

**THE REFLECTION OF OROMO CULTURE AND
OTHERS ETHIOPIANS ETHNIC GROUPS
CULTURE IN ENGLISH LANGUAGE
TEXTBOOKS FOR GRADE 9 AND 10**

**A THESIS PRESENTED TO THE SCHOOL OF
GRADUATE STUDIES. ADDIS ABABA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIRMENT
FOR THE DEGREE OF MASTER OF ARTS IN
CURRICULUM AND INSTRUCTION**

**BY
TAFESSE OLJIRA**



JUNE 2007

ADDIS ABABA

ACKNOWLEDGMENTS

Above all thanks go to my God in helping me to complete the thesis. I am deeply grateful to Ato Gizaw Tasisa, my advisor, for his unreserved advice during the course of this study. I was great to have him as an advisor.

I deeply thank my wife for her mankind and financial support is my children Tola-Wak and Chera for their patience and time until the complete on of my thesis.

Lastly, my thanks go to Addis Ababa University which provided me with financial support.

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ABSTRACT

The purpose of the study is to make the cultural content analysis of Oromo ethnic group in comparison with others Ethiopians ethnic groups. The reason for the comparison is multicultural education gives emphasizes to the diversity of ethnic groups culture to be included in the teaching materials. Thus, the study was made to see the reflection of Oromo culture and others Ethiopians ethnic groups culture in English textbooks of grade 9 and 10. The quantitative and qualitative methods were used. English grade 9 and 10 textbooks were used as data sources. To make the cultural content analysis categories and instruction for coding were prepared by the researcher. The researcher coded the textbooks and invited coders to code the textbooks. The coders were given orientation how to code the textbooks. They were also given the guideline that helps them to code the textbooks and the reliability was tested. For English grade 9 textbook one and grade 10 textbook two the reliability was not seen. But, for grade 10 English text book one, the reliability was noticed. If it is not reliable Sarankatos (1998) gives authority to the researcher to define and redefine. Thus, the researcher defined some misconceptions of the coders and made the cultural content analysis and found out findings and gave some recommendation.

CHAPTER ONE

1. INTRODUCTION

1.1 BACKGROUND

No one has culture at birth. It is the society that teaches culture. Family, peers, groups, and institutions like school are the sources where individual learns habit, ideas, attitudes and skills. The school is not apart from the culture of society. School reflects the culture of society. Similarly, curriculum as sub – system of school should reflect the culture of the society it serves (Derebssa, 2004:97). Similarly, Hass and Parkay (1993:97) assert that children at birth time similar to each other. But, the differences come because they grow in different family and in different culture into a manner of living that has experienced in a particular place over a long period of time.

According to Alemayehu (1998:11) the selection of culture goes with the three approaches, namely assimilation approach, cultural pluralism approach and multicultural education approach.

The assimilation approach, which encourages one dominant culture in the society, which gives the chance of adapting to the large society in language, mode of clothing and others (Bank and Lynch, 1986:197; Baker, 1993:258). It does not give chance the inclusion of deferent ethnic groups' cultures in curriculum.

The cultural pluralism approach that believes the existence of different ethnic group cultures that has got equality in a society regardless of self or group identification. Similarly, Hass (1983:48) Banks (1994) in Steven and wood (1995:66) explain that cultural pluralism holds the view that each individual without self or group identification, is given to respect,

dignity, freedom and citizen right. It supports the rights of all ethnic groups equally in social, political and cultural aspects. According to the above writers cultural pluralism rejects assimilation that encourages one dominant culture in a society and it views society as a composition of different cultural groups that has its own voice, language and mode of behaving, it also views the identity of individual as the extension of the identity of the group. The school is viewed as that expresses and reinforces ethnic identity depending on the local population at large number or dominant in the school, too.

At last, multiculturalism is an approach that admits the inclusion of culture of different ethnic groups in curriculum and teaching materials which shows a sense of equality. Similarly, Lynch, 1983:15 Banks 1994 in Steven and wood, Sleeter and Grant, 1987:432 explain the multicultural approach that gives due-attention to both diversity and unity. The difference between multiculturalists approach and cultural pluralism approach is the former advocates for any sense of common traditions, values, purposes and obligations, while the second does not advocate them. Similarly, Kottak (1994:62) explains pluralism as a political concept that is based on a belief in equal power of the major ethnic groups, while multiculturalism as a cultural concept that places a value on understanding all cultures in a society, without specific political agenda

There was the dominant culture in Ethiopian education for a long period of time without the wishes of the society. The society was forced to adapt to the dominant culture. Accordingly, Hamdessa, (1983:271) and Irango (1986:27) cited in Alemayehu (1998:27) also declare that the dominant culture was exercise in education up to the New Education and Training Policy set up in 1994.

Thus Ethiopia set Education and Training Policy (1994: 1,4) that explains "The role of education to promote the respect of human right and democratic value, creating condition for equality, mutual understanding and cooperation among people and the importance of culture in content of education." Alemayehu (1998) explains that the Ethiopian Education Policy seems multicultural education in that the cultures of different ethnic groups has got due attention.

This shows that the Ethiopian Education and Training Policy gives due attention to different ethnic groups cultures to be included in the curriculum materials. Regarding the reflection of cultures in curriculum, different scholars have different views. Scholars like Manning and Baruth (1996: 12) assert that the inclusion of multicultural education experience in all subject to show the contributions of culture of diversified people. Similarly, Banks and Banks (2001: 4) assert that multicultural education is a reform movement that involves the change of curriculum as well as the total change of school environment to match the different ethnic groups' cultures.

This implies that the learners of different ethnic groups have the chance of enjoying their cultures and knowing the beauty of cultures of others which may help them for understanding diversity of cultures in the country. On other hand, scholars like Fullinwider (1996:3) explains that no need of putting culture of different ethnic groups in the curriculum materials but it is the adjustment of the good school do to fulfill the need of the different ethnic groups cultures. According to this scholar multicultural education is what good schools apply without the need of setting in the teaching materials.

Though there are such perspectives, multicultural view deals in preparing the teaching materials that reflects the cultural diversity of the learners. The teaching materials are free from stereotype and biases. Thus, they should portray the individuals from different groups. In the curriculum there are the contributions and perspectives of different cultures that encourage the learners in leaning the subject mater (Sims William 1981:173; Grant, 1982:246). Thus, the teaching materials that are prepared in this approach satisfy the learners learn in successful way without being discouraged by the learning materials. From government side, to make the teaching materials suitable to different ethnic groups' cultures, a great role was played starting from the policy set up which keeps the interest of different ethnic groups and up to the preparation teaching materials. As example, in the Constitution of the Federal Democratic Republic of Ethiopia (1995:133) explains "Government shall have the duty to support, on the basis of equality, the growth and enrichment of cultures and traditions that are compatible with fundamental rights, democratic norms and ideas, and the provision of constitutions." In addition, Education and Training Policy (1994:10) explains one of the general objectives as "To provide education that promotes democratic culture, tolerance and peaceful resolutions of differences and that raises the sense of discharging societal responsibility."

After the set up of Education and Training Policy of 1994, some studies have been made concerning culture. Amare (1998) has made analysis of culture and development and concluded that culture is the most important in the development. But, he did not raise culture with particular ethnic group of Oromo People. Similarly, Woubc (2002) has studied the analysis of culture for planning the case of songs produced in

the three main languages of Ethiopia: Amharic, Oromigna, Tigrigna and found out that the variation of portray of content of songs in the three languages, and he compared the core message songs in the light 13 categories and found out that core message numbering 186 in the three languages reflected the objective of education. He concluded that the significance of songs in education and he gave some recommendations to be included in the curriculum. He has studied one element of culture that is song. But, he did not raise the culture of Oromo people. Alemeyhu (1998) has studies the attitude of multicultural education in the three teachers training center of South North People of Nationalities. He has found out that behind many teachers there was attitude of multicultural education. Although multicultural education includes culture as one part, the researcher didn't deal with this element. He didn't raise the culture of Oromo, too.

According to the researcher, the Oromo society culture was under the domination for a century. The reason for the domination of Oromo culture was the ruling class that encouraged only the dominant culture. At this time, the government set a policy, which keeps the interests of different ethnic groups in cultures and others. Oromo people are one of the largest groups in Ethiopia, which has got the chance of expanding its culture as seen above in the policy. Though there is such policy, problems are noticed besides the learners, that is, the learners could not explain their cultures in English. Even behind the learned people there is a difficulty of explaining about their cultures and others cultures in English. Similarly, Hass and Parkay (1993:67) explain the main purpose of learning about others cultures is to discover the ways in which others groups of human being have organized their lives to answer the perennial questions of survival and fulfillment. Banks and Banks (2001:21) also explain citing (Banks, 2000, Stephan, (1999) research shows that children come to school with many negative attitudes and misconception

about various racial and ethnic groups. Furthermore, they assert that research shows the teaching materials that include the different racial and ethnic groups helps learners to develop positive attitudes to words different ethnic groups. Thus, the researcher wanted to make the cultural content analysis of Oromo ethnic group and others Ethiopians ethnic groups in grade 9 and 10 textbooks to see the reflection.

1.2 STATEMENT OF THE PROBLEM

The content of teaching materials is analyzed to discard or improve or continue the teaching materials. Amare (1998) explains the evaluation of readability of the textbook by readability models to improve it. As can be seen in the above background some researchers like Woube (2002) and Amare (1998) have done the research and found out that the importance of culture for development and curriculum. But they didn't raise particularly with the reference to Oromo ethnic group. The Oromo ethnic group culture was under domination as others Ethiopians ethnic groups for century. Still, it is not known whether this domination stopped or going on in the teaching materials their learners learning. Their learners also could not explain their cultures and others cultures. In addition, Banks and Banks (2001:227-228) assure that the educators in US have been trying to make the school curriculum multicultural, but it has been shown difficult for educators, because they were highly assimilated by US ideology. Thus, they explain the importance of changing the ideology of the educators so that they could understand the different ethnic groups positively that may help them to make multicultural curriculum.

Though there is the multicultural policy the educators resist to making the curriculum multicultural. As experience has shown different time the curriculum of American education has been studied if it reflects multicultural perspectives. But, the study showed that the curriculum reflected the dominant culture of the mainstream. Thus, the researcher wanted to make the cultural content analysis of Oromo ethnic and others Ethiopians ethnic groups in English grade 9 and 10 textbooks to fill the gap left by the above researchers and to see whether the domination still existing or stopped.

1.3 OBJECTIVES OF THE STUDY

1.3.1 GENETAL OBJEVTIVE OF THE STUDY

The general objective of the study is to see the reflection of some Ethiopians cultures in English textbooks of grade 9 and 10 in general.

1.3.2 SPECIFIC OBJECTIVES

The specific objective of the study is to see the reflection of some culture of the Oromo ethnic group and others Ethiopians ethnic groups. So, it creates tolerance, respecting one an other is habitual between the learners where they are and where they go for learning and for other purposes; and for the society, too.

To make the study the researcher wanted to answer the following question:

To what extent do the Oromo ethnic group and others Ethiopians ethnic groups:

- Heroes

- Religious ceremonies and social ceremonies and;
- Cultural materials are portrayed in English grade 9 and 10 textbooks?

Thus, the study is significant for the following points:

1. The result of the study will show some of the Oromo culture and others Ethiopians ethnic groups cultures in the textbook and if not present in the textbooks shows to be included in the future time.
2. The study will contribute to show limitation in inclusion of culture and suggests ways of improving inclusion of culture in education.
3. The study will be the base for cultural analysis of others.

1.4 DELIMITATION OF THE STUDY

The researcher limited his study only on the three elements: ceremonies, materials and heroes. Although he wishes to include others elements he could not do due to scarcity of money and time.

1.5 LIMITATION

The study is limited to English grade 9 and 10 textbooks. It was dealt with cultural content analysis of Oromo and others Ethiopians ethnic groups in certain variables. These are ceremony, material, and hero. These variables alone cannot lead to decision whether the Oromo culture is reflected or not in the two grade textbooks above. Secondly, lack of inclusion of other subjects also limits to say whether the Oromo culture is reflected or not. In general, the limitedness to one subject and to two grades limits to approve the reflection of Oromo culture in general and the limited variables also limits the Oromo culture in particular.

1.6 DEFINITIONS (KEY TERMS)

- Assimilation – an approach which envisages one dominant culture in a society.
- Culture has different definitions, but in this study culture is every thing that man's (woman's) experiences which is tangible and intangible for the researcher and the readers of this paper.
- Cultural pluralism is an approach which envisages the existence of different ethnic groups cultures equally in a society but does not admit common traditions, values, purposes and obligation
- Dominant culture – culture of the ruling class.
- English grade 10 textbook one is a textbook prepared at the central government by ICDR which is printed in 2002.
- English grade 10 textbook two is a textbook which is prepared by the central government by ICDR which is printed in 2002.
- English grade 9 textbook one is a textbook prepared at central governmental by ICDR printed in 2004.
- Ethnic group – is a group having one language, historic experience, geographical location or region or zone or district or common descent cultural experiences of their own.
- Identify marker – that makes an ethnic group different from others. It is what the groups had as its own identity. It is not what the group got thorough assimilation.
- Multicultural education is a process of providing textbooks from multicultural perspectives that helps the learners to tern their culture and others. It is an approach in which culture is selected too.
- Oromo culture- culture that is taken as identify markers of Oromo people.
- Others Ethiopians ethnic groups – ethnic groups of Ethiopia excluding only Oromo ethnic group.

CHAPTER TWO

2. LITERATURE REVIEW

The section of this paper includes the analysis of some studies and scholars views towards the research topic to support the research. Thus, this chapter includes some research findings related to the study; culture element; layer and definitions of culture by different scholars; culture and society; culture and curriculum; culture and language, and Oromo culture.

2.1 STUDIES MADE BEFORE

Some studies have been done concerning content analysis of English textbook and other textbooks. The content analysis of image of females in the textbooks, examine of culture and development, and the three languages songs content analysis have been done, too. They have been done for different purpose and have different findings as can be seen in the background and below this.

Some have done content analysis of textbooks. Shitaye (2001) has done the research on images of female content analysis of grade 9 textbooks and found out that image of females as follows:

1. On the coverage of the textbooks male portrayed more than female (in noun and adjectives, the neutral also excludes a very great representation).
2. On the visual coverage male was dominantly portrayed than female.
3. On the verbal expression order, male appears more than female in the textbooks.

