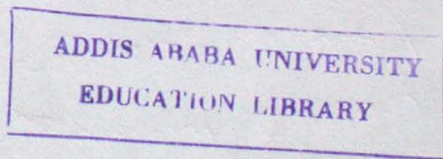


**INTERCULTURAL RELATIONS IN KEMISSE TOWN (OROMIA
ZONE) WITH REFERENCE TO KEMISSE 01 PRIMARY SCHOOL**



GIRMA KEBEDE MAMO



**JULY, 2008
Addis Ababa**

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GIRMA KEBEDE MAMO

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

JULY, 2008

Addis Ababa

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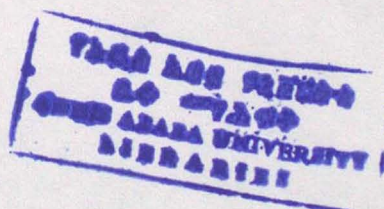
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Abbreviations and Acronyms

ACSI= Amhara Credit and Saving Institute

BGI= Brothers Group International

BOLSA= Bureau of Labor and Social Affairs

CARLA=Center for Advanced Research on Language Acquisition

CBO= Cultural Bureau Officials

CSA = Central Statistics Agency

GER= Gross Enrollment Ratio

HCB/CBH=Head of Cultural Bureau/Cultural Bureau Head

KO1PS= Kemisse 01 Primary School

KURET=Kenya, Uganda, Rwanda and Ethiopia Together

MoE= Ministry of Education

NGOs=Non-Governmental Organizations.

OLF= Oromo Liberation Front

UNESCO=United Nation Education Science and Cultural Organization

WHO=World Health Organization

Abstract

The study focused on examining intercultural relations in Kemisse Town (Oromia Zone) with reference to Kemisse 01 Primary School. In order to manage the study within a given time and resources, it was made to focus only in one school i.e. Kemisse 01 primary school. From the various types of diversities only four namely ethnic, gender, social class and religious diversities were treated in this study. It employed qualitative ethnographic method. Semi structured interview together with audio recording, observation with photographing and document analysis of some relevant materials were used as data gathering tools. Key informants of Kemisse community, officials, teachers and students of Kemisse Primary School, parents of these students were made to participate in the study. The study disclosed that diversity treatment in the community as well as in the school was not pleasant enough. There is an improvement of intercultural relation in the community over the years, however, still it is not that much pleasant. Intercultural relations among school communities have not been given significant attention. This is partly due to the lack of knowledge and skill in their pre-service and in-service training that enables the teachers and principals of the school to teach and manage properly in a setting where culturally different students learn together and partly due to lack of paying attention by the school to the national and global situation and act in line with it. The relationship between school and the community at present time is not satisfactory. Except gender, the formal curriculum in the school for both ethnic groups is found to be not sufficiently addressing intercultural relations among religions, ethnic groups and social classes. Improvements in such areas are very necessary. Providing a well organized in-service training and revising teacher and school leader training programs and their curriculum to the extent it is interculturalized and enable them equip with the necessary knowledge, skill and attitude demands immediate action.

CHAPTER ONE

BACKGROUND OF THE STUDY

1.1 Introduction

“Although we belong to different ethnic, cultural, religious and linguistic groups, we all live on the same planet, we are all actors of the same history and we share the quality of human beings”(CIOLAN, 2000:2)

Intercultural relation is not a new human endeavor. Since the dim of civilization, intercultural contact occurred whenever people from one tribe encountered others and found to be different. In the absence of accompanying cultural knowledge, intercultural relation most often elicited the human propensity to respond malevolently to those differences (Samovar and Porter, 2001). According to them in the twentieth century successful intercultural communication has been the exception rather than the rule. That is why, for Samovar and Porter, the period witnessed two world wars that saw the introduction and use of chemical, biological and nuclear weapons with the potential to destroy man kind. The latter third of twentieth century is characterized by the beginning of systematic study of intercultural communication. However, successful intercultural communication is yet an unfulfilled challenge. This is largely because of the kind of responses towards diversity that people/nations tended to hold. Literature on this (e.g., Banks, 1993 and Sleeter, 1996) identify three kinds of responses to diversity, namely:

- Assimilationist response: working only for single dominant national culture,
- Particularist response: working for group rights with the secessionist stance,
- Multiculturalist response which seem to compromise the two (i.e., assimilationsit and particularist responses) with the aim to build unity-in-diversity under a situation of mutual respect.

Ethiopia; with over 80 ethno-linguistic groups (CSA, 1998), population very diverse also on other markers of diversity as religion, social class, dis/ability, gender, etc., and a history of poor inter group (intercultural) relations among its citizens; has experienced a history when diversity was considered as a threat to national existence. As a result, the focus was much more on building a single national culture and a tendency to take the assimilationist stance. According to many intercultural educators (Banks, 1993, Cotton, 1994 and Barnet and Lee, 2003) real peace and harmony among citizens can come about only when diversity is taken not as a challenge but as an opportunity; when mutual respect and tolerance built among the citizens and when societal institutions such as school play their part in inculcating positive relations among the on-coming generation.

Ethiopia has recently seemed to have made a paradigm shift in its response to diversity at least through the constitutional and policy provisions. For instance, the following has been stated in the preamble of the 1994 Constitution of the Federal Democratic Republic of Ethiopia (Federal Negarit Gazeta August 1995).

Firmly convinced that, the fulfillment of the objectives requires full respect of individual and people's fundamental freedom and right, to live together on the basis of equality and without any sexual, religious and cultural discrimination;

Further convinced that by continuing to live with our rich and proud cultural legacies in territories we have long inhabited have through continuous interaction on various levels and forms of life, built up common interest and have also contributed to the emergence of a common out look;

Fully cognizant that our common destiny can best be served by rectifying historically unjust relations and by further promoting our shared interests;

Convinced that to live, as one economic community is necessary in order to create sustainable and mutually supportive conditions for ensuring respect for our rights and freedoms and for collective promotion of our interests;

Determine to consolidate as a lasting legacy, the peace and the prospect of a democratic order which our struggles and scarifies have brought about; (pp.75-76).

Within the spirit of the commitment of the Constitution, article 2.1.3 of the Education and Training Policy of Ethiopia (1994 E.C.) had already stated the following:

Bring up citizens who respect human rights stand for the wellbeing of people as well as for equality, justice and discipline (MoE, pp.7-8).

The specific objectives of the current Education and Training policy also stated the following in its articles 2.2.9 and 2.2.10 respectively:

*To provide education that promotes democratic culture, tolerance and peaceful resolutions of differences and that raise the sense of discharging societal responsibility;
To provide education that can produce citizens who stand for democratic unity, liberty, equality, dignity and justice, and who are endowed with normal values (MoE, p.10).*

These provisions of the Constitution and the Education and Training Policy are encouraging, given the history of the country that is largely characterized by a disregard to diversity. However, there does not appear to be clear perception of what is required in relation to inculcating the attitudes and values associated with good intercultural relationship enshrined in the constitution and the Education and Training Policy. Therefore, there is a need to see to what extent this constitutional and policy provisions are being observed or reflected in the intercultural relations among citizens in general and school communities in particular.

1.2 The Problem

There are some recent attempts to empirically study intercultural issues. For instance, Abebaw (2007) studied the cross-cultural experiences of Awramba community children in South Gondar. This researcher found out that the

interaction of the Awramba community children had with children from surrounding communities was very much limited, and not often positive. Tilahun (2007) studied conflict among students of diverse ethnic backgrounds at Bahir Dar University and concluded that such conflicts are evident when the students are made to live together without due preparation for diverse interaction in a wider social environment. A survey conducted by Ambissa (2006) on primary school children sampled from five different places in Ethiopia (Gondar, Debresina, Jimma, Sidama and Waliso) identified, among others, that the children:

- showed dislike towards some attributes of out-groups (like religion rituals, songs, etc).
- considered some out-groups as harmful
- less interested to make friends from classmates who belong to other religions.

Even though these studies are interesting, none of them considered the influence of the broader social environment on schools and school children. Obviously, school is in society and what goes on in school can be taken as largely a reflection of the dominant thinking in the surrounding society. Hence, there is a need to study intercultural relations in school within the context of the broader societal level relations among the various identity groups.

Therefore, the study attempted to assess the intercultural relation in Kamisse Town (Oromia Zone, Amhara Regional State) and Kemisse Kebele 01 Primary School. Having interested to conduct my MA thesis research on the area of ***intercultural education***, I was attracted to Kemisse because:

- Kemisse is a Town with observable diversity which is proximate to my place of work,
- I discussed with the trainees of Dessie Teachers' College who were out to schools in Kemisse Town to do their practicum last year, which revealed that there is a potential problem as far as intercultural relation is concerned,

- I visited Kemisse Kebele 01 Primary School before I propose this particular study during which I was convinced that studying the intercultural relation among in Kemisse is something worth perusing.

1.3 Objective of the Study

The main objective of the study is to examine the nature of intercultural relationship in Kemisse Town (Oromia Zone) with reference to Kemisse 01 Primary School. Thus, the study is designed to:

- Understand intercultural relationship of the Kemisse community;
- Analyze the concern of various sub-groups of the school about intercultural relations of the community;
- Analyze the activities of 01 Kemisse Primary School from the perspectives of maintaining conducive intercultural relations;
- Explain how the Kemisse community intercultural experience is being reflected in the programs of the school under study;
- Analyze how school curriculum promotes, encouraging intercultural relations.

