (25 percent). Third major groups whose nonmaterial cultural elements are represented in texts are the Oromos (6 percent) while none exists in illustrations. Least represented in texts are the nonmaterial cultural elements of the Gurage ethnic group (3 percent). Texts did not portray nonmaterial cultural elements of the Amhara, Tigraway or Foreign ethnic groups and nor did illustrations portray that of Common/Undeterminable, Oromo Tigraway or Foreign ethnic groups.

**Table 5. Summary of the extent of proportional representations of ethnic groups in texts and illustrations, All textbooks**

	Facets of ethnic group portrayals							
	Characters		Contributors		Material culture		Nonmaterial culture	
Ethnic category	Texts	Illus.	Texts	Illus.	Texts	Illus.	Texts	Illus.
Common	1 <sup>st</sup>	1 <sup>st</sup>	NA	NA*	1 <sup>st</sup>	1 <sup>st</sup>	1 <sup>st</sup>	NR
Amhara	2 <sup>nd</sup>	2 <sup>nd</sup>	1 <sup>st</sup>	1 <sup>st</sup>	2 <sup>nd</sup>	2 <sup>nd</sup>	NR	1 <sup>st</sup>
Oromo	3 <sup>rd</sup>	4 <sup>th</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	NR	5 <sup>th</sup>	3 <sup>rd</sup>	NR
Gurage	6 <sup>th</sup>	NR*	4 <sup>th</sup>	NR	3 <sup>rd</sup>	NR	4 <sup>th</sup>	2 <sup>nd</sup>
Tigraway	5 <sup>th</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	NR	NR
Others	4 <sup>th</sup>	5 <sup>th</sup>	NR	NR	5 <sup>th</sup>	4 <sup>th</sup>	2 <sup>nd</sup>	2 <sup>nd</sup>
Foreign	7 <sup>th</sup>	NR	3 <sup>rd</sup>	2 <sup>nd</sup>	4 <sup>th</sup>	6 <sup>th</sup>	NR	NR

NR\*-Not Represented

NA\*-Not Applicable

The quantitative analysis also investigated whether textbooks contain major diversity concerns and whether diversity and multicultural contents are infused into all chapters.

The findings showed that very small proportion of the chapters in the contents of textbooks have multicultural objectives. Out of the total 141 chapter objectives, it is only 26 (18.4 percent) of them which were found to be multicultural oriented. The larger proportion, 115 or 81.6 percent, of objectives were found to be objectives with no multicultural or diversity concerns.

The analysis also measured the actual amount of pages devoted to multicultural and diversity issues using a unique space analysis and it was observed that out of the total 1255 pages found in all textbooks the proportion of pages with diversity content is only limited to 83.5(6.7 percent). A total of 1,175.5 pages were

identified as contents with no multicultural discussions. Through the course of this study major multicultural themes were also identified along with their area of coverage. As a result of the 83.5 unique pages addressing diversity and multicultural issues, the largest number (30 or 36 percent) was found to be devoted to depiction of various patterns of ethnic and cultural groups. And almost 14.5 pages (17 percent) address issues like equality, justice and freedom. Almost 13.5 pages (16 percent) are given to religion and related topics. The category tolerance and respect is discussed in almost 13 pages (15.5 percent) where as only 7.5 pages (9 percent) are given to issues critical of stereotyping, bias and prejudices. Conflict and related topics were addressed in only 5 unique pages (6 percent).

So as to address the issue of segregation of diversity issues into specific chapters, diversity issues were coded in light of their location in the textbooks. The findings proved that most content about diversity concentrated on specific chapters. Of the total 141 total chapters only 38 (26.9 percent) of them were found to contribute all diversity contents in the textbooks.

Tasks found in the analyzed textbooks were also examined to determine whether they raise diversity issues and/or employ multicultural methods. According to the findings, of the total 390 tasks only 24 (6.15 percent) of them fulfill both criteria (issues and methods).

The qualitative analysis focused on determining whether effective contexts were employed to address major diversity concerns or not. The analysis emphasized up on determining how well textbooks contextualize and exploit issues of social integration aspects, portrayal of ethnic groups and culture, and religion.