- 3) that the vicarious learning experiences ,i.e. "know- that experiences" seem to be encouraged at the expense of direct experiences, i.e. know-how experiences.
- 4) that writing skills are encouraged only at the manipulative level while no particular emphasis is given to reading skills as stipulated in the English syllabus .
- 5) that the contents of the present textbook be augmented to provide for direct experiences which are required to meet expressive performance objective as stages 3 and 4 of the taxonomy and
- 6) that more performance objectives which demand behaviors, corresponding to reading skills be included"

Some of his findings have some relation with the study of the researcher that is learning experiences and the methodologies. But the learning experiences and the methodologies do not encourage problem solving and communication. Secondly, in the findings there are no particular cultures of Oromo ethnic group has seen.

Similarly, Alefesh (1988) has studied an analysis of reading Amharic and English and found out "the sub groups Tigriyna, and Amarigna speakers achieved better reading speed than the Oromo speakers in reading Amharic. But, Oromo and Amarigna speakers have achieved better results in Amharic comprehension than Tigrigna speakers. On the other hand Tigrigna, and Oromo speakers have displayed better results in English reading speed. With the respect to English comprehension Amarigna, Oromo speakers have done better than Tigrigna speakers "This finding may have some relation with study in that language difference might bring the above findings. Language difference can result culture differences. Though it has some relation with culture, it didn't deal with particular ethnic Oromo group cultures and others Ethiopians ethnic groups cultures.

But, Alemayehu (1998) has studied the attitude of teacher trainees towards the implementation of multicultural education that has direct relation with the study going on, and he found out the followings:

1. The awareness level of the majority of the teacher trainees on multicultural education might have helped the formation of positive attitude toward the implementation of multicultural education in the two training centers.
2. The current attitudes of teacher toward the implementation of multicultural education in the training centers seems to demand substantial amount of awareness on multicultural education to sufficiently explain their competence in performing class instruction from multicultural perspectives.
3. The current attitudes of teachers toward the implementation of multicultural education in the two training centers appears to contribute least to a better level of their competence in class room performance multicultural perspectives.
4. The teaching experience of the teacher trainers appears to have role in creating differences in teacher trainers' awareness level and attitude on multicultural education and their level of competence in performing classroom instruction from multicultural perspectives.

The findings deal with the attitudes and classroom instructions in multicultural education. But, it did not deal with particular culture of Oromo ethnic group and others Ethiopians ethnic groups.

All of the studies made above didn't raise the reflection of cultures of different ethnic groups. But, some of them dealt with multicultural education that encourages the culture of different ethnic groups. They didn't raise the particular ethnic group of Oromo culture and others Ethiopians ethnic groups. Thus, the researcher wanted to deal with the reflection of others Ethiopians ethnic groups and Oromo ethnic group culture in English grade 9 and 10 textbooks.

2.2 DEFINITION OF CULTURE

Culture is defined by different authors differently. Similarly, Woube (2002) citing Reynold and Skilbeck (1976:26) which explains there are 164 alternative definitions of the concept of culture. But, the numerous definitions did not prevent the education to be given. Woube (2004: 28) claims due to various definition of culture the ICDR experts could not prepare the criteria of selection of culture. But, to the researcher making the curriculum and the textbooks multicultural requires out-look and experience that match multicultural perspectives.

According to Thaman (1993:249) the various definition of culture is due to outlook and experience the authors have. He further explains that the outlook reflects the historical, socio-political and economical context. Moreover, he defines culture as the way of life of a separate group of people which comprising the stored knowledge, thoughts, skills and values. Kottak (1994:39) cites Tylor 1871/1858 which defines "culture is that complex whole which includes knowledge, belief, arts, morals, law, custom and any other capabilities and habits acquired by man as a member of society." Similarly, Smith et. al (1957:4) defines culture as part of man's environment that man himself had made through generation. To them it includes the way individual make a living, the game people play; the hereo people believe in, the music people play, the way people care for their children, people family organization, their mode of transportation and communication and other countless items. They generalize the definition of culture as the fabric of ideas, ideals, beliefs, skills, tools, aesthetic objects, and methods of thinking, customs and institutions in to which each member of the society is born.

Another writer Zanden (1979:71) defines culture as shared ways of thinking, feeling, and exercising that individual learner as a member of a group that gives as with a set of shared views. He further explains culture as a kind of map for life activities, and presents situations which we have relations in our way of individuals. Jandt (1995:8) in the similar way, but not the same refers culture to the following.

1. The society is large enough to be self continuing, itself without depending on the outside people.
2. The cumulative of that societies thought, experiences, and patterns of behavior and its concepts, values and ideas about life guides behavior.
3. A process of social passages of these knowledge and behaviors over the course of generations.
4. Members who knowingly categorize themselves with that group for a shared system of symbols, meaning and norms of conduct.

According to Marsh, (1985:456) the term culture was arose first in French of the middle age to indicate a religious culture. But, over the time the definition of culture had passed defining differently and the term borrowed by Germans to progress reason in science, knowledge, and a new moral consciences librated from religions and mythologies. Further, he cited the 160 analyzed English definitions of culture in 1952 by A.L kroeber and C. Kluckhohn definition and culture used by anthropologists, sociologists, psychologists, psychiatrists, and others classified them according their principal emphasis. Drawing on all these definitions and on others recent, culture may be defined as an ensemble, formalized in varying degrees, or ways of thinking, feeling and behaving which once taught give people a particular and distinct collectivity.

Woube (2002:40) citing Smith (2001:-3) which explains "the overlapping of definition of culture that kroeber and kluckhon define that they could categorize into:-

1. Descriptive definition which views culture as social total life and various fields making up culture.
2. Historical definition that refer culture as heritage that passes through generations
3. Normative definition that refer culture to a rule and role values.
4. Psychological definition of culture that emphasizes culture as a means of communication and learning to fulfill the material and emotional needs.
5. Structural definition that deals with organizational interrelation of cultures.
6. Genetic definition that explains culture in terms of exists when interaction"

Culture is, to Kottak (1994:39-44) all-encompassing, general and specific, learned, symbolic, seizes nature, patterned people use it creatively, adaptive and maladaptive. To Harris and Johnson (2000:9) the term culture refers to the learned, socially acquired life style of a group of people, including their patterned, repetitive ways of thinking, feeling, and acting. To Zanden (1990:62)"... culture is composed of non-material culture-abstract creations like values, beliefs, symbols, norms, customs and institutional arrangements and material culture-physical artifacts or objects like clay pots, computers, football helmets, curtains, bathtubs, coins, and altars. In sum culture reflects both the ideas we share and everything that we make...". This implies that culture includes materials and non materials of people. The materials include from the primitive clay pot to the modern computer and every thing man make. Similarly, Henslin, (1995:35) explains cultural materials and non-cultural materials as follows. Materials like jewelry, art, buildings, weapons, hairy

styles and clothing as material culture; and groups' ways of thinking, its beliefs, values, and other assumptions above the world and doing its common patterns of behavior, including language, gestures and other forms of interaction are non material cultures.

There are such and others definitions of culture. To the researcher it is the matter of choosing definition of culture by experts which fit the Ethiopia Education and Training Policy. Neil (1996: 174) explains one criteria of content selection is political condition of the country. Thus, to adjust to the political condition of the country, selecting the appropriate definition of culture is essential. Thus, the researcher of this paper wants to deal with one definition of culture. That is, culture as every thing. Banks and Bank (2001) take culture as every thing in education. Similarly, Ferrant (1992: 83) defines culture as the most valuable element of the society that includes everything tangible and intangible that a people of a society invents, learns from societies and transmits to the next generation.

2.3 ELEMENTS OF CULTURE

Different writers give different elements of culture. As example, Jandt (1995:6) explains to understand culture, it is necessary to understand all the experiences that guide its individual and gestures, food and recreation, personal appearance and social relationship, philosophy and values, work and government, courtship, marriage, and family customs, education and communication system; health, transport, government system and economic system. To Zanden (1990:67-71) the elements of culture are symbol, language, norms, folkways, mores, laws and values. Similarly, Henslin (1995:57) takes symbols as element of culture which includes language, values, norms, sanctions, folkways and mores.

2.4 LAYER OF CULTURE

Deferent writers give different layers of culture. Accordingly, Kottak (1994:46) explains the layer of culture as universal, general and particular. He explains their meanings as follows. Certain biological, psychological, social and cultural features are universal; share all human populations in every culture. General culture layer is common to several but not to all human groups, and particular layer of culture is unique to certain cultural tradition. To Zanden (1990:72-73) cultural universal is among the eighty-eight general categories of behavior, such as practices as cleanliness training, food taboos, and funeral rites; such principal of social organization as property rights, religious practices, and kinship arrangements and such practical knowledge as fire making, the use of tools and name for different plants. To him in general, the universal culture is the broad one, not specific only to certain culture, it presents in all cultures. Similarly, Henslin (1995:57) explains universal culture as values, norms or other cultural traits that are found in all cultures.

Banks and Banks (2001:1) explain American culture as macro culture that is national wide culture, and micro culture that is shared by members' specific cultural groups. Similarly, Kottack (1994:52) explains ethnic group as forming subculture that share certain beliefs, values, customs and norms of their background. He further asserts that they are different in language, religion, historical experience, geographical isolation, kinship or race, a collective name, belief in common descent, a sense of solidarity, and association with specific territory, which the group may or may not hold (Ryan, 1990.p.p.xii, xiv).

2.5 CULTURES AND SOCIETY

The definitions of culture have been shown above. But, the society needs to be defined. According to Harris and Johnson (2000:9) society is an organized group of people who shares a home land and who depends on each other for survival and well-being; and all societies contain group of people who have live styles that are not shared by the rest of society. A society can be a complex society that consists of large number of subgroups like Ethiopia and America respectively (Tekelehaimanot, 1999:2; Jandt, 1995:9). A group may possess certain distinctive ways of thinking, feeling and acting that in a number of ways (Jandt, 1995:10). A society can be a pluralistic society if it is made up of different communities in this sense, distinguishes from each other by language, culture, race or religion but living side by side in mutual tolerance (Halsteand, 1988:210; Havighurst and Levine, 1992:345).

2.6 CULTURE AND CURRICULUM

Culture and curriculum are the two problematic terms defined by different people differently depending on the experience and out look they have. The outlook reflects the historical, socio -political and economical context (Thaman, 1993:224).

Any society needs to preserve its culture. But the ways of preservation varies with political condition the country leads. Kottak (1994:56-59) explains the way of preserving the society culture as assimilation, pluralism and multiculturalism approach with different outlook and political condition the country leads. As seen in the background of this study the selection of culture in the curriculum materials goes with these approaches. But, the researcher of this paper prefers multicultural approach that admits the cultures of different ethnic groups in the

curriculum and textbooks so the learners are beneficial to learn the way of life of others.

Thaman (1993:249) presents three educational theorists those have some views towards culture and curriculum. Bentock (1968) is concerned about the preservation and development of high culture through separate curricula for different social classes. A Hirst (1974) views, on the other hand, is unitary in the sense that he sees education as transmitting on of culture independent knowledge and skills. This implies a common curriculum for everybody, based on common forms of knowledge. William's (1961) asserts that historical approach that focuses on the need to change curriculum in order to keep pace with social and cultural change. But he favors of a common curriculum (Lawton, 1975:25-26).

There are different approaches to select culture in curriculum. But the approaches have controversies. Lawton (1984) believes that the common culture is essential. But, according to Sadker (1997:251) in America the common approach of selecting culture in curriculum materials raised questions and the questions lead to the coming of multiculturalism approach. The raised questions were the following:

1. What knowledge is most worth?
2. Who decides?
3. How is it transmitted?
4. Who gets across to it?
5. What information is left out?
6. Which are the books that should be included on a list of great books that everyone is supposed to read?
7. What are the names that all American School children should know?
8. Which names are left out?
9. Who gets to choose...

10. Will the Great Books of literature and history reflect only the European tradition?
11. What about Africa? Asia...?
12. What will happen to all exciting new information about contributions of women and minorities have made to our culture?

Thus, common culture selection approach for the curriculum materials had such controversies in America which gave way to the coming of multicultural approach of selection of culture in curriculum.

Similarly, the selection of culture in curriculum is the debate for educators, curriculum developers, learners, societies and others. Thus, Ross (2000:10) raises questions what to be included in the curriculum - what is chosen, by what process, by whom, with what intent and with what result. He further presents Basil Bernstein suggestion how a society selects, classifies, distributes, transmits and evaluates the educational knowledge that it considers to be public reflects both the distribution of power and the principle of social control (1971a:47) from which list the selection, classification and evaluation of particular knowledge are central to the definition of a curriculum.

On the other hand, Neil (1996:169-174) explains the selection of learning activities depending on the criteria such as philosophical, psychological, technological, political, and practical. He further explains that philosophical criteria values are the chief base for evaluating the proposed learning activities and instructional materials. The psychological criteria depend on the belief about how learning best takes place often determine the acceptability of learning activity. The technological criteria depend on technologist studying instructional variables, and procedures have influence in both judging and developing of learning opportunities. The political criteria for guiding the adoption of instructional materials and the practicality criterion generally take in the form of economy.

Content or culture to be selected requires criteria. The criteria maybe selected or prepared. But, Woube (2004:28) explains the various definition of culture made difficult to prepare criteria for selection of culture for ICDR experts in education. On the other hand, Banks and Banks (2001:31) sense culture in education as everything. Amare (1998) also explains culture and education as content. Depending on these two it is better if test is done with criteria of content selection of Derebsa (2004:209-217) which lists the following:

- Validity
- Variety
- Patterns
- Pupil participation
- Utility
- Feasibility
- Comprehensiveness
- Suitability
- Relevance to life
- Interest
- Learnability

Multicultural education is a new approach that deals with the culture of different ethnic groups to be reflected in teaching materials. There are claims how to prepare multicultural materials. But, Sleeter (1996: 11) explains the preparation of multicultural curricula as follows:

"Multicultural curricula often incorporate materials from repertoires of art forms produced by diverse groups. When out group members decide what to put in the curriculum, their selections and presentations often reproduce those of dominant society and run contrary to perspectives that the group member themselves articulate... We all make curriculum selection and interpretations based on what view as worth while, the implication here is that curriculum constructors cannot create curriculum without working collaboratively with those whom we are attempting to include..."

This explains that the selection of the content in the curriculum materials require the collaboration work of educators with different ethnic groups for whom the curriculum materials is set. The absence of different ethnic group participation may produce the curriculum materials that may not reflect their cultures. Thus, their participation is essential.

Similarly, Daniel (2005: 22) claims for ethnic composition of the bureaucracy of the federal government should be revised. According to him appropriate places should be given to Oromo depending on the population. This composition can work for others Ethiopians ethnic groups, too. This also has some relation with ethnic composition in the federal government bureaucracy.