Based on these objectives, the study is intended to answer the following basic questions:

1. What does intercultural relation in Kemisse community look like?
2. How is the concern of various sub groups of the school for intercultural relations?
3. Do the school's activities help maintain conducive intercultural relations?
4. How are the Kemisse community cultural experiences reflected in the Programs of Kemisse 01 primary school?
5. How does school curriculum support encouraging intercultural relation?

1.4 Significance of the Study

School educators, parents and community members should work together as an adult learning community to study, develop and apply highly motivating, culturally responsive pedagogy to support the academic accomplishment of all students. Therefore, the study will be significant for:

- Providing a lesson for curriculum designers to consider intercultural education as one component in curriculum making;
- Giving a lesson for teachers to consider intercultural issues in classroom, school environment and in the community they serve;
- Giving some hints for the community under study and the Ethiopian society as whole how to treat diversity with in unity at least in schools;
- Providing a lesson for teachers training colleges and school leader programs to consider intercultural education in their program.

1.5 Delimitation of the Study

There are currently about twenty-six full cycle primary schools in Oromia zone. Out of these schools eight of them are teaching children of the Oromo and Amhara nationals. In order to make the study manageable with regard to time, transport accessibility and other available resources, the study area is delimited only to Kemisse 01 primary school. In fact there are two primary schools in the town (Kemisse 01 primary school and Kemisse 02 primary school) however; the one which is included in this research has longer experience being a full cycle primary school as compared to Kemisse 02 primary school. Due to the fact that intercultural issue is very broad to treat in this single research, the study is made to focus only on explaining the influence of the existing situation on the relation children need to develop for good citizenship who will respect diversity, seek mutual coexistence of the nation while maintaining their own identity. Therefore, the study focused only on education related intercultural experiences between

ethnics, religions, gender and social classes that have implication for intercultural education.

1.6 Limitation of the Study

Shortage of reference materials on either Ethiopian or African condition enforced the researcher to depend largely on foreign countries experiences.

1.7 Operational Definition of Terms

Intercultural Relation: - practice of positive communication among groups of people of different religion, gender, social class and ethnics. Such communications are built on the principles of mutual respect and understanding. For example, between Amhara and Oromo, Muslim and Christian etc.

Gender: the attitude of the society towards male and female roles and the division of work created due to this.

Ethnic Groups: ethnic groups consist of people who possess a distinctive culture and perceived by others as different in their orientation towards the world.

Social Class: difference in the living condition among the community caused by their economic capacity or income. For e.g., poor and rich or lower and upper class etc,

Religious Groups: difference in belief and rituals concerned with super natural power (Allah/God) for Muslim and Christian community.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Meaning of Culture

Before analyzing the effects of activities aimed at improving intercultural relations, it is important to establish what is meant by "culture" and what kinds of groups count as "layers of cultures" in the context of the literature.

The word culture has many different meanings. O'Neil (2006) states that, **culture is the full range of learned human behavior patterns**. To him, culture is a powerful human tool for survival, but it is a fragile phenomenon. It means that culture is constantly changing and easily lost because it exists only in our minds. Our written languages, governments, buildings, and other man-made things are merely the products of culture. They are not culture in themselves. For this reason, archaeologists cannot dig up culture directly in their excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns--they are things that were made and used through cultural knowledge and skills (ibid).

Center for Advanced Research on Language Acquisition/CARLA/ (2007) define culture for the purposes of the Intercultural Studies Project as:

The shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization. These shared patterns identify the members of a culture group while also distinguishing those of another group (p.1).

The above definition expresses a view which is gaining wider acceptance these days in the field of intercultural education. In general from the above descriptions we can understand that the concept of culture could be understood in the context of social interaction. It is an emergent property of the members' social interaction

and a determinant of how group members communicate (Barnet and Meibua, 2003)

2.1.1 Layers of Culture

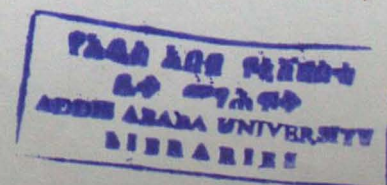
According to O'Neil (2006), there are very likely three layers or levels of culture that are part of our learned behavior patterns and perceptions. Namely;

1) **Cultural traditions** that distinguish your specific society. When people speak of Italian, Samoan, or Japanese culture, they are referring to the shared language, traditions, and beliefs that set each of these peoples apart from others. In most cases, those who share your culture do so because they acquired it as parents and other family members who have it raised them.

2) The second layer of culture that may be part of your identity is a **subculture**. It refers to groups that hold norms, values and patterns of behavior in common with the larger society, but have their own design for living and world (Bryjak and Michael 1992; O'Neil 2006). Members of each of these subcultures share a common identity, food tradition, dialect or language, and other cultural traits that come from their common ancestral background and experience. Examples of easily identifiable subcultures in the United States include ethnic groups such as Vietnamese Americans, African Americans, and Mexican Americans.

3) The third layer of culture consists of **cultural universals**. These are learned behavior patterns that are shared by all of humanity collectively. No matter where people live in the world, they share these universal traits. Such cultures include communicating with verbal language, classifying people using age, gender and marriage; raising children in some sort of family setting; sexual division of labor that are shared by other society.

While all cultures have these and possibly many other universal traits, different cultures have developed their own specific ways of carrying out or expressing them.



2.1.2 Culture and Society

For O'Neil (2006) Culture and society are not the same things. **While cultures are complexes of learned behavior patterns and perceptions, societies are groups of interacting organisms.** He said that, People are not the only animals that have societies. Pools of fish, flocks of birds, and hives of bees are societies. In the case of humans, however, societies are groups of people who directly or indirectly interact with each other. People in human societies also generally perceive that their society is distinct from other societies in terms of shared traditions and expectations.

He posited that, human societies and cultures are inextricably connected because culture is created and transmitted to others in a society. Cultures are not the product of lone individuals. They are the continuously evolving products of people interacting with each other. Cultural patterns such as language and politics make no sense except in terms of the interaction of people. O'Neil claimed that, if you were the only human on earth, there would be no need for language or government.

According to (Cotton, 1994) much of the recent research and other writing on intercultural relations and multicultural education has gone beyond issues of race and ethnicity (which tend to come to mind first when thinking of culture) to include other groups that have been targets of prejudice and discrimination such as sexism, and classism in 1970s and multicultural/multi ethnic whose life style differ from that of the status quo in 1980s.

To encourage us and to expand our understanding of intercultural strife and the need to address it, Byrnes writes:

"...the terms "prejudice" and "discrimination" are most often associated with victims of racism, ethnocentrism, sexism, and religious bigotry....Such a narrow view of these social phenomena, however, may prevent our acknowledging and

addressing other less familiar forms of prejudice and discrimination that occur in the social world of children and adults. Socioeconomic class bias, bias against the disabled, aesthetic discrimination against those who do not meet cultural expectations of attractiveness, and biases against certain lifestyles all involve prejudices and discriminatory practices that have been observed among elementary school children" (cited in Cotton, 4).

If culture is describable as a behavioral framework, then cultural sensitivity and cultural literacy would require more-than-superficial familiarity with an array of such frameworks. Reviewing research on classroom management for culturally diverse classrooms, Grossman (1991) writes:

"To be culturally sensitive is to be aware of the ways in which cultures differ and the effects of these differences.... To be culturally literate is to have a detailed knowledge of the cultural characteristics of specific... groups. This knowledge is not merely about holidays, food, dances, music, and so forth. It includes values, behavioral norms, acceptable and effective reinforcements, patterns of interpersonal relationships, and so on" (quoted in Cotton, 4).

2.2. Multicultural Education

Cotton (1994) highlights ideas of researchers and writers who have made a specialty of studying multi-cultural education offer similar views from the time of Gibson (1984) to the time of Gottfredson and McHugh (1992). Although the advocates of multicultural education do not all speak with one voice, according to Gottfredson, Nettles, and McHugh (1992) in Cotton (1994), several concerns are central to the idea of multiculturalism: (1) a more balanced version of history; (2) the personal development and interpersonal relations of students--especially with respect to their own ethnic/racial identity, self-esteem, and inter group relations; (3) fair and effective approaches to individual differences in learning styles that are believed to have links to cultural influences; (4) multi-cultural representation in the entire school environment--staffing, policies, and procedures, and staff organization development; (5) equal opportunity to learn for all groups

Clearly, one of the goals of multicultural education is to promote improved intercultural relations. How effective multicultural programs have been in bringing about improvements is difficult to determine, however, partly not only because of the lack of specificity in the use of the term "multicultural education," but also because there is not a great deal of systematic research on the effects of entire programs (Cotton, 1994).

Byrnes and Kiger 1986-87; Garcia, Powell, and Sanchez 1990; Gimmestad and De Chiara 1982; Hart and Lumsden 1989; Merrick 1988; Pate 1981, 1988 stated in Cotton (1994:7) one thing we do know is that programs--whether they are called "multicultural education" or something else--are unlikely to improve cross-group relations if their treatment of cultural diversity is too brief or too superficial. Programs designed to expand students' *knowledge* of other cultures through, for example, the presentation of facts and other information, generally have little or no effect on *attitudes* or *behavior*. Neither do "one-shot" or other brief activities, regardless of their content.