As far as social integration is concerned textbook contents in most cases either treated the topic superficially or ignored the topic at all. Issues of tolerance and respect, for instance, were usually oversimplified where as issues of conflict and conflict resolution were either externalized or sometimes never mentioned. Democratic values like equality, freedom and justice were discussed devoid of diversity essences and no as such relevant discussions were made on critical understanding of ethnic and cultural stereotyping, biases and prejudices. On the contrary, some contexts were spotted which could perpetuate stereotypical, biased and prejudiced attitudes towards some ethnic and religious groups. The contextualization of ethnic groups and culture had been another area of investigation in the qualitative analysis. Superficial and sometimes erroneous treatments of culture and ethnic groups were evident. The potential of infusing diversity contents in most cases was not considered seriously. There were also very few texts in which ethnic groups were portrayed interacting among each other. Illustrations as well as texts tend to duplicate discussions on some specific ethnic and cultural groups. However, there were tasks in which exemplary method of infusion and exploitation of diversity issues were observed. And towards the clinching point, this research addressed the extent of infusion and exploitation of issues related to religion. The analyzed textbook contents very poorly dealt with issues of religion and it was also found out that some religious groups are never represented and discussed at all.

## **5.2 Conclusion**

This research was born out of a perspective that education has a duty in conflict resolution and in promoting social cohesion in multiethnic societies. The study was also based on a firm belief that textbooks, as crucial learning tools, are supposed to serve in light of these concepts. 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. In addition, this study operated on the stand that 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.

From the findings of the quantitative and qualitative content analysis the following major conclusions can be made.

- The ethnic composition of characters portrayed in the analyzed textbooks fails to reflect the multiethnic nature of the society as ethnic groups are sometimes poorly represented or even left unmentioned.
- The contribution of the various ethnic groups is not reflected in textbook contents due to the fact that the criteria used to assign an individual as a contributor is exclusively left to specific walks of life and due to the fact that only individual accomplishments are considered worth mentioning. Since textbooks only entertained individual accomplishments, heroes and heroines are taken out of the cultural context and viewed from a single perspective.
- There is very little attention paid to the portrayal of material and nonmaterial cultural elements of the different ethnic and cultural groups. Textbooks very hardly exploited and portrayed the material and nonmaterial cultural elements of ethnic and cultural groups. Balance is not maintained between the actual material and nonmaterial cultural elements of the society and the one described in textbooks.

- Diversity and multicultural issues are mainly mentioned in the chapters directly related to diversity such as ethnic composition of population, citizenship and culture, and are not mentioned in other parts of the textbooks.
- The infusion of diversity contents in most cases is shallow, oversimplified and poorly integrated into the lesson.
- Except for few, most texts and the accompanying illustrations give no hint of ethnic group interaction. This omission, it appears, would strengthen the child's impression that interaction among an ethnic group represents the natural order of social affairs.
- In addition to content inadequacy, most ethnic and cultural group interactions are portrayed devoid of conflicts. At no point in the eight books examined is there a hint of ethnic and religious conflict resolution strategies.
- Most tasks in the analyzed textbooks tend to ignore diversity concerns. Only few tasks encourage students to describe, compare and contrast ethnic and cultural groups.
- Textbooks illustrations tend to portray only the four major ethnic groups (Amhara, Oromo, Gurage and Tigraways) in comparable situations. There is a very little attention paid to the portrayal of Other ethnic groups in comparable situations.
- The elementary school textbooks leave the impression that present-day religion is not a significant force in our society. Religious groups, except Orthodox Christians and Muslims, are almost never present in all textbooks of the sample. Virtually nothing is said about Catholic

Christians, Protestant Christians, Traditional or Other religious groups' life in Addis Ababa today; mention of their holidays, institutions, and customs is almost nonexistent.

- The materials analyzed give no evidence of conscious antagonisms toward any of the groups. Errors, inadequacies, biased and prejudicial references seem to be unintentional, the result of careless editing and thoughtlessness rather than malicious intent.