Multicultural curriculum is a new approach that has resistance to set up. To Banks and Banks (2001:227-228) it is not only the ideology that makes the educator to resist the multicultural education, but political believes also brings resistance. They also explain that the educators in US have been trying to make the school curriculum multicultural, but it has been shown difficult for the educators, because they were highly assimilated by US ideology. Thus, they believe that the change of ideology of the educators helps them to understand the different ethnic groups positively that may help them to make multicultural curriculum.

To make the curriculum that represents the societies, meaning the different ethnic groups, scholars have some views. Sadker (1997:124) explains James Banks approaches integrating the curriculum as follows:

1. "The first one is the contribution approaches including the study of ethnic heroes and holidays in the curriculum
2. In the curriculum, the unit on the women history is included in the additive approach, without changing the curriculum as a whole.
3. The entire Euro centric nature of the curriculum is changed (transformational approach)
4. The social approach that teaches the learners how to use political and social action and decision to achieve multicultural goal."

This wants to explain the empowerment of the learners to participate in political and social action to make the learners problems solvers. It also has psychological functions in which the heroes and holidays is included that makes the learners feel equality. Changing the curriculum and including about women in the curriculum also makes the learners to feel equality. Similarly, Sleeter (1996:114) explains that a curriculum that includes concerns, perspectives and experiences rooted in minority as well as dominant positions without trying to synthesize them all into the whole that he called a genuine multicultural curriculum.

In similar way, Hass and Parkay (1993:86) explain multicultural curriculum as a reform that will result in creation of a new curriculum based on new assumptions and perspectives. In addition, they include heroes, success stories, ethnic foods and festivals. They further citing Banks (1981) broad guidelines for a multicultural curriculum the society in which diversity is conceived as positive, integral, and essential component of North American life and culture.

Banks and Banks (2001:225) explain about "a curriculum that focuses on the experiences mainstream Americans and largely ignores the experiences, cultures, and histories of other ethnic, racial, cultural, language and religious groups has negative consequences for both mainstream of US students of color ..." This wants to explain the

importance to include the minority experiences, cultures, histories and religions in the curriculum materials. This makes the mainstream and the minorities to have positive views towards each others.

Including cultures of different ethnic groups in the curriculum materials makes the curriculum materials multicultural curriculum. Multicultural curriculum requires styles of learning and teaching. To Hass and Parkay (1993:215) the learners are involved in power and authority, in decision making, a variety of participation structures enacted in classroom and schools, exposed to new and old information and multiple presentation of it.

Curriculum is a reflection of society in which the society's values, cultures, heroes, customs, views and others can be revealed. Similarly, Manning and Baruth (1993:3) explain the importance multicultural education as follows:

1. Culturally different students need appropriate curricula materials that should enhance self concept, maintain interest in the classroom learning, provide examples, vocabulary, and models which culturally different students can relate
2. The curriculum should compose of skills in analysis and critical thinking (Grant and Sleeter, 1986).
3. Materials, activities and experience should help students understand ethnic differences and culturally diversity by being authentic and multidimensional and should include both cognitive and effective skills (Gay, 1975).

Similarly, Gizaw (2001:20) citing (Aggarwal 1982, Deighton 1971, Jarolime K. 1967, March 1992, Ornstein, 1996) that explain the textbook match-ness with the objective of the course, up-to date-ness and accuracy, adaptability to students abilities and interest, portraying gender balance, reinforcing critical thinking and problem solving and appropriateness of learning experience.

To make the teaching materials multicultural materials that reflects the different ethnic groups successfully the pressure of society's, pressure groups and political efforts can play a great role. Neil (1996:173) explains the importance of political efforts in belief of social justice and he gives the criteria that reflect the political efforts as follows.

1. "Teaching materials must portray both men and women in their full range of leadership, occupation, domestic roles, without demeaning, stereotyping or patronizing references to either sex
2. Material must portray, without significant omissions, the historical role of members of racial, ethnic and cultural groups, including their contributions and achievements in all areas of life.
3. Materials must portray members of cultural groups without demeaning, stereotyping, or patronizing references concerning their heritage characteristics or life styles."

The criteria work for equality of different ethnic groups and gender too. The reflection of sexes, ethnic groups' culture, contribution, achievement, heritage characteristics in the material makes the learners to feel equality.

In multicultural curriculum perspectives it is known that the textbook should reflect the different ethnic groups in the country. But, according to Banks and Banks (2001:228) the studies have revealed that the culture of ethnic groups were reflected in the textbooks in the major

streams as the source of materials in social studies, reading and language (Goodland, 1984, Social Science Education Consortium, 1982). The ethnic group and women have got more attention since the civil movement than the past (Garela, 1993). But, the content of ethnic group has been reflected in the perspective of the major groups. Even the heroes were selected depend on the major groups criteria (Sleeter and Grant, 1991).

But, the learning of other ethnic group's culture whether it is mainstream or minority groups has importance for the life of the learners. Accordingly Hass and Parkay (1993:67) explain the main purpose of learning about others cultures is to discover the ways in which others groups of human beings have organized their lives to answer the perennial questions of survival and fulfillment. Similarly, Kottak (1994:59) explains the importance multiculturalism for understanding and interacting on respecting differences. He further explains the interactions of ethnic groups and their contribution to the country and each ethnic group learn from these different contributions of the groups.

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Cultural differences require curriculum that address the culture difference of the learners. This cultural differences understood by different people differently. Some view as a deficient and others view as enrichment. Manning and Baruth (1996:183) explain the increased cultural differences in US shows educator and curriculum developers the need of developing multicultural curriculum that addresses the learners that have different cultures. According to them in setting up this curriculum it requires to include a wide perspectives like curriculum approach, careful selection of stereotype materials, selection of evaluation instrument that match the cultural differences, extra curriculum activities that involve all learners and that involve the community appropriately. Those view multiculturalism education us inherent

deficiency prefer the approach of education is as remedial rather than developmental (Hass and Parkay (1993:214).

The multicultural curriculum requires the strategies and technique of teaching. According to Hass and Parkay (1993:214-215) citing Brown (1988:10) the decision of choosing appropriate curriculum and strategies is not simply an intellectual process but require willingness to believe in the possibility of a variety of experience of ways of understanding the world, a variety of frameworks of operation with our imposing consciously or unconsciously a notion of the norms.

To Banks and Banks (2001:229) there are levels of integration of ethnic groups in multicultural content. The first is the contribution approach that is frequently used, and the first to integrate in the first movement. It is known by inserting the ethnic heroes, holidays and discrete cultural artifacts. The second one is as additive approach in which contents, concepts, themes and perspectives are added to the curriculum without the change of structure. Thirdly, the transformational approach is in which the structure of the curriculum is changed to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups. The fourth and the last the social approach in which students make decisions on important social issues and take actions to help them.

Manning and Baruth (1996:8) give some assertion to the misconception of multicultural education.

"... In fact multicultural education as designed during the 1980s calls for a restricting of educational institutions so that all learners will acquire the knowledge, skills, and attitudes necessary to function effectively in a cultural diverse nation. Rather than focusing only on specific gender ethnic movements, multicultural education tries to empower all students to become knowledgeable, caring and active citizens (Banks, 1993)."

This is to show that multicultural education is not merely gender, ethnic movement; but it has the developing of knowledge, skills and attitudes to function in diverse society through empowerment learning

Concerning the text book Sadker (1997:244-246) explains that there was the debate between the Fundamentalist and Scientist on what to put in the text book in America, Darwinism or Creationism, Feminist, Multiracial, Multiethnic the debate between these forced the text book companies and professional association to forward a guideline non-racist and non-sexist textbook that created calm condition concerning what to put in the textbook. He further explains if it is multi ethnic multicultural educators monitor the textbook whether it includes women and minority group depending on the criteria, that are invisibility, stereo typing, in balance selectivity, unreality, fragmentation and isolation and linguistic bias.

2.7 CULTURE AND LANGUAGE

Culture and language are not separated. Culture is expressed through language. Similarly, to study the language, it is impossible to separate culture from the Language (Stern, 1983: 206; Brown, 1994: 185: Hudson, 1980:31). Thus, culture is the integrated part of the language and the pattern of culture customs and ways of life expressed through language.

Language has importance to transmit and express culture. It has also different functions. Hudson (1980:31-33) explains that there are varieties of language like standard language and dialect (Prestige). The dialect (prestige) language is not written, but the standard language is written which ^tmuch the society. He further asserts that although it is impossible to make precise standard language, there typical standard the language passes through: selection, codification, elaboration of function and acceptance. According to the writer the elaboration of the language is that appropriately used in portent and law court, in bureaucratic, education and in scientific document and in various literatures. Furthermore, selection and acceptance to the writer is to match political, social or commercial and society and codification is setting dictionary and grammar book to agree on the correct language usage.

Language has importance for the society and for the government for interaction. To Fasold, in multilingual and multicultural society one or more language (s) is (are) selected (chosen) based on the best job done and the least cost. Since the selection is done several languages can be for education. Since India is a multilingual and multicultural country it has fourteen different languages in its constitution. Multilingualism is not only as a problem, but also the societal resources that is formed historically due to migration, imperialism, federation, and border of multilingualism (Fasold, 1984:1-9).

Some countries have language policy of outside and inside their country. Brown (1994:181-182) asserts that one country has the political decision for its native language and second language that he calls the language policy. He further categories language teaching and learning as:

1. A second language learning within the culture of the second language and,

2. a second language learning within one's own native culture where the second language is accepted and used for education government or business in the country like India or Philippines using English and the second foreign language learning, that is non-native language in one's own culture with few immediate and widespread opportunities to use the language within the environment one's own culture like learning French or German in the United States of America.

According to Brown the second one is preferable. Similarly, Ethiopia has the inner language policy. But, in Education policy there are the inner language and foreign language policy, which reads as follows:

3.5 Languages and Education

- 3.5.5 English will be the medium of instruction
- 3.5.6 Student can choose and learn at least one national language and one foreign language for cultural and international relation
- 3.5.7 English will be thought as a subject starting from grade 1
- 3.5.8 The necessary steps will be taken to strengthen language teaching at all levels (Transitional Government of Ethiopian Education and Training policy, 1994:24).

Concerning the first categories, which explain second language learning with the culture of second language and second language within native own culture, some writers have the following views. Language learning depends on the purpose of learning. For learners who want to visit a country, a course book, which teaches them the socio situations and language varieties, are essential. On the other hand, for learners who want to learn English for the aim of gaining insight into civilization or life

and institutions, the course- book designed should have the dual purpose of presenting language and covering cultural information (Cunningsworth, 1984: 61-65). Similarly, Brown (1994:165) explains a second language learning with the culture of the second language except for specialized instrument acquisition like India. In addition, Stern (1983: 281), 204 and 206) explains the views of anthropology, Whorf and language pedagogy which illustrates language learning with the culture.

The non-native speakers who have their own language learn the foreign language for communication among themselves. Cunningsworth (1984:61) asserts that in learning of second language for non- native those who have their own language, the subject matter is given to present and practice. He further justifies that the geographical setting and culture, which is in the textbook, should be theirs. Similarly, Dubin and Oksa (1986:124) expresses that for most writers the socio-cultural content inclusion depends on criteria and the choice of characters, settings and events all need to be accurately reflect how L1 speakers use the language. The two writers tried to explain the second language to be learnable should depend on the non-native speaker culture, characters place settings and events and all the like so that the learners can learn interestingly.

There are two ways of language learning that is with culture and with out direct culture. Brown (1994:182) asserts the two ways of language learning goes with acculturation with different levels have limitation. Learning second language learning in non-native speaker culture does not keep international language standard of English (Kachru, 1976, 1992). On the other hand second language teaching brings culture shock. According to Brown (1994:170)" culture shock refers phenomenon ranging from mild irritability to deep psychological Panic and crisis. Culture shock is associated with feeling in the learner of estrangement,

anger, hostility, indecision, frustration, homesickness, and even physically illness. Persons undergoing culture shock view their new world out of resentment out alternate between being angry at others for not understanding them and being filled with shifty pity." This shows that it is assimilation or adaptation.

2.8 OROMO CULTURE

Oromo peoples are one of the largest ethnic groups found in Ethiopia. Their population varies with time and writers. According to Sumner (1995:29) citing Ethiopian population of 1987 that was 45, 958, 700, he assumed that the population accounted 28% that was estimated to 12,860,436. Similarly, according Federal Democratic Republic of Ethiopia Central Statistical Agency of Statistical Abstract of (2006:19) the population of Ethiopia is 77,127,000. If we estimate as above 28% of this population as Oromo people it accounts 21,595,560. Gemechu Megersa (1996) asserts that the population of Oromo people is estimate forty million. He gives the reason for estimate that the population is not known. Even, if there are variations of population of Oromo people by the writers, the researcher sticks to the population of Oromo people given in 1987 and 2006 by the government above. Since culture has the character of sharing, this people shares cultures. Accordingly, Kottak (1994:52) explains ethnic groups as having common background shares certain beliefs, values, habits, custom, norms and others. He further explains that the distinction of cultures that makes the ethnic groups different from others may include language, religion, historical experience, geographical isolation, kinship or race. Though the Oromo peoples at present time have three religions namely; traditional religion, Islam and Christianity, according to Sumner (1995:33), the rest like the historical experience, geographical isolation and kinship similarities works for Oromo people. Similarly, Bartels (1983:16) asserts that the

Oromo peoples are divided into farmers, pastorals or Christianity or Muslims in the country side (rural area); but they are in other aspects similar. He farther asserts that they have language of their own, their kinship relations and marriage customs are the same, the attitude of leadership, the attitude of to freedom the individual , the nuclear family, their concept of man and societies and their modes of experiencing the divine-rites, ceremonies and ways of social intercourse are the same. Sumner (1995:32) shares the ideas, too. To Daniel Derebssa (2005:5) Oromo identity markers are language, history, religion, philosophy, values, cultures and others. Oromo people after departing into federal and confederation, they have common language and astounding uniformly of customs, folklores and world view still exist among the separated groups (Daniel Deresa, 2005:6). Sumner (1995) and Bartes (1983) also share this idea. Jandt (1995) also asserts having media is one of the markers of identity differences. It is true that there are media differences in Ethiopia like STVO and Amhara Regional radio. Although the cultural views of Oromo like the present time, the Oromo peoples had " rival" pity" kings" before the coming of the Christian Emperor Menilik II (Sumners 1995:29).