2.3. Intercultural Education

According to Intercultural Education Guideline for Ireland Primary Schools Children (2005), intercultural education is a synthesis of the learning from multicultural and anti-racist education approaches that were commonly used internationally from the 1960s to the 1990s. For McCarthy (2000), intercultural education underpins such a system and has two major functions: 1) it promotes tolerance and respect for diversity. It deals positively with the appearance of prejudice and racism on an individual and group basis. It provides the attitudes, skills and knowledge to function across cultural divides. It affirms difference and provides a platform for children to assert their culture and individuality with confidence. It prepares them to live productively in a pluralist society. 2) It provides equal educational opportunity. It assumes that the differences children bring to school with them will be acknowledged, will influence how they learn and

must be catered for. It recognizes and makes resources available to deal with genuine ethnic considerations such as language, cultural barriers and discrimination. The structures, resources and teaching methods involved in intercultural education are also powerful tools in promoting gender equality and in the effective inclusion of pupils with special needs in mainstream schools. Implementation, however, is complex and dependent on supportive administrative and school structures, cross-curricular intercultural resources and highly trained staff.

Obligations and Responsibilities of Concerned Bodies

While analyzing the documents of "*International Basis for Intercultural Education*", Batelaan (1999), clearly indicates the obligations and responsibilities of respective bodies at different levels. This section highlights obligations and responsibilities of educational authorities, schools and teachers and teacher education institutions.

Obligations and Responsibilities of Educational Authorities

According to Batelaan (1999) The *International Convention on the Elimination of All Forms of Racial Discrimination*, requires from the state parties that they undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical groups as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination. From a professional point of view, according to him, effective measures of educational authorities should include:

1. The provision of schools with information about the international commitments that have been made by, or on behalf of, governments in the framework of international organizations, including the UN, UNESCO, the



Council of Europe or other regional organizations with regard to intercultural and human rights education. Inspectors could play an important role in realizing such a policy.

2. To relate national school and curriculum reforms to the problems and challenges of cultural diversity in society in accordance with the international conventions, recommendations and declarations.
3. To support the development of strategies to use education as an instrument for the advancement of democracy, tolerance and human rights. Support can be given through subsidizing projects which explicitly aim at the achievement of the goals which are included in the various international documents.
4. To systematically provide schools with information about international activities, including the activities of the Council of Europe, UNESCO, UNICEF, the UN, and private international organizations, which are aimed at the development of intercultural and human rights education;
5. To incorporate teaching about Human Rights, including the Convention of the Rights of the Child in the schools' curricula, in accordance with Article 26 of the Declaration;
6. To encourage institutions for teacher training to develop courses which are aimed at the achievement of the goals of intercultural and human rights education;

Batelaan (1999) stated that the main requirement for the implementation of intercultural and human rights education as it is described in the various international documents is that professionals working in education (i.e. teachers and school leaders) have developed appropriate professional knowledge, skills and attitudes.

Responsibilities of Schools and Teachers

To make clear how and when schools are responsible, Batelaan (1999) asks that *Are schools (and individual teachers) accountable when authorities fail to inform them about their obligations?* In answering this question he stated that, in fact the addressee of the documents is the state, not the individual or any private institution. On the other hand, schools and individual professionals have their own responsibility with regard to setting the goals for the educational activities they organize. They are held accountable by the wider society that operates in the legal framework of human rights commitments. Within that framework institutions can be held accountable for their reactions to the guidelines and recommendations given in these documents when they are confronted with them. NGOs could play an important role in this respect. However, when schools are informed and instructed by governments, the goals should be achievable. According to Batelaan (1999) effective measures for the schools should include:

1. The organization of opportunities for co-operation and communication in heterogeneous multicultural groups;
2. The development of strategies to ensure full participation of all students in classroom and other school activities;
3. The development of strategies to create a climate of understanding, mutual respect, responsibility and co-operation in classrooms;
4. The development of strategies which do justice to each child's individual capacities and learning needs;
5. The development of strategies which avoid marginalization of children, including the development of criteria for selecting resources to include a clear commitment to anti-discriminatory practice;
6. The development of strategies which consider heterogeneity rather than enrichment and a resource for learning rather than as a problem;
7. The development of adequate learning situations for students, including group work;

8. Informing children about their rights, including the Convention of the Rights of the Child;
9. The provision of time and money for the (in-service) training of teachers in order to improve their skills and knowledge, required for the implementation of intercultural and human rights education;
10. Discussing the implementation of the UNESCO recommendation of 19, November 1974.
11. The provision of mother tongue education in a framework of a pedagogical language policy.
12. The inclusion in the curriculum of the history, culture and contributions of all minorities in the framework of human rights and anti-racist policies.

Obligations and Responsibilities of Teacher Education

According to Batelaan(1999) in order to enable schools and individual teachers to meet international obligations and commitments, institutes for teacher education should at least inform their students about these commitments, and analyze them. Article 33 of the UNESCO Recommendation of 1974 is very explicit in its recommendation for teacher education:

"(...) member states are recommended to "constantly improve the ways and means of preparing and certifying teachers and other educational personnel for their role in pursuing the objectives of this recommendation and should, to this end: develop aptitudes and skills such as a desire and ability to make educational innovations and to continue his or her training; experience in teamwork and in interdisciplinary studies; knowledge of group dynamics; and the ability to create favorable opportunities and take advantage of them"(quoted in Batelaan,p.18).

The above quotation implies that teachers should learn to discuss their own educational practice and interdisciplinary studies undertaken in institutes for teacher training. Teachers are the professionals who convert policy guidelines for *education* into the organization of *learning* processes. According to Batelaan(1999)

for this conversion of policy into the organization of learning processes teachers need knowledge and skills.

He further depicted that Strategies for teaching should be derived from what we know about learning processes. We know for instance that learning takes place through interaction. We also know that the aims of intercultural education can only be achieved through the organization of interaction and communication. Management of learning process implies the management of interaction process in the classroom in such a way that all children participate. Because of the special responsibility they have to their students, future teachers should be prepared to develop professional attitudes and should be provided with the knowledge about instruments to develop these attitudes.

2.4. Mechanisms for Promoting Intercultural Relations in Schools

Cotton (1994) in his research report on the title "*Fostering Intercultural Harmony in Schools*" has reviewed research findings that either foster or hinder intercultural relations. Some of these will be treated in this section.

2.4.1 Contact among Different Cultural Groups

Here, Cotton (1994) reviewed research findings of intercultural relations from the time of All port (1954) to the time of Donaldson, and Pezzoli, (1990).He reported that, in 1954, Gordon All port published what has since become a well-known "*theory of interracial and interethnic contact*". Drawing from research findings about inter group contact and its outcomes, Allport concluded that contact can reduce prejudice and foster positive relationships between members of different cultural groups under certain conditions. These include:

- Equal status in the situation

- Opportunity to get to know one another as individuals
- Common interests and similar characteristics, such as age or occupation
- Social norms favorable to association between the two groups, especially standards set by leaders in the situation
- Circumstances favoring--or at least not antagonistic to--cooperation
- Opportunity to advance individual or group goals through cross-cultural interaction.

Cotton (1994) said that, subsequent researchers have validated Allport's findings, as well as identifying additional conditions under which intercultural contact among students is beneficial, including:

- When it is extracurricular and social as well as academic (Foster 1989; Rich 1990; Robinson 1979; Rogers, Miller, and Hennigan 1981)
- When it is frequent and sustained (Foster 1989; Schwarzwald, Fridel, and Hoffman 1985; Peck, Donaldson, and Pezzoli 1990), p.20.

As one might expect, researchers have also found that inter group contact which takes place in the absence of all or most of these conditions generally does not lead to improved relationships and may even lead to a deterioration of cross-cultural attitudes and behavior (Cotton, 1994). Cotton argued that, neither school desegregation nor smaller-scale projects involving only cultural mixing produce true social integration. Instead, intercultural contact can be described as a necessary but not sufficient condition of genuine integration (ibid). In his analysis of teaching strategies that promote positive cross-cultural relations, Roberts writes:

“Integration does not just occur naturally as a result of merely placing students of different races or ethnic groups together in the same school setting....Integration, instead, is achieved by conscious effort, particularly of classroom teachers” (quoted in cotton, 20).

2.4.2 Prejudice Reduction and Empathy Development

According to (Cotton, 1994) Researchers have examined an array of practices aimed at eliminating inaccurate information, negative attitudes and discriminatory behavior (i.e., prejudice) toward cultural groups other than one's own, and replacing these with accurate information, understanding, positive regard, and pro-social behavior (i.e., empathy), with the goal of bringing about improved inter-group relations. Effective practices include:

1) Film, video, and stage presentations that dramatize the unfairness of prejudice and the harm it causes. (Garcia, Powell, and Sanchez 1990; Gimmestad and DeChiarria 1982; Hart and Lumsden 1989; Pate 1981, 1988)

2) Books and other print materials that portray cultural groups in a positive light. (Garcia, Powell, and Sanchez 1990; Pate 1988; Swadener 1988)

3) Initial focus on one's own culture. (Cotton 1992; Hahn 1983; Ruiz 1982; Swadener 1986)

4) Role-taking and simulation games. (Cotton 1992; Pate 1981, 1988; Swadener 1986, 1988)

5) Counter stereotyping (Pate 1981, 1988; Swadener 1988)

2.4.3 Developing Critical Thinking Skills

According to Byrnes 1988; Pate 1981, 1988; Walsh 1988, in Cotton (1994), besides being characterized by negative feelings and/or discriminatory behavior, prejudice is also characterized by faulty thinking. Common fallacies of reasoning, such as overgeneralization and failure to follow a line of reasoning through to its logical conclusion, are intrinsic features of prejudicial thinking. While a cognitive

function such as critical thinking is usually insufficient by itself to eradicate prejudice, research shows that applying critical thinking skills has been effective in reducing prejudice in some subjects by revealing that it is not logically supportable.