### **5.3 Implications to Multicultural Reforms**

Addis Ababa had been a multiethnic, a multicultural and a multi-religious society for long and continues to be so. The constitutional recognition of ethnic and cultural diversity calls for a reform in the public schools. As schools in any plural society, schools in Addis Ababa are also expected to face the challenge of delivering a culturally relevant pedagogy: a system of education which responds to the diverse individual, cultural and pedagogical needs of all students. Education respectful of all ethnic and cultural groups helps students understand and appreciate other cultures and their own. Education in a multicultural society ensures that students possess the necessary skills that will help them effectively function in a diverse society. Textbooks as important ingredients of education need to go through various reforms to guarantee that they: reflect the social realities; recognize the histories and contributions, viewpoints and perspectives of the various ethnic and cultural groups; and are accessed by all students.

Though primary schools first cycle textbooks of Addis Ababa have been recently revised and edited so that they better serve societal, cultural and pedagogical goals, in this study it was found out that the textbooks still contain some major oversights. The examined textbooks did fail to give a realistic representation of

the ethnic makeup of the society and were found to be ineffective in their infusion and exploitation of diversity and multicultural issues.

Accordingly, this study identified the following major implications textbook writers and editors need to note for an efficient multicultural revision of textbook contents.

1. Proportional representation of characters, contributors, and cultural elements from different ethnic backgrounds. The tendency to overload textbook contents with characters and cultural elements whose ethnic identity is ambiguous, common or undeterminable should not be considered as an easy way out. This does not however mean that the infusion of ethnically common or undeterminable characters and cultural elements should be totally abandoned; rather it is to mean that textbook writers do not have to be engaged in an excessive duplication and portrayal of such groups since this very adversely affects the chance of other groups being included into textbook contents.
2. Minorities mentioned in all parts of the textbook, including as positive examples. In order to tackle the problem of segregation of diversity contents to specific chapters, textbook writers need to ensure that contents about ethnic groups are infused in all parts of the textbook.
3. Interaction between ethnic, cultural and religious groups in everyday life, using characters from different ethnic, cultural and religious groups. Textbook authors should be more intergroup conscious and also more aware of the individual groups-their temperament, psychology, religion, mores, and culture. Such awareness would help writers to achieve a sensitive, objective, and critical attitude toward the various groups.

4. Respectful attitude towards minorities' languages, culture and traditional values.
5. Avoiding impartial accounts of other cultures, religions and traditions; and superficial generalizations, the main accent should be on basic values, historical achievements and cultural contributions to the society.
6. Unbiased presentation of all religions, including Catholic Christianity, Protestant Christianity, Traditional and Other religions. On the basis of this study, it seems that a more balanced and objective approach is needed in the treatment of religion in elementary school textbooks. This approach should reflect our increasing awareness of the importance of inter-religious understanding in developing effective intergroup relations.
7. Careful selection of illustrations to avoid stereotyping and unfair comparisons.

The formal training in teacher training institutions should also regard multicultural education as an essential component of its pedagogy since would be teachers and textbook writers need to have the academic excellence to effectively address diversity and multicultural issues to their students.

Although attempts in incorporating ethnic and diversity issues into the primary school first cycle textbooks of Addis Ababa undoubtedly has been made, the movement continues to challenge textbook writers, editors and evaluators to acquire professional training and provide culturally-rich curricular materials. These challenges continue because such efforts are not yet reality in too many cases.

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**Appendix I-Format of coding Sheet and Subcategories for Ethnic Group Representation (in texts and illustrations).**

	CATEGORY	Texts		Illustrations		Total	
		No	%	No	%	No	%
1	<b>Characters</b>						
	Amhara characters						
	Oromo characters						
	Tigraway characters						
	Gurage characters						
	Other characters						
	Common/undeterminable characters						
	Foreign characters						
2	<b>Contributors</b>						
	Amhara contributors						
	Oromo contributors						
	Tigraway contributors						
	Gurage contributors						
	Other contributors						
	Contributors ethnically Common/Undeterminable						
	Number of Foreigner contributors						
3	<b>Material Cultural Elements</b>						
	Material cultural elements depicting Amharas						
	Material cultural elements depicting Oromos						
	Material cultural elements depicting Tigraways						
	Material cultural elements depicting Gurages						
	Material cultural elements depicting Others						
	Material cultural elements Commonly shared						
	Material cultural elements depicting Foreigners						
4	<b>Non-Material Cultural Elements</b>						
	Non-Material cultural elements depicting Amharas						
	Non-Material cultural elements depicting Oromos						
	Non-Material cultural elements depicting Tigraways						
	Non-Material cultural elements depicting Gurages						
	Non-Material cultural elements depicting Others						
	Non-Material cultural elements Commonly shared						
	Non-Material cultural elements depicting Foreigners						