The Oromo people to express their culture they have their own language called 'Oromiffa' or Afan Oromo. Similarly, Abdurahman, 1969:65 and summer, 1995:32 explain that the Oromo people speak the Afan Oromo which is one of the major Cushitic language families. These writers explain that Oromo had no written language. But, Tamene Bitima (1983:317) asserts that the "Afan Oromo (the Oromo language) first appeared in print in 1842 in publication by German Missionary L. Krapf. Subsequently a few books and pamphlets in Afan Oromo were published by Europeans and by Oromo living in Europe at that time. But, before a written literature could be developed by the Oromo people, Menilic II invaded Oromo land. The rights of Oromo and others nationalities were

taken away, and the development of literature was likewise thwarted. "This shows that if the printing of the language would not have been stopped at the time, the language had been grown much more than the present time. In the Derge regime people like Qes (luba) Defa Jammo who was born in Wollega has written some books in Oromo Language in Saba letters, Oromo Grammar, Gurguddoo Adaa Walleggaa and others.

As seen above in the total population of Ethiopia the Oromo people accounted 28% of the population. Some researcher like Woube (2002) takes the Oromo, Amhara and Tigre as main streams. But, researcher like Alefesh (1988:123) takes Oromo, Amhara and Tigre as sub-groups. Thus, the researcher wants to take Oromo people as subgroup because the population accounts 28% of the total population of Ethiopia. Gemechu (1996:93) asserts that the Oromo ethnic group is a cultural group. According to Jandt (1995:9-12) sub-group can be social class and ethnicity. He relates the social class as a position in society's hierarchy based on income, education, occupation, and neighborhoods Brislin (1988) refers ethnicity to a group of people of the same descent, and heritage who shared a common and distinctive culture passed through generation. He further justifies in the complex societies like the United States there are large number of groups with which people identify and from which they drive different values and norms and rules for behavior are called a sub-culture. According to Levine (1992:341) that the United States has been striving for minimizing group differences through various forms of activities within the frame work of domestic society. But, in recent years, the existence and continue of the sub-groups has got attention. According to the writer even the sub group cultural difference has got attention in education system. That is true to Ethiopia in the past period the different ethnic groups culture had not got attention as we have seen in background part. But, by the constitution, education policy and cultural policy of "Ethiopia the ethnic group cultures have got

attention by EPRDF Government The Democratic Republic of Ethiopia 1995:133; Education and Training Policy, 1994:10).

2.9 OROMO AS AN ETHNIC GROUP

Cultural differences reveal themselves through symbols, heroes, rituals and values. Similarly, Kottak (1994:45) asserts the sub-cultures are different in "symbol patterns and traditions associated with subgroups in the same complex society" Harris and Johnson (2000:43) give the symbolic layer meaning that includes objects, words or actions. Jandt (1995: 9-10) also makes clear derive distinctive values and norms and rules for behavior are a sub-culture, which exist within dominant cultures and usually established on economical or social class, ethnicity, race or geographical region. Banks and Banks (2001: 230) assert that the inclusion of heroes of ethnic communities and their contributions along side with the main stream heroes in the curriculum demands political conditions. This shows that cultural difference in heroes in different ethnic groups. Smith, et. al (1957:4) assert heroes as worships the society belief in that the society sees as model. Sadker (1997: 124) citing James Banks assert that the inclusion of holiday of different ethnic groups in curriculum. In general all the above writers explain what makes the ethnic group different from others. Specially some of them have relations with the categories formed for the study. These are the symbols which include objects; holidays that is part of social or religious ceremony and heroes which models the society.

In similarly way, Sumner (1995) asserts the hero proverbs that have some connection (association) with war. Similarly, De Loo (1991:94) makes clear that heroism as the business of every grown male of Oromo. He further makes clear that the stable wars and fighting in which the Oromo people enjoyed during the heroic age established in government

If the husband is not there."

According to Sumner this is a song sung by the hero in the war against Moslems which started in 1882, defending himself against the chattering of women who had slandered him. ³¹¹

Among the others which distinguished one culture from other are symbols. Symbols are arbitrary. They do not show any relation to what they represent. Pictures or objects that carrying a particular meaning which are only aware by who share specific culture. In another way Kottak (1994:42) defines symbol as something verbal or non verbal, usually linguistic within a particular language or culture that comes to stand to something else and he further explains there is no connection between symbol and what it symbolizes. As examples, flag and holy water are symbols to the writer. Similarly, Johnson and Harris (2000:43) expresses that symbol is an arbitrary association of two or more complex ideas that has the response to the complex symbol that has emotional and meaningful in the context of the culture.

Oromo peoples have cultural symbols in different forms. According the Management Consultancy and Trade Service of Oromia report in 1999 the "WATARE" is a historical place which has the importance in the history of the Arsi Oromo as it was a battle site between Emperor Menelik and Arsi Rebellion, and the Kubi-Chura a place where the Borena Oromo's celebrate their Gada system and the Borana cave which is an important archaeological point of view that has a painting that estimated more than 5000 years old. The Kumsa Morada museum is one of the Oromo Motis (King's), the Ambaba the place where the battle between king Takelhaymanot and the Oromo was fought in 1882, the Sofomor natural cave and sheik Hussein the Jimma Horbo in East Wellega which is a worship place where locals prays, the Melka Kunture the prehistoric archeological service, the Mika Awaji- the birth place of

Onnasimos Nasib, the translator of the Bible Oromoffa, the prehistoric paintings on the walls of the caves where the pre-historic men as dwellings or shelters and the others. According to the report, more than its verbal symbols it has such, an important historical, archeological, and religious ceremony places.

Any group may have social ceremonies and religious ceremonies which makes cultural difference. Mengesha (1992:xi) Oromo peoples have the ceremonies like religion festivals, weddings, birth ceremonies feasts and importance daily work. He also asserts on these social ceremonies poem are recited and songs are sung. The prayers and blessing is the essential feature of daily life. Similarly, Sumner (1997:43) states about a son who is leaving for a big game hunting as follows:-

" Blessing by the father of the son before of the son sets for his great adventure .If the singer is an age mate teasing his friend on the occasion of an eating and drinking feast, the content of his song will be the teasing itself. If the song is sung by male participants to the dare ritual, the content will be the dare ritual song, Dare being the "spirit" attached to the new harvest an the new Birra (spring") season. If on the occasion of festival of the cross, boys, led by one who holds a flower in his hand go from door to door, they will sing the song celebrating the festival of the cross."

According to Sumner (1997:43-44) there is also a ceremony for a barren in groups or individually. The ceremony is as follows:

.... A barren woman crying her anguish to Maram sings a song of anguish to Maram. If she is protesting against the Pressures put on her by her husband's Lineage she will call on dancers to free her from the blame. Women in Groups ask Maram for normal pregnancy and easy deliver. They contrast the Sterile and the fertile woman, and pray to Maram. If Women pray together while men are fighting, they will invoke God's aid upon the fighters."

It is in such way the big game hunting of the son and the barren woman celebration going in individually or in groups singing.

According to Elfnesch (1994:61) Guji Oromo has the calendar which is part and parcel of the Gada rules strictly observed by the society. De Loo (1991:145) states the Oromo of Guji, the feast new year what they call the Ayaana Wagga. The ceremony is gone as blow with the prayer.

.... Before the abba yaa proclaim
the new year, he must read
the position the bati phase of
the moon relative to busa, the
Pleides; without taking in to
account the number of days
in the last month of the lunar
year. Older people also observe
the position of the new moon
and the pleiades every month,
saying the prayer:
Coming year bring me peace;
waxing main when I go out,
May see you; you
Moon, be always there for me

The Guji Oromo peoples have such a knowledgeable calendar which relevance is to life in counting time.

Material culture is one of the symbols that can represent the cultural things. Bartels (1990:162) shows the importance of culture stick between Gobaro and Borana. According to him equality between Gabaro and Borana people was found in the ritual stick (dhaabbata) 'a son used to receive from his father on his wedding -day. It was a symbol the new twig he was about to start on the genealogy of wood as his father ritual stick. According to the Management Consultant of Trade of Oromia (1999) report there are the panting, shelter, Jerenc and others cultural materials.

Similarly, different Ethiopians ethnic groups have their own heroes, ceremonies and cultural materials of their markers of identity. As example, the Semitic immigrants Amhara, Tigreans, Tigres, Gurage Harari, Argobba and Gofat in the south who crossed the red sea and colonized the highlands of the Horn of African at sometimes during the first millenium before Christ have their own. The first Aksumite emperor to convert to Christianity was Ezana who was in power during the most expansive period of the kingdom (middle of the fourth century (Aspen, 2001:44-45). There were also others heroes known like Yekuno Amlak who was an Amhara Chieftain who reestablish the Solomon dynasty, the famous Imam of Harar Ahmed Gragh who attacked the Christian kingdom from 1527, the Fasilados who established Gondor as the imperial capital in 1636, the merchants and sheiks who carried with them the newly revived spirit of Islams in its different Sufi interpretations to spread Islams all over the highlands, the Kasa Hailu who was crowned as Emperor Tewodros II (1769-1855), the Ras Tafari who was crowned as Emperor HaileSELLASSIE and others (Aspen, 2001, 47-49). To the researcher there were also others heroes like shogel, Xona and others. There are different cultural materials as tombs and churches which attract tourists specially Orthodox church which always stood in close alliance with the royal government and was an important factor of Amhara- Tigre- identity (Fellner, 2000:14); an inscription in Geez, Sabean and Greeks (Aspen, 2001:44) and others cultural materials known with different ethnic groups. There are also different ceremonies with different ethnic groups, as example, death, funeral, memorial service (Aspen, 2001:89), marriage, ritual ceremony and others social ceremonies. Thus, there were such heroes, ceremonies and cultural materials known with different Ethiopians ethnic groups and Oromo ethnic group as one of the Ethiopians ethnic groups.

As seen above Oromo peoples have such proverbs of heroes and the "pity" kings which the society sees as heroes. The ethnic group has the

noble person like Onnasimos Nasib who translated the Bible in to the Oromo language (Oromiffa). The Oromo peoples have cultural materials like Oda, Oromia flag, ritual sticks, and the Borena cave which is archaeological point and there are also social ceremonies. Sadker (1997:124) also explains the necessity of including the ethnic group cultural heroes, holidays and social approach in the curriculum materials. According to Banks and Banks (2001:230) to put heroes and their contribution in the curriculum it asks the political demand of the ethnic groups. According to them the ethnic groups wish to see their heroes along side with those of the main groups' heroes. They further explain the insertion of holydays and discrete cultural artifacts of different ethnic groups along side with the mainstream. Thus, the study of the researcher revolves to what extent the above cultures are reflected in English textbooks of grade 9 and 10.

CHAPTER THREE

3. RESEARCH METHODOLOGY

The researcher used sarankatos (1998:280-282) that gives the following steps as selection of the research topic, the formulation of the research topic, research design, collection of data; analysis and interpretation of the data; and sub topics with all steps.

3.1 SELECTION OF THE RESEARCH TOPIC

The research topic is the reflection of Oromo ethnic group culture in comparison with others Ethiopians ethnic groups in English grade 9 and 10 textbooks.

3.2 FORMULATION OF THE RESEARCH TOPIC

The study is focused on the reflection of cultural content analysis of Oromo people and others Ethiopians ethnic groups. The study is set to see to what extent the culture of Oromo people and others Ethiopians ethnic groups cultures reflected in English grade 9 and 10 textbooks.

There are variations in using methodology for such kind of research. But, the researcher used the qualitative and quantitative content analysis as Sarankatos (1998) believes. The researcher used dominantly the quantitative content analysis. In quantitative content analysis the researcher used the visible documents were studied through word, phrase, picture and paragraph and which involves the counting of frequencies in appearance of the research units. He also used the qualitative analysis in which the meaning of document was analyzed (latent content). In this qualitative analysis words, sentences, paragraphs

were used as indicators of the presence and the frequency occurred in meaning.

3.2.1 METHOD OF THE STUDY

The method of the study is content analysis. Content analysis is defined by different scholars differently. But, the researcher took Sarankatos (1998) that explains content analysis as systematic, objective and quantitative. Systematic means categorizing and applying a set of procedures to all contents to analyze; objective means it is free from personal views, and quantitatively means it is counted in number.

The researcher could not get the standardized set categories. Thus, after extensive reading of the three English grade 9 and 10 textbooks, the researcher made the categories: heroe, material, and ceremony which will be discussed under the design.

3.2.2. FORMULATING HYPOTHESIS

The following hypotheses were made according to Sarankatos (1998) which requires statistical evidence. In English grade 9 and 10 textbooks 28% of the following cultural elements of Oromo people are reflected:

- a) Cultural heroes
- b) Cultural ceremonies
- c) Cultural materials

28% is the population of Oromo people in Oromia region. The hypothesis is relative to the study because the reflection of Oromo culture is expected as hypothesized. Grade 9 English textbook is the textbook which is prepared for the learners by ICDR in 2004. Grade 10 English textbooks are prepared for learners in 2002 by ICDR of the central government. 72% of others Ethiopians ethnic groups' cultural heroes, materials and ceremonies are what portrayed in the textbooks as taken by the researcher.

3.3 THE RESEARCH DESIGN

Grade 9 and 10 English textbooks were taken as the sources of data. There were three in number. These were grade 9 English textbook part one and English grade 10 textbooks one and two. The textbooks were prepared by the institute of curriculum Development and Research (ICDR).

3.3.1 THE SAMPLING

The sampling goes with the research condition. According to Klaus (1980) content analysis can use random sampling, cluster sampling or multistage sampling. But, Baily (1994) and Sarankatos (1998) prefer random sampling that is used widely and least complicated. But, the non-probability sample that was purposive sampling was used in selecting of grade 9 and 10 English textbooks, because language reflects culture as some researcher like Woube indicated. Because of scarcity of time and money the researcher did not include except the above text books though the others languages like Amharic and Afan Oromo are also languages. The researcher used this sampling depending on Sarankatos (1998) which explains it as one sampling of population. The setting was also selected purposefully the Oromo ethnic group and others Ethiopians ethnic groups that the researcher has some knowledge of their cultures. In addition, all the units of the textbooks were taken to be studied purposively.

3.3.2 METHOD OF RECORDING AND ANALYZING THE DATA

In content analysis there are methods of analysis (Sanrankatos, 1998: 283). Thus, the researcher selected three methods to make the study. The first was the categorical analysis that involves study of documents by means of categories producing nominal data which is a simple statistical work. Similarly, Kumar (1996) categorical variables are measured on nominal or ordinal measure scales. Thus, the researcher took nominal measure of association which does not demand high level of statistical analysis as Sarankatos (1998: 384 - 385) assures. Secondly, descriptive analysis was used in which the researcher counted the frequency in appearance of certain elements of the research questions and compared it with other elements. Lastly, the researcher used contextual analysis in which certain concepts appeared in set textbooks was examined.