2. 4.4 Developing High Self-Esteem

The tightest correlation in the research base on intercultural relations is that between positive self-regard and positive regard for those who are culturally different from oneself. Probably the most effective approach schools can take to combat prejudice is to improve students' self-concept, writes Pate in (Cotton, 1994).

Specific self-esteem building activities referenced in the research base include teacher warmth and encouragement; experiencing academic success; working closely with people who have physical or mental handicaps; activities portraying people of one's cultural group or gender, etc. in a positive light; and having teachers and administrators of one's cultural group in one's school.

2.4.5 Other Factors Associated with Intercultural Harmony

Cotton (1994) summarized other elements and practices which have been less thoroughly researched, but which have been shown to be related to positive intercultural relations, include:

- Teaching to students' cultural and individual learning styles (Gay 1988; Sanders and Wiseman 1990)
- Participating in in-depth cross-cultural experiences outside the classroom (Mahan 1982; Peck, Donaldson, and Pezzoli 1990; Foster 1989)
- A multicultural balance of school staff and modeling of positive intercultural relations (Merrick 1988; Moore 1988; Pate 1981; Walberg and Genova 1983)

- Parent participation, particularly when parents of different cultures engage in positive interactions (Foster 1989; Ruiz 1982; Sleeter 1990).

2.5. Practices that Impede Intercultural Relations

Cotton (1994) reviewed also what researchers have identified as instructional behaviors and other schooling practices that are ineffectual or, worse, that backfire, antagonizing learners and increasing inter group tensions. These include:

1) "Message" films and plays. Pate (1981, 1988) in Cotton (1994) states that, dramatizations which are thinly veiled vehicles for propagating a particular set of beliefs and values frequently meet with resistance.

2) Human relations training and direct anti-prejudice lessons. Pate (1988) in Cotton (1994) point out that People do not like to be manipulated. When people perceive that they are required to participate in activities designed to change their thinking, they frequently rebel, with the net effect that the level of prejudice increases.

3) Low expectations as expressed in differential treatment of students on the basis of culture. (Brophy 1983; Cooper and Tom 1984; Cotton 1990; Grossman 1991, etc.)

Cotton's review of the teacher expectations literature itemizes the negative treatment that students sometimes receive because of their gender, race/ethnicity, socioeconomic class, and other factors. These include an array of instructional, management, and interpersonal behaviors that favor males, and high achieving students, and are related to low achievement and low self-esteem on the part of others, producing negative inter-group relations.

4) Academic tracking. (Klugman and Greenberg 1991; Moore 1988; Oakes 1985; Rich 1987; Walberg and Genova 1983)

2.6. Families and Schools

Families and schools in a democratic, multicultural society must promote a positive climate in which children learn to appreciate not only their own culture but also culture of other people Fu, Stremmel and Treppte, in Swick, Gloria and Irma (1998).

Rutter et al (1979) in Larry Sackney (2006) found that the extent to which school staff and parents work together to promote student learning is related to school effectiveness. The PDK (1980) study in the same author also reported that this variable relates to student achievement.

Murphy et al (1985) in Larry Sackney (2006) believe that school-home relations are a function of four activities and processes:

First there is frequent communication from the school about what parents can do to help the school reach its goals. Effective schools often have a clear set of expectations for parents. Second, there is structured parent input into school goals and decisions. Third, there are opportunities for parents to participate in school functions and activities, including classroom instruction. Fourth, there are opportunities for parents to learn about school programs, develop parenting skills, and learn how they can work with their children at home on academic subjects (P. 37).

Family and school works need to encourage open discussion and analysis of cultural understanding, behavior patterns, and relationship patterns. Dialogue about how we live with and relate to each other should also include an assessment of specific family, school and community habits (Hilliard, 1992) in Swick et al (1998).

Swick et al (1998) strongly suggests that planners must develop goals, an action plan, strategies and tools for continually monitoring and refining the entire system. According to him nothing less than a comprehensive and collaborative

approach to addressing multicultural learning needs can achieve the goal of a more sensitive and nurturing citizenry.

2.7 A Comprehensive Way to Think about Curriculum

As stated by deMarrais (1999) a simpler but more comprehensive way to think about curriculum is that it is what happens to students in schools. This includes the method of presentation, the way in which students are grouped in classes, the manner in which time and tasks are organized and the interaction within the classroom. To deMarrais, the term curriculum refers to "*the total school experience provided to the students whether planned or unplanned by educators*" (p.224). Similarly, Walker and Jones (1997) stated that curriculum not only refers to the official list of courses offered by the school but also the purposes, content, activities and organization of the educational program actually created in schools by teachers, students, and administrators.

From the above statement we have learned that in addition to the formally stated, explicit curriculum, there is an implicit or hidden curriculum that imparts beliefs and values to the students. It means that conceptualizing the curriculum this broadly, we are able to include its intended as well as unintended out comes.

Many cultural studies researchers have studied hidden curriculum (Gall, Meredith D., Walter R. Borg and Joyce P. Gall, 1996). According to Gall et al (1996) hidden curriculum refers to the indirect instruction in attitudes and habits that is continually transmitted by which schools are structured and classroom instruction is organized.

McNeil, (1998) stated that, hidden curriculum can be a vehicle for moral growth. It can reflect an atmosphere of justice, giving all a chance to share in planning and executing activities and in gaining the rewards of their accomplishment as part of fair play. The hidden curriculum is a determining factor in integration.

According to McNeil (1998), the staff creates specific programs and strategies for interactions across race, not leaving friendships, communications, and cultural understanding to chance. An effective way to encourage interracial relation is to provide situations in which children can discover similarities in interest and attitudes among other students or work together for a common good.

In order to make the hidden curriculum more consistent with ideals of the formal curriculum, Henry Giroux (1978) in McNeil, (1998) recommends that:

Such actions as doing away with those properties of the hidden curriculum those are associated with alienation: rigid time schedule, tracking, testing content fragmentation and competition (p.34).

Therefore, curriculum specialists are expected to find out whether or not these structures and other practices in schools are consistent with the ideals of human potentiality and social justice. Moreover, they must try not only to make the hidden curriculum visible but also to alter it to enhance the satisfaction of human needs and spirit (McNeil, 1998).

2.8 Acknowledging the Centrality of Relationships

For several decades, educators seeking to introduce meaningful change have ignored much of the wisdom of educational philosophers and focused more on programs than on people, more on reforms than on relationships (Shields, 2004). In agreement with this, Nodding (1986) in Shields (2004) argues for a pedagogy of care centered not on curriculum content but on the relationships between and among people in schools and the ideas under consideration. Sidorkin (2002) in Shields (2004) writes:

“An underlying reality of human relations constitutes the crucial context of education .What teachers, administrators and students do and say could only have meaning and be

understood against this invisible but very real matrix of intersecting relations" (p.117).

Similarly, Medeeine Grumet in the same author underlines that our relationships to the world are rooted in "our relationships to the people who care for us". She claimed that;

"curriculum is never the text, or the topic, never the method or the syllabus, "but curriculum is "the conversation that makes sense of...thingsIt is the process of making sense with a group of people of the systems that shape and organize the world we can think about together"(p.117).

Shields (2004)in his part also believes that this understanding of making sense together, of learning relationships as the basis of pedagogy, as the root of curriculum, is fundamental to the creation of learning environment that are both socially just and deeply democratic ideas and in relational pedagogy.

2.9. Overcoming Pathologies of Silence

For Shields (2004) pathologies of silence are *"misguided attempts to act justly, to display empathy, and to create democratic and optimistic educational communities"* (p.119).The same author depicts that educators often find it difficult to acknowledge differences, in part, he thinks that because they have not learned to distinguish between recognizing difference in legitimate ways and using a single characteristic or factor as a way of labeling and consequently of essentializing others. Sometimes they are afraid of being politically incorrect or of offending those with whom they hope to enter into a relationship. On one hand, it seems safer, kinder, and perhaps even the only reasonable position to pretend that children are all the same.

Shields(2004) suggested that, we know that there are children who came from various ethnic backgrounds, who speak different home languages, who live in

extreme poverty or extravagant wealth, who struggle with issues related to neglect or abuse, and who for various reasons, live lives that are very different from those commonly depicted, valued and validated in our schools. Although, in recent years educators are more cautious about overtly allocating blame for low educational achievement to these home factors it is almost equally as rare that educators explicitly work to create spaces in which children may feel comfortable bringing the totality of their lived experiences of many school children and preventing them from fully entering into the conversation that makes sense of things.