**Appendix II Format of coding Sheet and Subcategories for Unique Page Space  
Analysis of Multicultural/Diversity Issues**

Textbook:\_\_\_\_\_

Grade\_\_\_\_\_

Total Number of Pages\_\_\_\_\_

Diversity / Multicultural Issues	Unique Page Space					Total Unique page Space
	0.05	0.1	0.25	0.5	1	
1. Tolerance and respect to diversity						
2. Conflict and conflict resolution						
3. Equality, justice and freedom						
4. Ethnic groups and culture						
5. Religion						
6. Patterns (stereotyping, bias and prejudice)						
Total						

**Measurement**

0.05- indicating one word or phrase on diversity issues

0.1- indicating one sentence on diversity issues

0.25- indicating one paragraph on diversity issues

0.5- indicating half a page on diversity issues

1.0 -indicating an entire page on diversity issues

### Appendix III. Ethnic Representation in Texts and Illustrations , Detail frequency

#### 1. Detail Character frequency, Texts

##### A. Character frequency in Amharic textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	21	27	39	36	123	20.03
Oromo	4	33	31	7	75	12.21
Tigraway	-	4	14	1	19	3.09
Gurage	-	1	2	15	18	2.93
Others	-	-	2	27	29	4.72
Foreigners	-	-	-	2	2	0.325
Common	35	58	133	122	348	56.68
TOTAL	60	123	221	210	614	100

##### B. Character frequency in Social Studies textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	1	2	-	3	11.53
Oromo	3	-	-	-	3	11.53
Tigraway	-	-	-	-	-	-
Gurage	-	-	-	-	-	-
Others	-	-	-	-	-	-
Foreigners	-	-	-	-	-	-
Common	9	5	6	-	20	76.94
TOTAL	12	6	8	-	26	100

C. Character frequency in All textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	21	28	41	36	126	19.69
Oromo	7	33	31	7	78	12.19
Tigraway	-	4	14	1	19	2.97
Gurage	-	1	2	15	18	2.81
Others	-	-	2	27	29	4.53
Foreigners	-	-	-	2	2	0.31
Common	44	63	139	122	368	57.5
TOTAL	72	129	229	210	640	100

2. Detail Contributor frequency, Texts

A. Contributor frequency in Amharic textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	8	-	21	29	40.3
Oromo	-	18	1	11	30	41.7
Tigraway	-	1	-	-	1	1.39
Gurage	-	-	1	-	1	1.39
Others	-	-	-	-	-	-
Foreigners	1	2	-	8	11	15.3
Common	NA	NA	NA	NA	NA	NA
TOTAL	1	29	2	40	72	100

B. Contributor frequency in Social Studies textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	11	10	21	58.3
Oromo	-	-	-	5	5	13.9
Tigraway	-	-	-	10	10	27.8
Gurage	-	-	-	-	-	-
Others	-	-	-	-	-	-
Foreigners	-	-	-	-	-	-
Common	NA	NA	NA	NA	NA	NA
TOTAL	-	-	11	25	36	100

C. Contributor frequency in All textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	8	11	31	50	46.3
Oromo	-	18	1	16	35	32.4
Tigraway	-	1	-	10	11	10.2
Gurage	-	-	1	-	1	0.93
Others	-	-	-	-	-	-
Foreigners	1	2	-	8	11	10.2
Common	NA	NA	NA	NA	NA	NA
TOTAL	1	29	13	65	108	100

### 3. Detail Material Cultural Element frequency, Texts

#### A. Material Cultural Element frequency in Amharic textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	-	-	-	-
Oromo	-	-	-	-	-	-
Tigraway	-	-	-	-	-	-
Gurage	-	-	-	2	2	2.2
Others	-	-	-	3	3	3.3
Foreigners	-	-	-	-	-	-
Common	40	19	7	19	85	94.5
TOTAL	40	19	7	24	90	100

#### B. Material Cultural Element frequency in Social Studies textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	2	-	3	3	8	6
Oromo	-	-	-	-	-	-
Tigraway	2	-	3	3	8	6
Gurage	-	-	2	1	3	2.2
Others	-	-	-	-	-	-
Foreigners	2	-	1	-	3	2.2
Common	39	5	39	27	110	83.3
TOTAL	45	5	48	34	132	100