The followings were used for analyzing the data: nominal association (Yule), standard to compute was made; weak or strong was used to show correlation; 28% and 72% population of Oromo and others Ethiopians were taken respectively as statistical data as Sarankatos (1998) assures.

3.3.3 CONSTRUCTION OF CATEGORIES

Three categories were made as seen above under the method of the study. These are: heroe, material and ceremony. They have common elements. Hereo has some common elements like soldier, scientist, ruler, writer, fictious heroe, religious representative, runner (athlete). Material has some common elements like ornament, goods, natural, factory, vehicles, comprehensive object, house furniture, building certain settlement and others. Under ceremony there are birth, wedding, funeral, inaugural, death, school ceremony, the governmental celebration day ceremony. The researcher also categorized culture into spiritual and material.

3.3.4 THE CODING PROCEDURE

Coding the content is simply placing unit of analysis (the smallest) into a category (Hassen, et, al, 1998: 121; Sarankatos, 1998:283). Coding data requires instructions. To Klaus (1980) when preparing coding instructions, it should contain the characteristics of the coder, the orientation of the coder, the coding condition and the monitoring of the data sheets. He further explains the coders should be experienced with the feature of the text to be seen. If it is concerned with vernacular it needs indigenous speakers. Similarly, Sarankatos (1998) asserts that the importance as analysis. Kumar (1996) shares these ideas by saying to code a book it requires instructions. In addition, Kumar believes that to code a book there are procedures to be followed. These are:

1. Developing a code book;
2. Pre – Testing the book;
3. Coding the data; and
4. Verifying the coded data

Thus, the researcher made the coding sheet which has different components. These components are universal culture, Sub – Oromo ethnic group culture, others Ethiopians ethnic groups culture, ceremony, heroe, and cultural material. Concerning this researcher has made definition of them. The researcher has made definition of these from review literature, experience, dictionaries and books. Thus the coders used this definition to code the textbooks.

As stated above by Kumar (1996) the essential of pre-testing of the book, the researcher first coded the textbooks. After the researcher tested the coding sheet, he invited coders from Anthropology and Sociology to code the sheet again. The three post graduate students from Anthropology and

Sociology department were registered. The researcher selected the first two registered students to code the sheet. Orientation how to code the sheet was given to the two coders. Depending on the orientation given to them and the coding sheet, they coded the sheet. The reliability of the data was seen. The whole process of reliability was stated under the method of checking reliability.

3.3.5 METHOD OF CHECKING RELIABILITY

The two coders' expertise work was taken as method of checking reliability. The method of checking reliability was using Sarankatos (1998) standard that is 80% as satisfactory. Thus, the two coders agreement was taken to compare to 80%. If the comparison of agreement less than 80% it is unreliable. If the comparison is equal or greater than 80% it is reliable. The researcher counted the items in number and frequency. The frequency was used to calculate the reliability. Thus, the reliability was tested for the three textbooks categories using the two expertise work results separately. The coder analyzed culture as Ethiopians as general, others Ethiopians ethnic groups and Oromo ethnic group, to show the reflection of their cultures. The data collected concerning grade 9 and 10 textbooks is shown below with the reliability worked out.

3.3.5.1 THE FIRST CODER MADE THE CULTURAL CONTENT ANALYSIS OF ENGLISH GRADE 10 TEXTBOOK ONE AND ACHIEVED THE RESULTS PRESENTED UNDER SUB-HEADINGS IN TABLE ONE BELOW

TABLE 1 CLASSIFICATION OF UNIT OF ANALYSIS INTO GROUPS AND CATEGORIES. (See it at appendix page).

From table 1 one can conclude that 7 cultural materials as Ethiopian as general are portrayed in the textbook. In the second step, one can conclude that only a heroe and a cultural material of Oromo ethnic group are portrayed. But, three heroes, 8 cultural materials and two religious festivals of others Ethiopians ethnic groups are portrayed in the textbook. Thus, one can conclude that the others Ethiopians ethnic groups exceed the Oromo ethnic group in large number in heroe material and ceremonies reflections. But, the reflections of large number of different ethnic groups of Ethiopians are not noticed. The reflections of heroes, religious festival and cultural materials only revolved around Oromo, Amhara, and Tigre ethnic groups as seen above differently.

3.3.5.2 THE SECOND CODER MADE THE CULTURAL CONTENT ANALYSIS OF ENGLISH GRADE 10 TEXTBOOK ONE AND ACHIEVED THE RESULTS PRESENTED IN TABLE TWO BELOW UNDER SUB-HEADINGS

TABLE 2 CLASSIFICATION OF UNIT OF ANALYSIS'S INTO GROUPS AND CATEGORIES

Item	Ethiopian as general			Others Ethiopians ethnic groups (excluding Oromo)			Oromo ethnic group		
	Ceremony	Material	Heroe	Ceremony	Material	Heroe	Ceremony	Material	Heroe
Darartu									
A huge fig tree under which people worshipped								1	
Kaleb's tomb					1				
King Kaleb						1			
Treasures					1				
Obelisks					1				
King Ezana						1			
Monuments						1			
Picture of king Kaleb's tomb					1				
Queen Sheba					1				
The tomb						1			
Festival of saint Abuna Aregawi				1					
King Bazin					1				
One thousand birr		1							
One hundred birr		1							
Gebre menfes kidus in which many people go on pilgrimage				1					
Agelgel		1							
Gubby		1							
Ethiopian flag		1							

Table 2 shows that there are 5, 7 and 1 cultural materials reflected for Ethiopian as general, others Ethiopians ethnic groups and Oromo ethnic group respectively. Similarly, there are 3 and 1 heroes of others Ethiopians ethnic groups and Oromo ethnic group portrayed in the textbook respectively. But, only two ceremonies of others Ethiopians ethnic groups portrayed in the textbook.

There is no ceremony for Oromo ethnic group portrayed. Generally, one can conclude that the variation of the reflection of cultural heroes and materials in the two categories. But, large numbers of ethnic groups who exist in Ethiopia are not portrayed. As example, Somale, Afar ... etc.

3.3.5.3 RELIABILITY CONCERNING ENGLISH TEXTBOOK GRADE 10 BOOK ONE

THE CODER'S AGREEMENT SEEN

TABLE 3 CODERS AGREEMENT COMPARISON

The 1 st coder	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
The 2 nd coder	1	1	1	1	0	1	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1

The two coders were disagreed on three items. It was calculated for reliability. The followings were seen.

$$\text{Reliability} = 19/22 \times 100 = 84$$

This was done according to Sarankatos (1998:84) as one method for testing reliability alternate from reliability in which the reliability is tested by administrating two similar instruments in one session and is assessed by the degree of correlation between the scores of the two groups as shown in the above data. In addition, according to Sarankatos (1998:282) if there is substantial agreement between categories identified by the experts and those of the research director about 80% reliability test is satisfactory. Thus, the above agreement is more than 80%. This

shows satisfactory in reliability. Similarly, Klaus (1980:130-131) explains the importance of standardized agreement through discussion as satisfactory reliable. In addition, he explains accuracy as one design of reliability in which the degree to which a process functionally conforms to known standard.

3.3.5.4 THE FIRST CODER MADE THE CULTURAL CONTENT ANALYSIS OF ENGLISH GRADE 10 TEXTBOOK TWO AND ACHIEVED THE RESULTS MENTIONED UNDER SUB-HEADINGS IN TABLE 4 BELOW
 TABLE 4 CLASSIFICATION OF UNIT OF ANALYSIS INTO GROUPS AND CATEGORIES

Item	Ethiopian as general (Common)			Others Ethiopians ethnic groups (excluding Oromo)			Oromo ethnic Group		
	Ceremony	Material	Heroe	Ceremony	Material	Heroe	Ceremony	Material	Heroe
Abuna Petros						1			
Injera		3							
Ethiopian Flag		1							
Tella		2							
Tejj		1							
Katikala		1							
Ras Mokon Bridge		1							
Tibs		1							
Empress Taytu						1			

From table 4 one can conclude that two heroes of others Ethiopians ethnic groups are portrayed in English grade 10 textbook two while no heroes of Oromo ethnic group portrayed in the textbook. There are no ceremonies and cultural materials portrayed for Oromo ethnic group and others Ethiopians ethnic groups. But, there are seven cultural materials portrayed as Ethiopian as general. The table reveals that injera and tella are portrayed 3 and 2 times respectively. But, the others materials are portrayed only once. Similarly, the two heroes are portrayed only once as others Ethiopians ethnic groups.

3.3.5.5 THE SECOND CODER MADE THE CULTURAL CONTENT ANALYSIS OF ENGLISH GRADE 10 TEXTBOOK TWO AND ACHIEVED THE RESULTS MENTIONED UNDER SUB-HEADINGS IN TABLE 5 BELOW

TABLE 5 CLASSIFICATION OF UNIT OF ANALYSIS INTO GROUPS AND CATEGORIES

Item	Ethiopian as general (Common)			Others Ethiopians ethnic groups (excluding Oromo)			Oromo ethnic Group		
	Ceremony	Material	Heroe	Ceremony	Material	Heroe	Ceremony	Material	Heroe
Tella		2							
Injera		3							
Tejj		1							
Kitikala		1							
Tibs		1							
Money					1				
Empress Taytu			1						
Abuna Petros			1						
Ethiopian Flag		1							

Table 5 shows that there are two heroes portrayed in English grade 10 textbook two as Ethiopian as general. There are 6 cultural materials portrayed as Ethiopian in general, too. But, there are no heroes, ceremonies and cultural materials portrayed for Oromo ethnic group in the textbook, too. One cultural material is portrayed in the textbook for others Ethiopians ethnic groups. Therefore, grade 10 English textbook two has great limitation in reflecting different ethnic groups in ceremonies, cultural materials and heroes.

3.3.5.6 RELIABILITY CONCERNING ENGLISH TEXTBOOK TWO GRADE 10

THE CODERS' AGREEMENT SEEN

TABLE 6 CODERS AGREEMENT COMPARISON

The 1 st coder	0	1	1	1	1	1	1	1	1	1	1	1
The 2 nd coder	1	0	0	0	1	1	1	1	1	1	1	1

As can be seen above the two coders were disagreed in four items. The reliability was calculated as follows:

$$\text{Reliability} = 8/12 \times 100 = 66.6$$

According to Sarankatos (1998:282) that gives 80% as standard as satisfactory reliable. Thus the agreements made by the two coders were not reliable. This comes due to different reasons. The first one comes from the outlook a person has to be benefited from the culture socially, economical and politically. As example, money is universal culture that can be used in any culture. There was a written document, which explains about universal culture. To the researcher this is what

Purposely done to make unreliable or may be due to carelessly coding. Secondly, it is clearly known that Empress Taytu and Abuna Petros do not belong to Oromo's. So as identity markers they could not common to Oromo's. Though it is not reliable the validity of the research cannot be affected as Klaus (1980:129) explains reliability does not guarantee the validity of the research results.

3.3.5.7 THE FIRST CODER MADE THE CULTURAL CONTENT ANALYSIS OF ENGLISH GRADE 9 TEXTBOOK ONE AND ACHIEVED THE RESULTS PRESENTED UNDER THE SUB-HEADINGS IN TABLE 7 BELOW

TABLE 7 CLASSIFICATION OF UNIT OF ANALYSIS INTO GROUPS AND CATEGORIES.

Item	Frequency of Ethiopian as general (Common)			Frequency of others Ethiopians ethnic groups (excluding Oromo ethnic group)			Oromo ethnic group		
	Ceremony	Material	Heroe	Ceremony	Material	Heroe	Ceremony	Material	Heroe
Abebe Bikila in name and in context									12
Kassa Mercha						1			
Emperor Yohannes						1			
Ethiopian flag		1							
How do Ethiopian celebrate new year?	1								
Axum Obelisks					1				
Jegol Walls					1				
Injera		3							
Shiro wot		2							
Kitfo		1							
Kirar		1							

Table 7 shows that 5 and 2 cultural materials are portrayed in the textbook for Ethiopian as general and others Ethiopians ethnic groups respectively. They occurred 8 and 2 respectively in the textbook. 2 and 1 heroes are portrayed as others Ethiopians and Oromo ethnic group, too. They occurred in frequencies 2 and 12 one after the other. Only one cultural ceremony is reflected as Ethiopian in general. One can conclude that grade 9 English textbook lacks the portrayal of different ethnic groups' cultures in ceremonies, materials and heroes.

3.3.5.8 THE SECOND CODER MADE THE CULTURAL CONTENT ANALYSIS OF ENGLISH GRADE 9 TEXTBOOK ONE AND ACHIEVED THE RESULTS PRESENTED UNDER THE SUB-HEADINGS IN TABLE 8 BELOW

TABLE 8 CLASSIFICATION OF UNIT OF ANALYSIS INTO GROUPS AND CATEGORIES

Item	Frequency of it occurred as Ethiopian in general			Frequency it occurred as others Ethiopians ethnic groups (excluding Oromo)			Frequency as ethnic group of Oromo		
	Ceremony	Material	Heroe	Ceremony	Material	Heroe	Ceremony	Material	Heroe
Ancient rock church					1				
Ethiopian flag		1							
Castles					1				
Jegol Wals					1				
Katikala		1							
Birr		1							
Doro Wat		1							
Darartu Tullu									
Ababa Bikila									1
Shema		1							9
Kassa Mercha						1			
Emperor Yohannes						2			
Injera		3							
Wot		1							
Kitifo		2							
Kirar		1							
Shiro Wot		2							

**3.3.5.9 THE RELIABILITY TEST CONCERNING THE TWO CODERS
ANALYSIS OF CULTURE IN ENGLISH GRADE 9
TEXTBOOKS ONE**

TABLE 9 CODERS AGREEMENT IN COMPARISON

The 1 st coder	1	0	1	1	0	1	1	1	0	0	0	1	0	1	1	0	1	1	1
The 2 nd coder	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	0

Disagreement = on nine

Thus, $10/19 \times 100 = 56.63$

Thus, according to Sarankatos (1998:282) to be reliable the two coders agreement results should agree more than or equal 80%. The above agreement is 56.63, which is below the Sarankatos standard. Sarankatos (1998:86) explains reliability can be affected by factors with the researcher, the respondents and the condition of the study. To the researcher it might be also the benefit the individual can get from the analysis. For example, the first coder took, Darartu in English grade 10 as Heroe. But, in grade 9 English textbooks. he did not take Darartu as heroes in similar way; the second coder did not take Axum obelisks that he has taken in grade 10 English textbooks. Further, it might be a carelessly coding. To Klaus (1980:129) reliability does not guarantee the validity of the research results. Thus the researcher analyzed the textbook himself.