CHAPTER THREE

RESEARCH METHODOLOGIES AND DESIGN

3.1 Methodology

As the research is concerned with intercultural relation in primary schools, it employed qualitative methodology for it helps to understand and interpret social and cultural phenomena. *“Qualitative inquiry seeks to understand human social behavior from the “insiders” perspective-that is as it is lived by participants in a particular social setting, for example, a culture, school, community, group or institution”* (Ary, Lucy and Asghar, 2002:422). Denzin and Lincoln, 1994:212) also state: *“Qualitative design looks at the relationships within a system or culture”*.

Intercultural communication researchers have tended to look at emic and etic approaches, although there are some creative combinations. Emic studies behavior from within system and examines only one culture, whereas etic studies behavior from outside of the system and examines many cultures or cross-Cultural communication. In a way these are related to ways of doing research though the match is not exact (Baldwin, 2007). Therefore, this study mainly relied on emic approach with some supportive etic perspective when necessary.

3.2 Design of the Study

Out of various types of qualitative research designs, (case study, phenomenology, grounded theory, biographical method, ethnography etc...), ethnographic design is employed in this research. According to Ary et al (2002) ethnography is developed by anthropologists (such as Margaret Mead) as a way of studying and describing human culture. It has moved from anthropology to other discipline including education, where it is becoming a valuable tool in understanding the process of schooling. It is the in-depth study of naturally occurring behavior within a culture

or social group. It seeks to understand the relationship between culture and behavior (*ibid*).

Ethnography, according to Denzin and Lincoln (1994) has the following feature:

- A strong emphasis on exploring the nature of particular social phenomena, rather than setting out to test hypotheses about them;
- A tendency to work primarily with “unstructured” data. That is data that have not been coded at the point of data collection in terms of a closed set of analytic categories;
- Investigation of a small number of cases, perhaps just one case in detail;
- Analysis of data that involves explicit interpretation of the meaning and function of human actions, the product of which mainly takes the form of verbal description and explanation and statistical analysis playing a subordinate role at most;

Gall, Walter and Joyce (1996) agree that ethnographers use the full range of qualitative data collection techniques and when appropriate, quantitative techniques. Accordingly, I believed that ethnography is the appropriate design for this type of research as it permits flexibility for the researcher. In order to provide in-depth and a holistic picture of the problem the researcher stayed for about three months in the research site.

3.3 Selection of Research Settings

In his descriptive survey study of friendship segregation across races, Moody (2001:708) states that heterogeneity reaches a maximum of 0.5 when there are only two races in the school. Thus, the decreasing level of segregation only occurs in the schools with more than two races. When there are only two races in the school, there is a greater likelihood for “us vs them” social dynamics. Once we move beyond two groups, however, multiple dynamics may mitigate racial segregation.

The reason why the Oromia zone community was chosen as a major research setting is, in this community, two domestic major ethnics (Oromo and Amhara) are living together. These communities' children learn in the same schools in their own mother tongue. This is a result of the policy statement which reads as "*Cognizant of the pedagogical advantage of the child in learning in mother tongue and the right of nationalities to promote the use of their language, primary education will be given in nationality languages*"(MOE, 1994:23). As it is the case in most parts of Ethiopia, schools of these communities also work in two shifts. In some schools of these communities the Oromo and the Amhara children are separated by shifts but in some other schools they learn side by side in the same shift. In some schools teachers who speak both languages are assigned to teach both ethnic groups and in some other schools there are separate teaching staff for each ethnics' children. But, the administrative staff is common to both shifts of the schools.

As these people inhabited the area since time immemorial, they share a number of values. The one who is Muslim or Christian has so many relatives outside his/her religion side ward or when we look back to his/her ancestors. Therefore, unlike other parts of Ethiopia inter marriage across religion or ethnic is not difficult in the community. However, it is a paradox to come across some religious and ethnicity conflicts among the community. This inspired me to search out the intercultural relation of the Kemisse communities' children at schools. As I speak both language of these communities and lived in a similar community as that of Kemisse for adequately long time, I believe that it enables me to understand them very well.

3.4 Selection of Research Participants

The study included five major participants. Members of parents, officials of primary schools, teachers of primary schools, students and key informants of the

Kemisse community. These groups of respondents are used as the major sources of data.

Members of the Participants

Parents of Primary School Children: Eight parents of the children from Kemisse 01 primary school participated in the interview. Sex, ethnicity, and religious composition have been considered. Four parents were recommended by the unit leaders first and then the rest four were recommended by the interviewed parents.

Officials of Primary Schools: The principals, unit leaders and members of school boards/PTA/ of the concerned primary school participated in the interview.

Teachers of Primary Schools: A total of six teachers from Kemisse 01 primary school of different religion, ethnicity and sex have participated in the interview. Snowball or chain sampling technique is used in order to get appropriate respondents.

Students of Primary Schools: A Total of ten children from the school were made to participate in the interview. Composition of ethnic, religion and sex has been kept equal. Children of older age and good academic performance are purposefully selected.

Key Informants of the Kemisse Community: Interview is conducted with key informants of Kemisse community selected on the basis of snowball sampling technique (about the general issues, diversity, attitude and intercultural relations) of the community.

3.5 Data Gathering Tools

Many scholars in the field of qualitative research (for e.g., Denzin and Lincoln, 1994; Frankel and Wallen, 2000) stated that observation and interview are the major data gathering instruments in ethnographic research. Thus, the study employed both the aforementioned tools. In addition to these instruments, photographs and audio recordings are used to generate genuine data. Except for the photograph and observation and interview guide are used to support other instruments. Document analysis of some relevant materials to the study was also carried out.

3.5.1 Observation

Both forms of observations (participant and non- participant observation) are used in this research.

3.5.1.1 Participant Observation: In participant observation studies, researchers actually participate in the situation or setting they are observing. Participant observation can be overt, in that the researcher is easily identified and the subjects know that they are being observed, or covert in which case the researcher disguises his/her identity and acts just like any of the other participant (Fraenkel and Wallen, 2000) .The same authors added that, overt participant observation is a key ingredient in ethnographic research. Therefore, the researcher took the role of overt participant observer in the life of the school to the extent that is possible so as to understand fully intercultural relation of the school community.

3.5.1.2 Non-Participant Observation: Here in Kemisse 01 Primary School, the researcher remained a mere observer both in children and staff activities. That means, the researcher focused only on observing children's and staff's activities in

the morning before class begins, in flag ceremony, in break time, in extra curricular activities, out door games and exchange of the two shifts.

3.5.2 Interview

Both Individual and Group interviews were used in this research. Flick (2002) and Sarantakos (2005) posit that in qualitative research which applies ethnographic approach, semi structured interview is the most common type of interview. Therefore, the type of interview used in this research was a semi structured ones.

3.5.2.1 Individual Interview

Interview is conducted with parents, students of primary school, school officials and key informants of the staff as well as of the community. Interview took place in the respondents' language in their respective place. All interviews are tape-recorded based on their will and later on transcribed. Then, the relevant data is translated into English and used for the final analysis along with the notes that is being taken during interviewing. So as to keep the original meaning, some expressions are quoted in the language of the respondents.

3.5.2.2 Group Interview

Group interview is the systematic questioning of several individuals simultaneously in formal or in informal settings. Therefore, it is conducted with a group of people of different backgrounds (religion, ethnic, sex and class) about gender, religion, age and ethnic related issues. The use of the group interview is not meant to replace individual interviewing, but it is an option that deserves consideration because it can provide another level of data gathering or a perspective on research problem not available through individual interviews (Denzin and Lincoln, 1994:364).

3.5.3 Document Analysis

In order to have a complete understanding about the school intercultural activities, some textbooks of formal curriculum in the school in social studies, environmental science and language areas were analyzed.

3.6 Methods of Data Analysis

Many scholars in qualitative research suggest generation and analysis of data are often interwoven and take place side by side. In ethnography, data analysis usually takes place throughout the study. Therefore, the data analysis in this research took place right from the start of the data collection. All the data is thematically categorized and analyzed.

In order to substantiate information among data sources and strategies, the researcher gave emphasis to triangulation. From the four types of data triangulation (data source, methodological, theoretical and data analysis triangulations) data source and methodological triangulations are employed for this study. Since the study does not deal with theoretical frameworks and it has only one data analysis strategy, theoretical and data analysis triangulations are not used.

According to Thurmond, (2001) in Abebaw, (2007) researchers using between or cross method triangulation permit cross tools evaluation. That means, we can triangulate interview with observation or participant with non-participant observation in the same study.

Finally, the descriptions are written in a narrative form so as to provide a holistic picture about intercultural relationship in Kemisse 01 primary school of Oromia zone.

3.7 Ethical Consideration

Fraenkel and Wallen (2000) suggested that, ethics concerns qualitative research as much as they do any of the other kinds of research. They put three important points to be considered.

- Care should be taken to ensure that none of the information collected would embarrass or harm them. If confidentiality cannot be maintained, participants must be so informed and given the opportunity to withdraw from the study;
- Participants should always be treated with respect. It is especially important in qualitative studies to seek the cooperation of all subjects in the research endeavor. Usually subjects should be told the researcher's interest and should give their permission to proceed. Researchers should never lie to subjects nor record any conversations using a hidden tape recorder or other mechanical apparatus;
- Researchers should try their best to ensure that no physical or psychological harm will come to any one who participates in the study.

In every data gathering occasions, I used to inform my respondents that the purpose of the study and the information they give is used only for educational purposes, so that we all benefit from the outcome. I told them that, if they are not willing to participate they have a right to withdraw from the study.