C. Material Cultural Element frequency in All textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	2	-	3	3	8	3.6
Oromo	-	-	-	-	-	-
Tigraway	2	-	3	3	8	3.6
Gurage	-	-	2	2	4	1.8
Others	-	-	-	1	1	0.45
Foreigners	2	-	1	-	3	1.4
Common	79	24	46	46	195	87.84
TOTAL	85	24	55	58	222	100

4. Detail Nonmaterial Cultural Element frequency, Texts

A. Nonmaterial Cultural Element frequency in Amharic textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	-	-	-	-
Oromo	-	-	-	-	-	-
Tigraway	-	-	-	-	-	-
Gurage	-	-	-	-	-	-
Others	-	-	-	4	4	17.4
Foreigners	-	-	-	-	-	-
Common	-	5	6	8	19	82.6
TOTAL	-	5	6	12	23	100

B. Nonmaterial Cultural Element frequency in Social Studies textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	-	-	-	-
Oromo	-	-	2	-	2	20
Tigraway	-	-	-	-	-	-
Gurage	-	-	1	-	1	10
Others	-	-	-	-	-	-
Foreigners	-	-	-	-	-	-
Common	-	-	7	-	7	70
TOTAL	-	-	10	-	10	100

C. Nonmaterial Cultural Element frequency in All textbooks across grade level, Texts

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	-	-	-	-
Oromo	-	-	2	-	2	6.1
Tigraway	-	-	-	-	-	-
Gurage	-	-	1	-	1	3
Others	-	-	-	4	4	12
Foreigners	-	-	-	-	-	-
Common	-	5	13	8	26	79
TOTAL	-	5	16	12	33	100

1. Detail Character frequency, Illustrations

A. Character frequency in Amharic textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	2	2	-	4	2.4
Oromo	-	2	1	-	3	1.8
Tigraway	-	1	1	-	2	1.2
Gurage	-	-	-	-	-	-
Others	-	-	-	1	1	0.6
Foreigners	-	-	-	-	-	-
Common	83	27	18	26	154	94
<u>TOTAL</u>	<u>83</u>	<u>32</u>	<u>22</u>	<u>27</u>	<u>164</u>	<u>100</u>

B. Character frequency in Social Studies textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	4	1	13	-	18	6.8
Oromo	1	1	-	-	2	0.76
Tigraway	4	1	13	-	18	6.8
Gurage	-	-	-	-	-	-
Others	-	1	-	2	3	1.15
Foreigners	-	-	-	-	-	-
Common	135	70	-	16	221	84.3
TOTAL	144	74	26	18	262	100

C. Character frequency in All textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	4	3	15	-	22	5.2
Oromo	1	3	1	-	5	1.2
Tigraway	4	2	14	-	20	4.7
Gurage	-	-	-	-	-	-
Others	-	1	-	3	4	0.9
Foreigners	-	-	-	-	-	-
Common	218	97	18	42	375	88
TOTAL	227	106	48	45	426	100

2. Detail Contributor frequency, Illustrations

A. Contributor frequency in Amharic textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	-	1	1	25
Oromo	-	-	-	-	-	-
Tigraway	-	-	-	-	-	-
Gurage	-	-	-	-	-	-
Others	-	-	-	-	-	-
Foreigners	1	-	-	2	3	75
Common	NA	NA	NA	NA	NA	NA
TOTAL	1	-	-	3	4	100

B. Contributor frequency in Social Studies textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	3	3	6	75
Oromo	-	-	-	1	1	12.5
Tigraway	-	-	-	1	1	12.5
Gurage	-	-	-	-	-	-
Others	-	-	-	-	-	-
Foreigners	-	-	-	-	-	-
Common	NA	NA	NA	NA	NA	NA
TOTAL	-	-	3	5	8	100

C. Contributor frequency in All textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	3	4	7	58.3
Oromo	-	-	-	1	1	8.3
Tigraway	-	-	-	1	1	8.3
Gurage	-	-	-	-	-	-
Others	-	-	-	-	-	-
Foreigners	1	-	-	2	3	25
Common	NA	NA	NA	NA	NA	NA
TOTAL	1	-	3	8	12	100