CHAPTER FOUR

4. ANALYSIS AND INTERPRETATION OF THE DATA

4.1 COLLECTION OF DATA

Data collection involves counting of frequencies of the research unit. Thus, the research units are phrase, sentence, paragraph and picture. Their frequencies varied with the textbooks the researcher made content analysis

4.1.1 UNIT OF ANALYSIS AND ITS FREQUENCY

TABLE 1 UNIT WITH FREQUENCY

English Textbook one Grade 9			
Units of Analysis		Frequency	
Word		14	
Phrase		12	
Sentence		2	
Paragraph (one)		13 (word)	
Picture		-	
English Textbook one Grade 10		English Textbook Two Grade 10	
Units of Analysis	Frequency	Units of Analysis	Frequency
Word	17	Word	7
Phrase	16	Phrase	4
Sentence	4	Sentence	-
Paragraph (one)	-	Paragraph (one)	-
Picture	1	Picture	-

From table 1 one can conclude that in English grade 9 textbook one words in ceremonies, materials and heroes portrayed 14 times. This exceeds the others units of analysis as Shitaye (2001:51-60) in image of female content analysis reflected. Similarly, in this textbook phrase, sentence and paragraphs are portrayed 24, 2 and 1 times respectively. This is different from Shitaye (2001: 51 – 60) in that in her study sentences and paragraphs were not seen in making the content analysis of females. No picture for unit of analysis is seen in the textbook. Thus, the research units used are word, phrase, sentence and paragraph.

Secondly, from table 1 one can conclude that in English grade 10 textbook one words in ceremonies, materials and heroes are portrayed 17 times. This exceeds the others units. It is more reflected than others similar to Shitaye (2001: 51 – 60) made the content analysis of females image in the textbooks of grade 9. Phrase, sentence and picture are occurred 16, 4, and 1 respectively in the textbook. This is different from Shitaye (2001: 51 – 60) in that in her study sentence and picture were not occurred as a unit of analysis. The paragraph is not used as a unit of analysis in the textbook one of grade ten. This is similar to Shitaye (2001: 51– 60).

Thirdly, from table 1 one can conclude that in English grade 10 textbook two words in ceremonies, materials and heroes are portrayed 7 times. This exceeds the phrase which occurred 4 times. This is similar to Shitaye (2001: 51 – 60) study made on image of females in the textbook. Sentence, paragraph and picture were not used as a unit of analysis in this textbook. Therefore, it is similar to Shitaye (2001: 51 – 60) study made on females image in the textbook. Thus, the researcher made analysis and interpretation depending on the units of analysis reflected in ceremonies, materials and heroes to see the extent of reflection.

4.1.2 EVALUATION OF THE UNIT

To examine the reflection of Oromo cultures and others Ethiopians ethnic groups, the researcher himself made the cultural content analysis using the categories and the instruction given to code the sheet. The two experts used the categories and coding sheet and got certain reflection as seen above. Some of the data made were reliable and some were not. These can be due to different reasons. One of these may be political outlook or the benefit from socio-political and economy or lack of knowledge about certain items or making the analysis carelessly. Thus, the researcher used the data which was made during the analysis by using the categories and coding sheet. AS stated above in different places the textbooks which were analyzed cultural were English grade 9 and 10 textbooks. The grade 9 English textbook was only part I, because part II was not available. The grade 10 English textbooks are two namely: book 1 and book 2. Thus, to see the cultural reflection of Oromo and others Ethiopians ethnic groups whether it is strongly reflected or weakly reflected nominal measure of association was used as Sarankatos (1998:384-385) put nominal measure of association to check strong or weak correlation.

As stated above in the methodology and analysis the researcher used the nominal measure of association. Yule's Q is a popular measure of association for nominal data and a method which is very easy to compute. Thus, the researcher of this paper used the Yule's Q formula to see the reflection of Oromo cultures and others Ethiopians ethnic groups' cultures.

$$Q = \frac{AD - BC}{AD + BC}$$

To apply the formula above, data were made concerning heroes, ceremonies and cultural materials from the three English textbooks of grade 9 and 10.

4.1.2.1 THE REFLECTION OF HEROES IN ENGLISH GRADE 9 OF TEXTBOOK CONCERNING OTHERS ETHIOPIANS
ETHNIC GROUPS AND OROMO ETHNIC GROUP

TABLE 1 CLASSIFICATION OF HEROES INTO GROUPS

Heroes of others Ethiopians ethnic groups	Heroes of Oromo ethnic group	The frequency occurred in the textbook	The total frequency at the end as standard to compare with Oromo ethnic group	The total heroes in number separately in group
Haile in context in a sentence	-	1	-	-
Emperor Haileselassie	-	2	-	-
Kass Marcha	-	1	-	-
Empheror Yohannes	-	1	-	-
The total frequency		5	-	4
-	Abebe Bikila in name and context	13	-	-
-	Darartu Tullu in a sentence context	1	-	-
	The total heroes in frequency	14	-	2

Table 1 shows that 4 heroes of others Ethiopians ethnic groups are portrayed in grade 9 English textbook. From the heroes Emperor HaileSELLASSIE occurred 2 times, while others heroes appear only once. From this one can conclude that heroes of large number of ethnic groups are not portrayed in the textbook.

Secondly, table 1 reveals that 2 Oromo ethnic group heroes are portrayed in English grade 9 textbook. Abebe Bikila is portrayed in the textbook 13 times while Darartu appears only once in the textbook. From this one can conclude that only two heroes of Oromo ethnic group are portrayed. They are portrayed more times in the textbook than others.

To change to standard, we say

28% - is the population of Oromo people

72% - is the population of others Ethiopians ethnic groups excluding Oromo

5 - is the total frequency of heroes of others Ethiopians ethnic groups excluding Oromo ethnic group

Therefore,

$$\frac{28}{72} \times 5 = \frac{140}{72} = \underline{\underline{1.94}}$$

Thus, the heroes of Oromo ethnic group will be approximately $1.94 = 2$.

To make a nominal measure association the researcher made a four table data. It is as follows:

Data	Cultural heroes of Oromo ethnic group	Cultural heroes of others Ethiopians ethnic groups excluding Oromo
Standard (expected)	2A	B5
Real	14C	D5

Therefore apply the formula of Yule Q

$$Q = \frac{AD - BC}{AD + DC} = \frac{2 \times 5 - 5 \times 14}{2 \times 5 + 5 \times 14}$$

$$Q = -0.75$$

According to Sarankatos (1998:385) in nominal measure of association the negative values have no meaning. Thus, -0.75 has no meaning for the reflection of Oromo culture.

4.1.2.2. THE REFLECTION OF CULTURAL MATERIALS OF OROMO ETHNIC GROUP AND OTHERS ETHIOPIANS ETHNIC GROUPS IN ENGLISH GRADE 9 TEXTBOOK

TABLE 2 CLASSIFICATION OF CULTURAL MATERIALS INTO ETHNIC GROUPS

Cultural materials of others Ethiopians ethnic groups	Cultural materials of Oromo ethnic group	The frequency they occurred in the textbook	The total frequency at the end as standard to compare with Oromo ethnic group	The total cultural materials in number separately in group
Axum obelisks	-	1	-	-
Jogel Walls	-	1	-	-
The total frequencies of cultural materials of others Ethiopians	-	2	2	2
-	Cultural materials of Oromo ethnic group were not portrayed in the textbook	-	-	-
-	Compared as standard	-	0.77	-

Table 2 shows that only 2 cultural materials of others Ethiopians ethnic groups are portrayed in English for grade 9 textbook. The frequency the cultural materials are occurred in the textbook is only once. From this one can conclude that the cultural materials of different Ethiopians ethnic groups are reflected less in number which signifies the attention of including more cultural materials in English textbook of grade 9.

Secondly, table 2 shows that cultural materials of Oromo are not reflected. But, to compute with others Ethiopians ethnic groups 0.77 is calculated as standard to be reflected in the textbook is taken for Oromo people. This table reveals that grade 9 English textbook doesn't include cultural materials of Oromo ethnic group.

To change to standard

$$72 = 2$$

$$28 = ?$$

28% is the population of Oromo

72% is the population of others Ethiopians groups excluding Oromo ethnic group.

2 is the cultural materials frequency for others Ethiopians ethnic groups excluding Oromo. Thus, the cultural material for Oromo was calculated as follows:

$$\frac{28 \times 2}{72} = 0.77$$

$$72$$

$$= 1$$

To make nominal measure association the researcher made a four table data. It is as follows.

Data	Cultural material of Oromo ethnic group	Cultural materials others Ethiopians ethnic groups excluding Oromo ethnic group
Standard (expected)	0.77(1)A	B2
Real	0C	D2

Therefore, apply the formula of Yule Q.

That is: -

$$Q = \frac{AD - BC}{AD + BC}$$

$$AD + BC$$

$$\frac{1 \times 2 - 2 \times 0}{1 \times 2 + 2 \times 0}$$

$$1 \times 2 + 2 \times 0$$

$$Q = 2$$

$$2$$

$$Q = 1$$

This shows that the relationship between the two is strong. To the given cultural materials above, we can say the Oromo cultural materials are reflected. This is because of few number of cultural materials of identity is reflected. But, the result can be affected, because the large numbers of different ethnic group cultural materials are not reflected.

4.1.2.3. THE REFLECTION OF CULTURAL MATERIALS THAT DO NOT BELONG TO PARTICULAR ETHNIC GROUPS, BUT AS ETHIOPIAN FORM IN GRADE 9 ENGLISH TEXTBOOK ONE

TABLE 3 ETHIOPIAN MATRIAL CULTURE

Cultural Material	The frequenc y it occurred	The total in number
1000 Birr	2	
Gabby	1	
Ethiopian Flag	1	
Injera	3	
Wot	1	
Kitfo	2	
Kirar	1	
Shiro Wot	2	
Kikil	1	
Doro Wot	1	
Wetet	1	
5 thousand Birr	1	
The total frequency	17	12

Table 3 shows 12 cultural materials of other 'Ethiopian as general are portrayed in English grade 9 textbook with the total frequency of 17. But, injera, kitifo, shiro wot and 1000 birr are portrayed 3, 2, 2, 2 times respectively in the textbook. One can conclude that most of the cultural materials are portrayed in Amharic name. These show for some extent Ethiopian culture as general.

4.1.2.4 CONCERNING OROMO ETHNIC GROUP AND OTHERS ETHIOPIANS ETHNIC GROUPS

TABLE 4 CEREMONIES FREQUENCY

Ceremonies	The frequency it occurred in the textbook	The total frequency at the end as standard to compare with Oromo ethnic group	The Total ceremonies in number (not occurrence)
For both not reflected the ceremony.	-	-	-

Table 4 shows that ceremonies are not portrayed for others Ethiopians ethnic groups and for Oromo ethnic group. This shows that no attention was given for ethnic groups ceremonies. This negates Sadker (1997: 124) which explains the importance of inclusion of ethnic groups' holidays in the teaching materials.

4.1.2.5 THE REFLECTION OF HEROES OF OROMO AND OTHERS ETHIOPIANS ETHNIC GROUPS IN ENGLISH GRADE 10 TEXTBOOK ONE.

TABLE 5 CLASSIFICATION OF HEROES INTO ETHNIC GROUPS

Heroes of others Ethiopians ethnic groups	Heroes of Oromo	The frequency they occurred in the textbook	The frequency at the end as standard with Oromo ethnic group	The total heroes in number.
King Kalbe	-	1	-	-
King Ezana	-	1	-	-
Queen of Sheba	-	1	-	-
The total heroes in frequency		3	3	3
	No heroes were portrayed	-	-	-
	Compared as standard	-	1.16 =(1)	-

Table 5 shows that three heroes of others Ethiopians ethnic groups are portrayed in English grade 10 textbook one. They are occurred in the textbook only one times. This table shows that inclusions of heroes are less in number and frequency of Ethiopians ethnic groups.

Secondly, table 5 indicates that heroes of Oromo ethnic group are not portrayed in English grade 10 textbook one. But, for computing standard is made as expectation of reflection of Oromo ethnic heroes. That is 1.16 which approximately 1. The table shows that no attention was given for Oromo ethnic group heroes to be included in the teaching materials. This negates Sadker (1997: 124) citing James Banks approaches which asserts the inclusion of ethnic heroes in the curriculum.

To change to standard, we say,

$$72=3$$

$$28=?$$

28% is the population of Oromo people

72% is the population others Ethiopians ethnic groups excluding Oromo

3- is the total frequency of heroes of others Ethiopians ethnic groups

excluding Oromo ethnic groups. Therefore,

$$\frac{28}{72} \times 3 = 1.16$$

$$72$$

$$=1$$

Thus, the hero of Oromo ethnic group as standard was approximately 1.16 = 1. To make a nominal measure association the researcher made a four table data. It is as follows:

Data	Cultural heroes of Oromo ethnic Group	Cultural heroes of others Ethiopians ethnic groups
Standard (expected)	A 1	B 3
Real	C 0	D 3

Therefore, the formula of Yule Q was applied as follows.

$$Q = \frac{AD - BC}{AD + BC}$$

$$Q = \frac{1 \times 3 - 3 \times 0}{1 \times 3 + 3 \times 0}$$

$$Q = 3/3$$

$$Q = 1$$

This shows that the relationship between the two is strong. To the given cultural heroes above we can say the cultural heroes of Oromo were reflected. This is because the least numbers of cultural heroes were reflected as identity of Ethiopians. Secondly, this result can be affected, because Ethiopia has over eighty different ethnic groups. But from these few of them were reflected in this textbook.