In order to get their full permission I tried my best to treat them with respect. I did not attempt any thing that makes the participants lose confidence in me. Any recording of data using mechanical device done were on their full acceptance. I also tried my best to make them feel at ease and believe that no psychological or physical harm will come to them as a result of participating in this research. Therefore, I claim that ethical issues which should be addressed are properly treated in this research.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 The Research Context

The Kemisse /Oromia/ Zone

Location: Kemisse zone is located in the Amhara regional state. It is one of the eleven zones which were established in 1987 E.C. The zone is surrounded by Amhara and Afar speaking communities and territorially cut from the rest of Oromia region. It is bordered by Afar region in the east, North Shoa in the west and in the south and South Wollo and Harbu (Argoba) in the North. According to Zonal Agricultural Bureau, it has a total area of 392,684 hectares sub divided in to six Woredas namely (Kemisse Town, Dewa chefa, Artuma fursi, Jile Tumuga, Bati and Dewe Harewa)(see appendix-D).

Population: According to the 1999 E.C. Amhara Regional Census Bureau Population Projection for 2000 E.C., the population of the zone is estimated to be 585,061. Out of this population only 10 percent is living in the town where as the rest 90 percent is living in the rural part. This figure also represents Christian to Muslim and Amhara to Oromo population respectively. According to one of my key informants, in the rural part only live Muslim Oromos and it is only in the towns of the Woredas that the Amhara community lives. The sex ratio of male to female is nearly 1:1; however there are cases where one person will have two or more wives.

Economic Activities: According to Bureau of Labor and Social Affair (BOLSA), the major economic activity of the zone is agriculture (farming and nomadic pastoralist). Sorghum is the major product followed by Teff. Chat and coffee are also produced with substantial amount. People rear livestock like cattle, camel

and goats. Petty trade also has a remarkable place in the economic activity of the Zone. However, the majority of the population lives below poverty line.

Climate: The zone is sub-divided into three climatic zones (Dega /Temperate, Woina Dega /Semi-Temperate/ and Kola or Arid Low land). Out of the total area, Dega part covers only one percent which is located between 1500-3000ms above sea level, Woina Dega accounts for 10 percent found between 1000 -1500ms above sea level and Kola occupies 89 percent found below 1000ms above sea level. The annual temperature varies from 12-33°C and receives a total annual rainfall which varies from 600mms-900mms.

Social Aspect: A document of the Zonal Agricultural Bureau indicates that, in 1997 E.C. the health service coverage of the zone reached 84 percent. Although this is encouraging, the awareness of the people in preventing disease is very low. As a result it is common to observe a large number of patients around the health centers every day.

The numbers of people who can read and write are very limited. Moreover, peasants do not need to send their children to school. Despite these problems, the education coverage of children raised from 28% in 1994 to 72% in 1997 E.C. According to 9 months report of the Zonal Education Bureau of 2000 E.C., the educational coverage reaches 91.76 percent. In this rate, it is hoped that education for all will be achieved by the end of 2008 E.C. In my interview with one of the educational experts of the Zone, I came to understand that educational coverage refers to Gross Enrollment Ratio/GER/. Therefore I fear that the hope they will achieve education for all at the end of 2008 E.C. may remain a wish.

Political Situation: The Oromia zone began to exercise self-administration and the rights given by the Constitution since 1987 E.C. Decentralization has been given great attention. The zone is working in line to its language and culture by establishing its own parliament.



Culture: The zone is rich in various cultures that are associated with clothing, justice, foods, beauty etc. There are cultural heritages that are mainly related to Muslim religion. The zone is on the process of constructing cultural museum in Kemisse town. (See the picture)



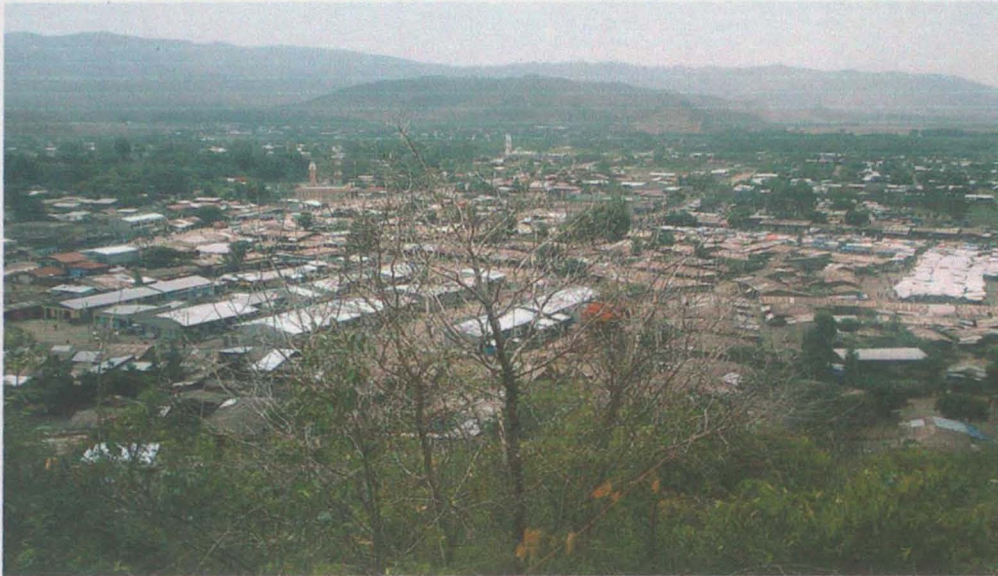
Picture (1) Cultural Center of Kemisse Zone

4.2 Entering Into the Research Site/Kemisse Town/

As the road from Dessie to Addis passes via this town, I used to cross it for many years. However, I did not make any purposeful observation until the time of my proposal writing. During my proposal writing I came across some friends whom I knew before and got to know more people. As a result, I did not feel a stranger when I got there for data gathering. My old friends helped me find out the kind of organization and people I needed for my research data.

Thanks to the plan of the town most of the government organizations are concentrated around the same place. Had it not been the case I would have tired a lot in moving from one to another during those doggy days. I also did not face much difficulty to get elders of the community that lived long in the town. The

communities of 01 primary school were also so cooperative and friendly to me till I left the research site. (See picture of Kemisse Town)



Picture (2) Partial view of Kemisse Town from Gebriel Church

Above all, the hospitality of Cultural Bureau workers including the Head, Ato Osman Abdela (the son of the Sudanese founder of Kemisse Town) with his wife Halima, the principal of K01PS together with informant teachers and a priest in Gebriel Church is still in my fresh memory.

4.3 The Kemisse Town Community

4.3.1 Naming and its Foundation

The Cultural Bureau Head told me how that place is named Kemisse. According to him, Oromo residents of the town and its surrounding used to sell and buy commodities under a big tree down towards *Jeranyu* River every Thursday. Regarding its naming, he said:

ሀሙስ ማለት በኦሮምኛ ከሚስ ማለት ነው።ገበያው ሀሙስ ሀሙስ ስለሚውል ስሙን ያገኘው ከዚህ ነው ። It is from the day name of the market that it was called Kemisse. "Thursday" means "Kemiss" in Afan Oromo (February, 28, 2000 E.C.).

This is similar to what is stated on Ethiopian news paper called "Elete Senbete Addis Zemen Tir 30, 1991 E.C." under the title «ኢትዮጵያን ጠት ያጠባውና ከሚሴ ስታስታውሰው የምትኖረው ሱዳናዊ» by a journalist called Abreham Alemu Reta which reads as:

«... እና ሀገር ሲፈጠር ከተማ ሲወለድ ስም ያስፈልገዋልና ሀገሬው ስም ሰጣት ገበያው ሐሙስ ቀን ይውል ነበርና «ከሚሴ» ተባለች። በኦሮምኛ ከሚሳ በአረብኛ ከሚስ ማለት ነው። ከአዲስ አበባ 325 ኪ.ሜ. ርቀት ላይ ትገኛለች» (ገጽ. 8) Which roughly means that...when a country or a town is born name is necessary and settlers gave it a name. As the market is conducted on Thursday the place was named Kemisse. "Thursday" in Afan Oromo means "Kemissa" and in "Arabic"it is "Kemiss". It is found at about 325 kms away from Addis Ababa (p.8).

Some places in Ethiopia took their names from the day markets are conducted. For example, *Hamusit-South Gondar*, *Robit-North Wollo*, *Sengho Geebya -Dessie*, *Senbete-Kemisse* zone. I think the same is true with kemisse.

Elders say that before Oromo people came here, there were Sudanese people who came to work in the construction of Addis Ababa-Asmara road with Italians. These people were known to many as the first settlers of the Kemisse town. Osman Abdela who is one of the sons of the first Sudanese settler told me that, "it was my father (Abdela Mohammed Selahadin) who settled here for the first time and nobody was there at that time he also served as ጭቃ ሹም/ governor/ of the locality ...(February, 29, 2000 E.C.). " Osman also agreed with the naming history of the town and gave me the newspaper on which his father had been interviewed with Abreham.