### 3. Detail Material Cultural Element frequency, Illustrations

#### A. Material Cultural Element frequency in Amharic textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	1	-	-	-	1	1.6
Oromo	-	-	-	-	-	-
Tigraway	1	-	-	-	1	1.6
Gurage	2	-	-	-	2	3.2
Others	-	1	-	-	1	1.6
Foreigners	1	-	-	-	1	1.6
Common	46	5	3	2	56	90.3
TOTAL	51	6	3	2	62	100

#### B. Material Cultural Element frequency in Social Studies textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	6	4	8	2	20	18.7
Oromo	-	3	-	-	3	2.8
Tigraway	6	3	8	1	18	16.8
Gurage	-	-	-	-	-	-
Others	-	3	1	-	4	3.7
Foreigners	1	-	5	-	6	5.6
Common	11	17	15	13	56	52.3
TOTAL	24	30	37	16	107	100

C. Material Cultural Element frequency in All textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	7	4	8	2	21	12.4
Oromo	-	3	-	-	3	1.8
Tigraway	7	3	8	1	19	11.2
Gurage	2	-	-	-	2	1.2
Others	-	4	1	-	5	2.9
Foreigners	2	-	-	-	2	1.2
Common	57	22	18	15	112	66
TOTAL	75	36	40	18	169	100

4. Detail Nonmaterial Cultural Element frequency, Illustrations

A. Nonmaterial Cultural Element frequency in Amharic textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	-	-	-	-	-
Oromo	-	-	-	-	-	-
Tigraway	-	-	-	-	-	-
Gurage	1	-	-	-	1	50
Others	-	-	1	-	1	50
Foreigners	-	-	-	-	-	-
Common	-	-	-	-	-	-
TOTAL	1	-	1	-	2	100

B. Nonmaterial Cultural Element frequency in Social Studies textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	1	1	-	2	100
Oromo	-	-	-	-	-	-
Tigraway	-	-	-	-	-	-
Gurage	-	-	-	-	-	-
Others	-	-	-	-	-	-
Foreigners	-	-	-	-	-	-
Common	-	-	-	-	-	-
TOTAL	-	1	1	-	2	100

C. Nonmaterial Cultural Element frequency in All textbooks across grade level, Illustrations

	Grade 1	Grade 2	Grade 3	Grade 4	TOTAL	%
Amhara	-	1	1	-	2	50
Oromo	-	-	-	-	-	-
Tigraway	-	-	-	-	-	-
Gurage	1	-	-	-	1	25
Others	-	-	1	-	1	25
Foreigners	-	-	-	-	-	-
Common	-	-	-	-	-	-
TOTAL	-	1	2	-	4	100

## Appendix IV. Detail Objective frequency

### 1. Detail Objective frequency across grade level, Amharic textbooks

	Grade 1	Grade 2	Grade 3	Grade 4	Total	%
Objective MC*	-	3	1	8	12	<b>14</b>
Objective not MC	20	19	18	16	73	<b>86</b>
<b>TOTAL</b>	<b>20</b>	<b>22</b>	<b>19</b>	<b>24</b>	<b>85</b>	<b>100</b>

### 2. Detail Objective frequency across grade level, Social Studies textbooks

	Grade 1	Grade 2	Grade 3	Grade 4	Total	%
Objective MC	2	2	5	5	<b>14</b>	<b>25</b>
Objective not MC	9	10	9	14	<b>42</b>	<b>75</b>
<b>TOTAL</b>	<b>11</b>	<b>12</b>	<b>14</b>	<b>19</b>	<b>56</b>	<b>100</b>

### 3. Detail Objective frequency across grade level, Social Studies textbooks

	Grade 1	Grade 2	Grade 3	Grade 4	Total	%
Objective MC	2	5	6	13	26	<b>18</b>
Objective not MC	29	29	27	30	115	<b>82</b>
<b>TOTAL</b>	<b>31</b>	<b>34</b>	<b>33</b>	<b>43</b>	<b>141</b>	<b>100</b>

MC\*-Multicultural

## 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: \_\_\_\_\_Zelalem Getnet \_\_\_\_\_

Signature: \_\_\_\_\_

Date of Submission: \_\_\_\_\_

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

Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_