4.1.2.6 THE REFLECTION OF CULTURAL MATERIALS OF OROMO ETHNIC GROUP AND OTHERS ETHIOPIANS ETHNIC GROUPS.

TABLE 6 CLASSIFICATIONS OF CULTURAL MATERIALS INTO ETHNIC GROUPS

Cultural materials of others Ethiopians ethnic group	Cultural materials of Oromo ethnic group	The total frequency it occurred in the textbook	The total frequency at the end as standard to compare with Oromo ethnic group	The total cultural materials in number
-	A huge fig tree under which people worshipped	1	-	-
-	All the trees were untouched as the local people honored	1	-	-
-	They put butter on the trunk	1	-	-
-	They total frequency of cultural materials of Oromo ethnic groups	3	10.1 = 10	3
King Kaleb	-	6	-	-
Tomb	-	4	-	-
Obelisks	-	8	-	-
Treasures	-	2	-	-
Queen Sheba bath	-	1	-	-
The picture of king Kaleb tomb with the two friends visited	-	1	-	-
Huge monuments	-	1	-	-
Wonbera Mariam (the seat of Mary)	-	1	-	-
Gebre Menfes Kidus to which many people go on pil grimage	-	2	-	-
The frequency of total cultural materials of others Ethiopians ethnic groups		26	26	9

Table 6 Shows that there are 9 cultural materials of others Ethiopians ethnic groups portrayed in grade 10 English textbook 1. They are portrayed 26 times in English grade 10 textbook 1. The most occurred cultural material is obelisks. The second occurred more times is king Kaleb's tomb. From this one can conclude that the large numbers of ethnic groups' cultural materials are not portrayed. Since all the cultural materials are the reflection of Tigre and Amhara ethnic groups as Fellner (2000: 14) relates Orthodox Church as identity markers of them.

Secondly, table 6 Shows that 3 cultural materials of Oromo ethnic group are portrayed 3 times. The total frequency the cultural materials expected to be reflected is 10. From this we can conclude that the cultural materials are less reflected.

To change to standard, we say,

$$72=26$$

$$28 \quad ?$$

28% is the population of Oromo

72% is the populations others Ethiopians ethnic groups excluding Oromo ethnic group

26 is the total frequency of others Ethiopians ethnic groups excluding Oromo as standard to compute.

$$\underline{28} \times 26 =$$

$$72$$

Standard to be reflected = 10.1

Thus, the Oromo cultural material to be reflected as standard is approximately 10.

To make the nominal measure association the researcher made a four table data. It is as follows.

Data	Cultural Materials of Oromo ethnic group	Cultural materials of others Ethiopians ethnic groups.
Standard (expected)	A 10	B 26
Real	C 3	D 26

10- is cultural materials expected to be reflected in the textbook compared to others Ethiopians ethnic groups in frequency.

3- is the cultural materials reflected in the textbook in frequency.

26- which is with b is the cultural materials expected as standard to compute with Oromo ethnic group in frequency.

26- which is with D is the cultural materials which are reflected in the textbook of grade 9 English in frequency.

Therefore, the formula of Yule Q is applied as follows

$$Q = \frac{AD - BC}{AD + BC}$$

$$AD + BC$$

$$Q = \frac{10 \times 26 - 26 \times 3}{10 \times 26 + 26 \times 3}$$

$$10 \times 26 + 26 \times 3$$

$$Q = \frac{182}{338}$$

$$338$$

$$Q = 0.538$$

$$Q = 0.5$$

This shows that the correlation between the two is not weak not strong. Therefore, we can say the reflection of cultural materials for Oromo is enough. But, this result can be affected due to large number of ethnic groups cultural materials were not reflected in the textbook.

4.1.2.7 THE REFLECTION OF CEREMONIES OF OTHERS ETHIOPIANS ETHNIC GROUPS EXCLUDING OROMO ETHNIC GROUP IN ENGLISH GRADE 10 TEXTBOOK ONE

TABLE 7 CEREMONIES FREQUENCY AND ITS STANDARD

Ceremonies	The frequency it Occurred in the textbook	The total frequency at the end as standard to compute with Oromo Ethnic group	The total ceremonies in number
It is the festival of saint Abuna Aregawi	1		
The total frequency of others Ethiopians ethnic groups.	1	0.38	1

Table 7 shows only one ceremony of others Ethiopian ethnic groups is portrayed in English grade 10 textbook one with frequency one. Relatively 0.38 is the standard (expectation) of the reflection of ceremony of Oromo ethnic group. To change to standard, we say,

$$72 = 1$$

$$28 \quad ?$$

To change to standard, we say,

$$72 = 1$$

$$28 \quad ?$$

- 72 % is the population of others Ethiopians ethnic groups excluding Oromo ethnic group
- 28% is the population of Oromo ethnic group

- 1 is the total frequency of others Ethiopians Ethnic groups excluding Oromo ethnic group.

Thus, the cultural materials of Oromo ethnic group as standard will be 0.38. To make a nominal measure association the researcher made a four table data. It is as follows.

Data	Cultural ceremonies of Oromo ethnic group	Cultural ceremonies of others Ethiopians ethnic groups
Standard(expected)	0.38 A	1 B
Real	0 C	1 D

Therefore, the formula of Yule Q is applied as follows.

$$Q = \frac{AD-BC}{AD+BC}$$

$$AD+BC$$

$$Q = \frac{0.38 \times 1 - 1 \times 0}{0.38 \times 1 + 1 \times 0}$$

$$0.38 \times 1 + 1 \times 0$$

$$Q = \frac{0.38}{0.38}$$

$$0.38$$

$$Q = 1$$

This shows that the relationship between the two is the strong. Thus, we can say the cultural ceremonies of Oromo ethnic group reflected, But, the result can be affected due to a large number of different ethnic groups ceremonies was not reflected.

4.1.2.8 THE REFLECTION OF CULTURAL MATERIALS AS ETHIOPIAN AS
GENERAL IN ENGLISH GRADE 10 TEXTBOOK 1

TABLE 8 CULTURAL MATERIALS OF ETHIOPIAN

Cultural material	Frequency
Agelgel	1
Cotton gabbey	1
Ethiopian flag	1
Gabby material	1
Nine thousand birr	1
Hundred birr	1

Table 8 shows that six cultural materials are portrayed as Ethiopian as general. But, heroes and ceremonies were not portrayed.

4.1.2.9 THE REFLECTION OF HEROES OF OROMO ETHNIC GROUP AND OTHERS ETHIOPIANS ETHNIC GROUPS IN ENGLISH GRADE 10 TEXTBOOK TWO

TABLE 9 CLASSIFICATION OF HEROES INTO GROUPS

Heroes of others Ethiopians ethnic groups	Heroes of Oromo ethnic group	The frequency they occurred	The total frequencies as standard to compute with Oromo ethnic group	The total heroes in numbers separately in group
Empress Taytu	-	1	-	-
Abuna Petros	-	1	-	-
The total frequency of others Ethiopians ethnic groups	-	2	2	2
-	No heroes were Portrayed	-	-	-
-	Compared as standard	-	$0.71 = 1$	-

Table 9 reveals that only two heroes of others Ethiopians ethnic groups are portrayed in English grade 10 textbook one with frequency 1 each. From this we can conclude that heroes of others Ethiopians ethnic groups are not portrayed compared with large number of ethnic groups existing in Ethiopia. 2 heroes are taken as standard to compute with Oromo ethnic group.

Secondly, table 9 reflects that heroes of Oromo ethnic group are not portrayed in English grade 10 textbook 1. But, to compute with others Ethiopians ethnic groups 0.7 is heroe's expected to be reflected in the textbook. This shows that no attention is given to include the heroes of Oromo ethnic group.

To change to standard,

$$72\% = 2$$

$$28 \quad ?$$

$$\frac{28}{72} \times 2 = 0.7$$

$$72$$

$$= 1$$

- 72% is the population of others Ethiopians ethnic groups excluding Oromo ethnic group
- 28% the population of Oromo ethnic group
- 2 is the total frequency of others Ethiopians ethnic groups excluding Oromo ethnic group.

Thus, the cultural heroes of Oromo ethnic group as standard are 1. To make a nominal measure association the researcher made a four table data. It is as follows

Data	Cultural heroes of Oromo ethnic group	Cultural heroes of others Ethiopians ethnic groups
Standard (expected)	A 1	B 2
Real	C 0	D 2

1- is cultural heroes expected to be reflected in English grade 10 textbook two.

0- is heroe of Oromo ethnic group real reflected in English grade 10 textbook two.

2- is others Ethiopians ethnic groups reflected as standard to compute with Oromo ethnic group (B 2)

2- is the heroes portrayed in English grade 10 textbook two.

Therefore, the formula of Yule Q is applied as follows.

$$Q = \frac{AD}{AD + BC}$$

$$AD + BC$$

$$Q = \frac{1 \times 2}{1 \times 2 + 2 \times 0}$$

$$1 \times 2 + 2 \times 0$$

$$Q = 2/2$$

$$Q = 1$$

This shows that the relationship between the two is strong. Thus, we can say the cultural heroes of Oromo ethnic group reflected; even if there were not seen in the textbook, because of relationship they showed. But the result can be affected due to a large number of different ethnic groups heroes was not reflected in the textbook.

In the cultural analysis of Oromo ethnic group in English grade 10 textbook 2, ceremonies and cultural materials were not reflected for Oromo's and others Ethiopians. The inclusion of ceremonies and materials in the textbook two of English grade 10 requires attention in the future.

4.1.2.10 CULTURAL MATERIALS THAT WERE REFLECTED IN ENGLISH GRADE 10 TEXTBOOK TWO AS ETHIOPIAN WITHOUT DISTINGUISHING ETHNIC GROUPS

TABLE 10 CULTURAL MATERIALS OF ETHIOPIAN

Cultural material	Frequency occurred	The total in number
Tella	2	
Injera	2	
Katikala	1	
Tibs	1	
Ethiopian flag	1	
Teji	1	
A hundred birr	1	
Total	9	7

Table 10 indicates that 7 cultural materials of Ethiopian as general are portrayed in English grade 10 textbook two. Only tella and injera are occurred two times in the textbook. One can conclude that these exceed ceremonies, materials and heroes reflected in English grade 10 textbook two.

But cultural material and ceremonies were not portrayed for Oromo ethnic groups and others Ethiopians ethnic groups.

CHAPTER FIVE

5. SUMMARIES, CONCLUSION AND RECOMMENDATION

5.1 SUMMARY OF FINDINGS

The study was intended to show the reflection of heroes, ceremonies and cultural materials of Oromo ethnic and all others Ethiopians ethnic groups in English grade 9 and 10 textbooks. All the units and sections of the textbooks were analyzed. To see the reflection of heroes, ceremonies and cultural materials of Oromo the study computed Oromo ethnic group with others Ethiopians ethnic group that is 28 % and the population of others Ethiopians ethnic groups that is 72% as standard as Sarankatos (1988) and Klaus (1980) agree. Content analysis was employed for the study to analyze the textbooks. To make the data the coding sheet that was prepared by the researcher was used. On the basis of the coding sheet data were produced and interpreted; and findings were analyzed. The analyzed findings of the three textbooks are summarized as follows.

5.1.1 FINDING OF EACH TEXTBOOK

5.1.1.1 GRADE 9 ENGLISH TEXTBOOK 1

The reflection of heroes, ceremonies and cultural materials of Oromo ethnic group and others Ethiopians ethnic groups were analyzed through units and sections of the English text book of grade 9.

First the heroes reflected in the textbook were analyzed. The frequency heroes occurred in the textbook was taken to show the reflection. In the textbook three heroes of others Ethiopians ethnic groups and two heroes of Oromo Ethnic group were seen in the textbook. The Oromo ethnic group's heroes were occurred more than the others ethnic groups of

Ethiopians. Thus, the relationship between the two was- 0.75 which has no meaning in the reflection of Oromo culture as Sarankatos (1998:385) justifies that in nominal measure of association negative values have no meaning. This result (finding) can be affected in that the heroes of many ethnic groups were not reflected in the textbook.

The reflection of cultural materials was seen. As identity markers of others Ethiopians ethnic groups two cultural materials were reflected in the textbook. On the Oromo ethnic group side, no cultural materials which identifies Oromo ethnic group from others were reflected. These two show that the cultural materials which identify ethnic groups of Ethiopians were not included in sufficient to show cultural diversity of Ethiopian ethnic groups. But, to show the relation between Oromo ethnic group and others Ethiopians ethnic groups the computation was done using standard (estimate value) of Oromo in relation to others Ethiopians ethnic groups. The result showed that the relationship between the two is 1, that is, strong relationship. Though there were no cultural materials of Oromo were presented, the data showed that it is reflected in the textbook. This is because many cultural materials of others Ethiopians ethnic groups were not included. This may affect the finding that has shown above.

At last the reflection of ceremonies was analyzed. The study revealed that ceremonies were not reflected in the textbook for Oromo ethnic group as well as others Ethiopians ethnic groups. This shows that no particular attention was given for identity of ceremonies of ethnic groups as cultural diversity.

5.1.1.2 GRADE 10 ENGLISH TEXTBOOK 1

The reflection of heroes, ceremonies and cultural materials of Oromo ethnic group and others Ethiopians ethnic groups were analyzed through units and sections of grade 10 English textbook one.

First, the heroes reflected in the textbook were analyzed. The frequency heroes occurred in the textbook was taken to show the reflection. The standard also used to compare between the two groups. Through the analysis three heroes of others Ethiopians ethnic groups were seen in the textbook. But, the heroes of Oromo ethnic group were not portrayed. The reflection of others Ethiopians ethnic groups culture was limited. Besides, the different ethnic groups' heroes were not portrayed in the textbook. But, Sadker (1997:124) assures James Banks approach that requires the inclusion of ethnic heroes and holidays in the curriculum materials. Thus, this requires attention by the experts and textbook writers to include the different ethnic heroes to show diversity and equality. The inclusion of heroes of different ethnic group has psychological satisfaction as one benefit for the learners.

As seen above, though the Oromo ethnic group heroes were not included in the textbook, the relation ship between the Oromo ethnic group and others Ethiopians ethnic groups was computed. The relationship between the two showed, that is, strong. This means even if the Oromo heroes were not portrayed, This result came out due to the large number of ethnic groups were not portrayed in the textbook.

Secondly, the reflection of cultural materials of Oromo ethnic group and others Ethiopians ethnic groups was analyzed through the units and sections of the textbook of grade 10 English textbook one. The nine cultural materials of others Ethiopians groups were reflected in the

textbook. They occurred 26 times in the textbook. On the other hand 3 cultural materials of Oromo were reflected in the textbook. They occurred three times totally. From this we can conclude that the cultural materials were not portrayed sufficiently in the textbook. This negates Banks and Banks (2001:229) which assure the inclusion of artifacts in the curriculum materials. Though the inclusion of different ethnic groups in the textbook had limitation, the Oromo cultural materials reflected computed with others Ethiopians ethnic groups. The relationship reflected between the two was medium. This means the Oromo cultural materials were reflected compared to what reflected in the textbook. But the large numbers of ethnic cultural materials were not portrayed in the textbook. This can affect the finding of the relationship.