After interviewing Osman's father who died 8 years back, Abreham wrote the following on the same newspaper « . . . በ 1935-1936 ዓ.ም. ስትመሰረት ከአንድ ግራር ስር ቆሞ ከነበረው ከሲታ ሰዓናዊ ሰውዬ በቀር ማንም ያልነበረባትና ጠፍ የነበረችውን ከሚሴ . . . » which means "between 1935- 1936 E.c. when Kemisse was on the verge of establishment, there was no one except the thin Sudanese man who stood under acacia tree"(p.8).

That means Abdela came first to this place alone, then after other Sudanese people followed him. This happened when Italians defeated in the war and left the country, desperate daily laborers of different African people who were in the camp began to look for new settlement. Therefore, Abdela is one of those daily laborers who came there for the first time and was thus considered as the founder of the town.

According to Abreham, Kemisse began to attract people after 3 years of Abdela's exploration when an Italian man called Komandori came there and started commercial farming. He pointed out that with in 25 years Kemisse became a Woreda and in 50 years time (1987 E.C.) it became a Zonal capital.

The Kemisse market which is still conducted on Thursday has been used as a place where different people of various religion, ethnic origin, culture, and language meet and communicate peacefully. With a slight difference in dressing, hair style and handling of different weapons; the Afar, the Oromo and the Amhara ethnic groups have many common characteristics. You can somehow differentiate residences of the town and villages by their dressing style. (See picture of Kemmisse Market).



Picture (3) Picture of Kемиссе market on Thursday

Osman told me that the naming of the place has never been changed since the establishment of the market. The Oromya zone is also called by the name Kемиссе starting from 1987E.C. Before this time, it was one of the Woredas under Wollo administrative region.

Most of the settlers of the Kемиссе town and its surrounding are Oromo societies, however; in my stay there I could not find elders that could tell me from which Oromo family they descended. Hayiluu Bantii (1997) in his book "*CORRAA AADAA: Jimma-OromiYaa*" indicated on a tree chart, that from two big families of Oromo (Borena and Barentu), Wollo Oromo descended from Barentu. I think Wollo Oromo includes Kемиссе Oromo.

The town is located at about 325 kms away from Addis Ababa in the North east direction on the way to Kombolcha and Dessie towns and 550 kms away east ward from region 3 capital (Bahir Dar). It lies on a flat low land surrounded by a

chain of mountains. The mountains surrounding the town are called Buhe in the north, Migra in the east, Kottem in the south and Murri in the west. The cultural Bureau document indicated that, the total area of the town is about 8,400 hectares.

Elders of the community told me that, because of continuous deforestation for the past many years, the climate of the town has changed from Woyna Dega to Kola. Although it is hot throughout the year, maximum temperature occurs between March and May and maximum rainfall is from Mid June to September. Different fruits are grown in the town such as lemon, papaya, coffee, mango, sugarcane and chat. The town is also known for its yellow fever as a result many people die of this epidemic disease. That is why the Census Bureau report of 1994 E.C. shows that the population growth rate is one of the least in our country till recent time (0.5percent). But the Amhara National Regional Finance and Economic Development Bureau October, 2006 report has indicated that population growth rate for Oromia Zone urban areas shows 4.28 percent. This I think may come from immigrations of people from the surrounding and other places in association with the development of some towns as Zonal or Woreda capitals.

Kemisse town has been a capital for Esiye-Gola and Dewa-Chefa Woredas during the Emperor and Derg regims respectively. Even up to 1998 E.C., it has been serving as a capital of Dewa-Chefa Woreda in addition to serving as zonal capital. But in 1998 E.C., it has become an independent Woreda. Therefore, at present Kemisse Town is a Woreda as well as a Zonal capital. As the town has been the capital of the Zone since 1987 E.C., there are many administrative organizations and related activities. Relatively a large number of populations from both ethnics are living here and interaction among people is also high. It is in this town that Kemisse 01 Primary School/K01PS/ is found. In addition to this school there is another primary school, one general secondary school and one preparatory high school.

4.3.2 Cultural Difference of Kemisse Community from Others

The Kemisse community has a different culture from the Amhara and the rest Oromo community basically in their perception towards (Clothing, name giving to their children, traditional justice, marriage, beauty, food etc.). In this study, I tried to consider only the relevant ones.

- **Clothing**

Because of hot climatic condition of the region, most people wear light clothes. Males wear a light cloth called *Shiret* which could be tied up with broad belt instead of trousers and thin shirt. They used to put on a folded light cloth called *Gotta* on their shoulder. Based on the time and condition they carry knife, long spear, stick or gun with them to the market. They grow their hair long; polish it up with butter, comb upward and sockate a wooden hair comb in it. Brushing their teeth with a wooden toothbrush is the typical habit of the youths of Kemisse community. They enjoy wondering with their peers in the town in groups. Any body wearing differently from this (coat and trousers) could be considered as a new comer. Elders of the community told me that till recently it is difficult to go in the country side wearing coat and trouser as they used to kill them to get honor in their community. This indicates that to approach the community properly and get acceptance by them it is necessary to wear at least *Shiret* and shirt. (See picture of Kemisse boys)



Picture (4) Dressing Style of Kemisse Boys

Young females on the other hand are seen roping their long hair locally called *Shuruba*, get polished it with butter and *Addes* (natural leaf with good odor) and *Shitto* (manufactured perfume), wearing silver ornaments and threads of beads around their neck and hands together with colorful dresses. In general, Kemisse girls have a unique dressing style that defines them whether they are free of boy friend or have fiancé or married. In case someone could not identify to whom he is talking properly, this may expose him to any kind of punishment from her boy friend or his relatives who is looking after her. For example, girls free of boy friend wear in the following way. (See the picture).



Picture (5) Dressing style of Kemisse girls

I think this enables the community to communicate in non verbal ways so that one could not be misguided and commit mistakes but rather provide the necessary respect for the member of the community. It also indicates that they have strong rules to regulate sexual behavior. The light cloth they wear and the long hair and butter they need to have on their head protect them from the direct sun rays which falls throughout the year there.

▪ **Traditional Justice**

The Kemisse community has a long lasting cultural and traditional justice that helps it keep peace for different types of conflicts (between wife and husband, individuals', neighbors, groups etc.). In this traditional justice system, among those who have higher responsibility and role are known as *Duberti*, *Aba Haga*, *Abgar*, *Aba Geda*, *Aba Byia*, *Aba Bidra* etc. We will shortly look into some of these respected social figures' roles in maintaining peace among the society.

Duberti: In its literal meaning it means female in Afan Oromo. However in this community it is not a name given to an ordinary woman. The name refers to those women who are socially accepted and respected to deal with any social problems like go between, pray for the wellbeing of the community (*Dua*) etc...

These women carry a long thin stick called *Qotti* in their hands wherever they go. According to one of the Cultural Bureau officers (CBO), the *Qotti* is highly respected among the society. People fear to reject what the *Duberti* say in case of negotiating conflicts because if they reject they will face social discrimination. When natural disaster occurs these woman gather together in a central place and pray for the good of the society towards their creator by singing *Menzuma*. According to him, in this way, they act as guardians of the society. This system has been transferring from generation to generation and still works among the Kemisse community. It is here that we see the community is giving high regard for women (See picture of Duberti).



Picture (6) Kemisse Duberty with Qoti

Aba Haga: In this community it means father of justice. Those who are out of law and order, which creates mess and commit some sort of crime are punished by this traditional court leader together with the elders of the community. In this way they create good discipline and order in the society. According to CBO this traditional justice system has been used in facilitating government tasks. Till recently government bodies used to discuss with *Abahaga* how conflicts could be solved. They are more respected by the society than the government deli gators although they don't have formal government authority.

Abagar: The other CBO told me a legendary how *Abgar* came into being. He said:

In the olden days a father whose son is beaten by another child hides the beating child not to be punished by the beaten child's elder brothers. After saving the child in this way he let him go home. As a result the father began to be known as "Abagari" in Afan Oromo which means "Good father", now locally called Abgar.(March 23, 2000 E.C.).

According to him *Abagar's* role is to negotiate quarrellings rather than punishing the disturber. Most of the time he is considered as if he possesses religious power and therefore, believed that his blessing will flourish you and his curse will destroy you. Because of this there is high respect of the community for this social figure. He starts farming and other activities of the communities by blessing .If he starts it, it is believed that it is good for the wellbeing of the society.

From the above description we observe that the Kemisse community has strong culture especially for maintaining peace and order. People used to solve their own problem by themselves. According to my informants in a recent religious conflict resolution they didn't participate because of unknown reasons. I think this may be either the local government fails to use them properly or the role of these people is very much limited to deal with conflicts of a larger scale or their role is confined in the country side because I couldn't find them in the town and talk to them. But one day while I am wondering in the town I heard people are calling

one another “*Abagar*” and I asked the Head of Cultural Bureau if they are real *Abgars*. He said: “*the name Abagar is nowadays given to some body that acts as a leader in chat ceremony or get together or other similar activities and therefore they are not true Abgars*”. I fear that this may devalue the good role and power it had in the past and consequently lead to the disappearance of these valuable culture before we develop it.

▪ **Marriage**

Here I only try to highlight the unique part of marriage practices among Kemisse community.

Aba Chida: In Afan Oromo it means father of wedding. According to CBO, to be nominated as *Abachida* an individual should be a man who is living with his first wife i.e. who did not lose his first wife in death or by divorce. It is believed that this kind of person is a sign of good fate for the new couples. Fifteen days before the wedding ceremony he is told that he is nominated for *Abachida*. Early in the morning of the wedding day he sits at the home of the bridegroom. After every thing is ready his head and *Qotti* will be smeared with butter and then he leads the accompaniers to the female couple’s home. He again leads the troop back to the male’s home then he departs after wishing the couple a long lasting marriage.