Lastly, the reflections of ceremonies of Oromo ethnic group and others Ethiopians ethnic groups were analyzed through the units and sections of the textbook. The analysis showed that only one religious festival of others Ethiopians ethnic groups was portrayed through out the textbook. On the other hand no ceremonies of Oromo ethnic group were portrayed in the textbook. But, for the sake of comparison, the computation was done. The relationship between the two was one. This shows that the relationship between the two is strong. This means even if the ceremonies of Oromo ethnic group were not portrayed, the relationship is strong. The reason is the different ethnic groups' ceremonies were not portrayed. Even, the ceremonies reflected in the textbook were few. This can affect the result. Though the reflections of ceremonies like this, Hass and Parkay (1993:86) assure the importance of inclusion of ethnic food and festivals.

5.1.1.3 GRADE 10 ENGLISH TEXTBOOK 2

The reflection of heroes, ceremonies and cultural materials of Oromo ethnic group and others Ethiopians ethnic groups were analyzed through

units and sections of grade 10 English textbooks 2. The analyzation made and the findings have gotten are shown below.

At the beginning, the reflections of heroes in the textbooks were analyzed. The frequency heroes occurred in the textbook was taken to show the extent of reflection. The standard was also used to show the extent of reflection between the two computed groups. Through the analysis two heroes of others Ethiopians groups were viewed in the textbook. But, the Oromo heroes were not viewed in the textbook. The heroes of different ethnic groups were not portrayed in the textbook. This opposes Banks and Banks (2001:224) which assure the inclusion of heroes of ethnic group in multicultural content. It also negates Neil (1996:173) criteria which admit the reflection of historical role of member of racial, ethnic and cultural groups, including their contributions and achievements in all areas of life in the learning materials. This study revealed the reflection of heroes in the textbook concerning different Ethiopians ethnic groups had limitation. But, as the aim of the study the Oromo ethnic group and others Ethiopians ethnic groups were computed to see the relationship. The computation showed that the relationship was one. This shows the relationship between the two is strong. Thus, to such number of heroes we cannot say heroes of Oromo ethnic group was not portrayed in the textbook. This finding can be affected due to the absence of reflection of different ethnic groups as expected.

Lastly, the reflection of cultural materials and ceremonies of Oromo ethnic group and others Ethiopians ethnic groups was analyzed through the units and sections of grade 10 English textbook two. This study revealed that no cultural materials and ceremonies of Oromo ethnic group as well as others Ethiopians ethnic groups were reflected in the

textbook. This finding was opposite to Banks and Banks (2001:229) which admits the insertion (inclusion) of heroes, holidays and cultural artifacts in the teaching materials. Thus, the application of multicultural education in this area was not reflected. But, to show the diversity of different ethnic culture education to be given should be multicultural education. Therefore, this requires attention of the experts and textbook writers during the preparation of the textbook.

5.2 CONCLUSIONS

The study was conducted to examine the reflection of Oromo culture in English grade 9 and 10 textbooks as compared to others Ethiopians ethnic groups. The textbooks were analyzed on the basis^{of} heroes, ceremonies and cultural materials.

The heroes of different ethnic groups were not portrayed in sufficient in the three textbooks. But, the heroes of few ethnic groups were portrayed. The relationship between the portrayed ethnic groups was seen in comparison including un-portrayed ethnic group heroes. Thus, computation between Oromo ethnic heroes and others Ethiopians heroes was shared the following relationship. Eight heroes of others Ethiopians ethnic groups were portrayed in the three textbooks. But, two heroes of Oromo ethnic group were portrayed in the three textbooks. The relationship between the two was strong in grade 10 and meaningless in grade 9. But, the large numbers of ethnic groups' heroes were not portrayed in the three textbooks. This can affect the relationship seen above.

In the three textbooks cultural materials were analyzed to compare the relationship between Oromo ethnic group and others Ethiopians ethnic groups. The cultural materials of others Ethiopians ethnic groups were reflected. And their frequencies were 28. On the other hand, three cultural materials of Oromo ethnic group were portrayed. The

frequencies of the cultural materials were 3. The relationship between the two was medium. The cultural materials of large number of ethnic groups were not portrayed in the textbook.

Similarly, in the three English textbooks the reflection of ceremonies was analyzed. The reflection of the ceremonies was not as such portrayed sufficiently. But, only one religious festival was portrayed. It was classified to others Ethiopians ethnic groups. On the other hand, the ceremonies of Oromo ethnic group were not portrayed. The relationship between the two was seen. It was strong. All these show that ceremonies of different ethnic groups were not portrayed in the three English textbooks.

In general, the study revealed that the cultures of different ethnic groups as such were not portrayed sufficiently. This matches what the researcher raised in the statement problem that says the learners of the region could not explain their cultures and others. Similarly, Hass and Parkay (1993:67) assure that the main purpose of learning about other cultures is to discover the ways in which other groups of human beings have organized their lives to answer the constantly occurring questions of survival and fulfillment. In addition, they assert that the research shows the teaching materials that include the different racial and ethnic groups help learners to develop positive attitudes towards different ethnic groups. Therefore, the textbooks of English grade 9 and 10 did not focus on prejudice reduction and discover the ways in which other groups organize their life.

5.3 RECOMMENDATIONS

From the study's findings it can be concluded that the heroes, cultural materials and ceremonies of the identity markers of different ethnic groups were not portrayed in sufficient in the three textbooks of English

grade 9 and 10. Few of ethnic groups' heroes, ceremonies and cultural materials were reflected in the textbooks. The reflection of these is also not sufficient. But, the constitution, the education policy and the policy of culture of Ethiopia encourage the reflection of culture in different areas.

Based on these, the government has tried to show the reflection through radio, television and education. It is known that culture is reflected through the three above. As seen above the reflection of culture through English grade 9 and 10 textbooks has some limitation, which requires improvement. Therefore, in the light of the finding of the study the following recommendations are suggested.

- The preparation of curriculum and textbook requires the cooperation of others. One of the cooperation should exist is cooperating with different ethnic groups in the preparation of the teaching materials.
- It is the society that knows its culture and wants to reflect its culture in the textbook. Thus, parents should have got information of textbook preparation so that they can follow the presence of their culture.
- Draft textbooks should be reviewed to check the inclusion of cultures of different ethnic groups through the criteria of checking by the experts and textbook writers.
- In the textbook preparation the textbook writers should use the criteria of culture selection in education
- Culture has some relation with politics. Thus, the political leaders should give attention to the inclusion of different ethnic groups' cultures.

- It is better to give some information of how to make cultural content analysis to experts, teachers and others so they can analyze textbooks and forward some suggestions that can help the curriculum planners, the textbook writers and related workers of the field.
- The researcher also suggests further research to make the textbooks to be multicultural.

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APPENDIX

CODING SHEET

Textbook: English Grade 9 Book 1

Printed Year 2004

Unit: _____

Section _____

Topic: _____

Exercise: _____

Pages: _____

Sample: _____

Coder name _____

Subject: _____

Major _____

Minor _____

Date started _____

Date ended _____

Adapted From Gezaw (2001)

Textbook: English Grade 10 Book 1

Printed Year 2002

Unit: _____

Section _____

Topic: _____

Exercise: _____

Pages: _____

Sample: _____

Adapted From Gezaw (2001)

Coder name _____

Subject: _____

Major _____

Minor _____

Date started _____

Date ended _____

Textbook: English Grade 10 Book 2

Printed Year 2002

Unit: _____

Section: _____

Topic: _____

Exercise: _____

Pages: _____

Sample: _____

Code name _____

Subject: _____

Major _____

Minor _____

Date started _____

Date ended _____

Adapted From Gezaw (2001)

Unit of Analysis	Culture		Sub-Culture		
	Spiritual	Material	Ceremony	Hereo	Material
			Micro-culture of Ethiopian ethnic groups Excluding Oromo ethnic group		
Word					
Phrase					
Sentence					
Paragraph					
Meaning (context)					
Picture					

Derived from literature review and methodology

Unit of Analysis	Culture		Sub-Cultures		
			Micro-culture of Oromo		
			Ethnic groups		
	Spiritual	Material	Ceremony	Hereo	Material
Word					
Phrase					
Sentence					
Paragraph					
Meaning (context)					
Picture					

Derived from literature review and methodology

A) AIM OF THE RESEARCH

The aim of the researcher to prepare this sheet is to reveal some reflection of the Oromo micro-culture or sub culture. It is not in a sense of separation, but it is in a sense of strengthening unity depending the Ethiopian Constitution, Education policy and cultural policy. It also depends on curriculum development in multi-cultural society. Therefore, the researcher is requesting the coders to code the sheet depending on the following set below starting from the view to code to the last guidelines.

B. THE FIRST VIEW TO CODE

The first view to code comes from the definition of culture. Thus, the researcher of this paper prefer culture as every thing man's or woman's experiences. It can be tangible or intangible. Therefore, the coders are kindly requested to code the sheet depending on the definition of culture above and the definition given for other as shown below.

The following definitions are given for the coder to coding the sheet

1. THE SOCIAL CEREMONY

The social ceremony is a shared once by a society who lives together in a certain location (place). The ceremonies are taking place with some cultural materials, which can be gotten in the surrounding. The ceremonies can have the fixed day or as the events are occurred. For example, some celebration dates are fixed in a year on a known day. But, some ceremonies are not fixed. Thus, the coders of this sheet are requested to take the following social ceremonies as guideline to code the sheet.

- | | |
|---|---|
| 1. Wedding ceremony | 16. The Christmas Ceremony |
| 2. School ceremony | 17. The Easter ceremony |
| 3. Singing ceremony | 18. The hunting of lion and
other animals ceremony |
| 4. Special day ceremony | 19. The world women day
Celebration ceremony |
| 5. Religious ceremony | 20. The world HIV/AIDS day
Celebration ceremony |
| 6. Inaugural Ceremony | |
| 7. Birth ceremony | |
| 8. Death ceremony | |
| 9. Dance ceremony | |
| 10. Graduation ceremony | |
| 11. Coffee ceremony | |
| 12. Tea ceremony | |
| 13. Funeral ceremony | |
| 14. Victory of battle ceremony
(Like Adwa Battle ceremony) | |
| 15. A ritual ceremony
(Like Ircha ceremony in Oromo) | |

Source: Review literature experience, dictionaries and books

2. THE HEROES

The heroes are human beings who can be seen as a model of behavior in the society. The heroes can be for a certain ethnic group or for a country (the society). The heroes can be for a certain ethnic group or for country as general or for the worldwide. As example, the scientists, the discoverers are heroes in the universal culture. Heroes can be the past persons or the present persons. Heroes can be real or factious. Heroes are persons highly prized in a society. In addition, heroes can be the discovery of fire, agriculture traditions, religion, a legendary figure and

the founder of its ruling dynasty; and the great authors and the great artists.

Source; Review literature, Dictionaries, Experience and books

3. CULTURAL MATERIALS

Cultural materials are one of the symbols in which one society or ethnic groups are known with. It includes artifacts made by people and natural materials society use as a symbol. As example, mountains, fig trees and other. Cultural materials include the following

- Objects used in farming or with animals
- Objects bought from towns
- Objects of past or present or both
- Objects substituted the past objects
- Material culture from museum (historical artifacts)
- Cloth or Fabrics
- Objects to save labor
- Tools do something
- Artifacts that shed light on technology, manufacturing and commerce of rural household and urban household.
- Objects that reflect the values, beliefs and ideas of the people made them.
- All technological materials produced for human purpose

Source; Review literature, Dictionaries, Experience and books

4. OROMO MICRO CULTURE (SUB -CULTURE)

All cultural heroes, materials and ceremonies shared by Oromo ethnic group. As examples Qallu, Abbamuda, Abba Jifar, Kumsa Morad, Abdisa Aga, Oromia flag, Guji Calander, Borana cave, Onnesimos Nesib, Abba Bora, Sofumur, Melka Kunture, Iracha ceremony, blessing of Oromo and

different ceremonies, heroes and materials that represents only Oromo people.

5. OTHER ETHIOPIAN ETHNIC GROUP MICRO CULTURE

The total micro-cultures that are shared by different ethnic groups of Ethiopian, excluding Oromo ethnic group. As example Shogele, Xona, Tewdros, Yohannes, Minelik, HaileSelassie, Ezana, King Kalb, tomb, Queen Sheba, Mohamd Giragn, Jegol Walls, Axum Oblisks, Kassa Mercha, death ceremony, wedding ceremony religious ceremony and others.

6. UNIVERSAL CULTURE

Universal culture is a culture you can find in every culture in the world. As example scientific discoveries, scientists, discovers, not marrying from the same family, father, mother, grandfather, grandmother and etc. Such calling in descent the social organization as property rights, practical knowledge and fire making, name for different plants, the use of tools, certain biological, social and cultural features and others In general universal culture is culture present in any culture in any where in the world.

4.1. THE FIRST CODER MADE THE CULTURAL CONTENT ANALYSIS OF ENGLISH GRADE 10 TEXTBOOK ONE AND ACHIEVED THE RESULTS PRESENTED UNDER SUB - HEADINGS IN TABLE ONE BELOW

TABLE 1

Item	Ethiopian as general (Common)			Others Ethiopians ethnic groups (ex, Oromo)			Oromo ethnic group		
	Ceremony	Material	Heroe	Ceremony	Material	Heroe	Ceremony	Material	Heroe
King kaleb's toms					1				
King Kaleb tomb						1			
Treasures					1				
Obelisks					1				
King Ezana Monuments						1			
Picture of king Kaleb's tomb					1				
The festival of saint Abune Aregawi				1					
Tomb of king basin					1				
King Basin					1				

4.1 THE FIRST CODER MADE THE CULTURAL CONTENT ANALYSIS OF ENGLISH GRADE 10 TEXTBOOK ONE AND ACHIEVED THE RESULTS PRESENTED UNDER SUB - HEADINGS IN TABLE ONE BELOW

TABLE 1

Item	Ethiopian as general			Others Ethiopians ethnic groups (Excluding Oromo)			Oromo ethnic group		
	Ceremony	Material	Heroe	Ceremony	Material	Heroe	Ceremony	Material	Heroe
Fig tree under which people worshipped								1	
Darartu									1
Agelgel		1							
Cotton gabby		1							
All the trees were untouched as the local people honored them. They even put butter on the trunk		1							
Geber manfes kidus to which many people go on pilgrimage					1				
Ethiopian flag		1							
Gubby Material		1							
Nine thousand birr		1							
One hundred birr		1							
Queen of Sheba					1				

SIGNED DECLARATION

I, the undersigned, declared this thesis is my original work and 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 **Tafesse Oljira**

Signature _____

Place and date of submission: **Addis Ababa University, July, 2007**

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

Name _____

Title _____

Signature _____

Date of submission _____

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