Kulfo: It is a culture of locking oneself with the new couple in a tent during wedding. Starting from wedding day up to one month people eat the feast prepared from different items such as camel meat, goat meat, porridge, chat, coffee, butter etc., leaving out the daily routine.

From this we learn that the wedding culture helps people to be good wife and husband as the role model of *Abachida* will be adapted. *Kulfo* culture may also help people to build good relationship by opening the way for discussion about their problems as long as they stay together for a long time. It also indicates that the community has strong communality sentiment than individualism. On the

contrary *Kulfo* culture can expose people to hunger by affecting their working days as well as increasing consumption.

4.3.3 Diversity and the Kemisse Community

4.3.3.1 Gender: According to the HCB in Kemisse community division of labour on the basis of sex is very strong. Males do not do what females do. Many believe that this is not what society created; rather it is what God created. Females themselves do not let their husbands participate in what they do because they do not want to hear their husbands insulted as *setaset* which means womanish. In a group interview with PTA members one of the female teachers said:

Female students do not sit with their male peers even for group work activities. They do not participate in the class. Many of the drop outs and failures in our school are females. This shows that equal chances are not given to females at home. Many of them want to go to Arab countries after they are able to read and write or they are forced by their parents to marry. As a result of this few female students reach higher education from the community (March 5, 2000 E.C.).

Another PTA member did not agree with what the teacher said. According to him:

The reason why we advice our girls not to sit with boys is by believing that it is the contact that leads to unwanted sexual relation, unwanted pregnancy and related problems. It is to protect this that we advise them not to sit with boys or marry them as early as possible. It is wishing the good for our girls, not to hurt them (March 5, 2000 E.C.).

In my observation of the classroom teaching learning process, female and male children sit separately. They do not sit mixed or share benches with boys. During break time also these children play separately. I also met a 16 year old girl who asked the principal to give her a release to go to other school because her parents

do not want her to learn. When the principal asked her to come with her parents she said:

My parents will not come because they told me to discontinue learning (March 7, 2000 E.C.)”.

This indicates that there is a big gender bias in the community and changing this attitude will take a long period of time and great effort. In relation to this deMarrais and Margaret (1999:305) stated: “A view of women as home workers profoundly affects what is taught, since the focus of curriculum is to prepare students for future roles. School will never be able to broaden instructional opportunities for women as long as cultural beliefs that men work and women stay at home prevail”. It seems that in this community, females themselves are comfortable with the prevailing attitude towards gender.

With regard to selecting partner for marriage, the CBH said:

In case of the first marriage there is no freedom for females. For males relatively there is more freedom to choose whom he likes to marry. However, if the father does not agree marriage may not be possible. After the first marriage females may marry a person whom they like. Generally marriage is determined by parents especially in the case of the first marriage for both sexes (March 12, 2000E.C.).

According to him, age limit for marriage is based on guessing that they reach maturity level. However, there is a belief that the lower the age the better it is. As a result of this many girls marry at the age of 11, 12, 13 etc. This is because the community believes that early marriage saves girls from unwanted pregnancy and related problems. In a group interview all agreed that marriage of a small girl to an old or adult man is common, however, the reverse is not true. I think the number of patients and the low rate of population growth might not be only

related to malaria but also to birth related problems due to early marriage and low level of female education.

In general it seems that females in Kemisse community are not allowed to become what they want to be rather they should be what their parents want them to be. They want their girls to go inline with how they themselves were brought up. However, I donot think the way they were brought up can make their children cope with today's world. With regard to this what is written in grade 8 civics and ethical education page 89 is a good evidence to support this view. It reads as follows: “አብዛኛው ኢትዮጵያዊ ወላጅ እሱ ባደገበት ሁኔታ ልጆች እንዲያደጉ ይፈልጋል። ይህ ሁኔታ ደግሞ ከጊዜ ጋር የሚራመድና የለውጥ ሀይል የሆኑ ዜጎችን ለማፍራት መሰናክል ይሆናል። ዛሬ አለም በፈጣን ለውጥ ሂደት ውስጥ መሆኑን ወላጆች ሊያጠየኑት የሚገባ መሰረታዊ ጉዳይ ነው።” This roughly means that, “... most Ethiopian parents want their children to grow the way they were brought up but this condition cannot bring children that can cope up with a changing situation. Today the world is in a state of rapid change. Therefore recognizing this has to be the basic affair to parents...” (p.89)

Here, I think, the school is facing problem to compromise the two contradicting needs (the demand of today's world and parents). That is why the present effort of the school does not seem strong enough to challenge what is accustomed in the community.

4.3.3.2 Social class: Based on many responses I got from my key informants, I came to understand that the majority (80 percent) of the people are leading a subsistence life. The relation between poor and relatively better people is positive. People share their wealth in case of problem and feed the poor during funeral, wedding ceremony and holidays. However, the generosity of these people in this way cannot change the living condition of the poor permanently. According to one key informant of the community:

The belief that being poor or rich is given by God has a great place in this community. They also believe that one can change by hard working however if God did not bless you, you will not become rich (March 25, 2000 E.C.).

Although they believe that it is God that makes people rich, you do not see people give their daughter freely to those who are not economically strong. Alike many other ethnics of Ethiopia, in Kemisse community also, males are expected to pay dowry to the parents of the girl to marry her. Therefore, a person who cannot afford the required gift will not marry a girl from upper class families. According to my informants, this traditional marriage system, especially providing gifts is getting loose now a days. However, considering the economic ability of the male is still the main criteria for marriage today.

I found people including Ato Osman who argue that different opportunities are created for people today than the earlier time. As a result of getting credit from Amhara Credit and Saving Institute (ACSI), many poor people have improved their living condition especially women. The Elfora, BGI and World Vision Ethiopia are the known NGOs that are expected to support the community. World Vision Ethiopia is already engaged in the process of supporting the economically poor children. Key informants told me that the presence of these NGOs in the surrounding opened job opportunity for many people. I think this shows that there is great potential in the area by which the living condition of these communities could be improved in the near future.

In my observation of the town, people are busy doing their daily routines and the condition seems quite normal. What worried me very much is; many people including children carry chat under their armpit every day. The chat market is always at standby day and night in Kemisse. Although some opportunities are created for people by which their income could be improved, it is clear that the money that goes to cover the chat consumption could not be underestimated.

Above all, the psychological crisis caused by it is by far more damaging than the damage on other aspects. Nowadays, it is possible to say that in order to better communicate with Kemisse community you need to chew chat with them.

4.3.3.3 Religion: According to the CBH there are two big religions in this zone. These are Orthodox Christian and Muslim (the dominant). There are also Protestants to some extent especially among civil servants. As more than 90 percent of the population of kemisse is Muslim, there are a number of well known historical Mosques which could be considered as famous cultural heritages of the society. Among the well known Mosques of the zone which their full information is available in the Cultural Bureau are Shonki, Gedo, Kemboro, Dodota and Toloha. As to my informants every small village has a Mosque in Kemisse Zone.

Most of the documents found in the Cultural Bureau reflect Muslim religion. I asked my informants if there are documents that reflect the Christian religion. As there was nothing they could not give me one. According to my informants, churches that could be considered as historical places were not in their original places now. They were either displaced or destroyed due to religious conflicts of the past.

There were two major religious conflicts in the town recently. These are in 1994 E.C. between Muslim and Orthodox and in 1998 E.C. between Muslim and Protestant. According to my informants, the people here are largely Muslim and they are devoted to put into practice what the Holy books say. People die if they see any act that contradicts with their religion. That is why they burnt out protestant churches of World Vision workers in 1998 E.C. despite this NGO had done lots of things that improve the life condition of this community. People told me that they tried to mislead their kids in the kindergarten. This shows that for Kemisse community there is nothing to be more valued than their religion.

The Head of Cultural Bureau also said that the zone was considered as the center of Quranic Education. Students used to come there from Bale, Arsi, Harar, Jimma and even from Yemen. Almost all children can read Quran however it is difficult to say that they properly understand what the Quran says. The Cultural Bureau Head told me "what Nebyou Mohammed said"

"በሙስሊም ውስጥ የሚኖር ህዝብን የሚያጠቃ ሙስሊም አይደለም የኔ ህዝብ አይደለም። በቁረአንም ማስገደድ የለም ይላል" this may roughly mean...*he who attacks the people that live among Muslim is not Muslim or my people. Quran does not enforce people to change their religion (March 18, 2000 E.C.).*

According to CBH, we see when this principle is broken by some people. To elaborate his idea further he said:

*አላህ ቢፈቅድ ሁሉንም አንድ ያደርግ ነበር። ሆኖም ግን አላደረገም። ስለዚህ እሱ ያላደረገውን ሌላው እንዲያደርገው አይፈቅድም። ለምን በድንጋይ አያምንም። ዕሱ የሚለውን ጠንቅቆ ከለማወቅ የሚጣስበት ሁኔታ አለ። ይህ በሁሉም ሃይማኖት ላይ ይታያል። ለነገሩ ሀይማኖትህን ከጠቃለህ ያንተን ለመከላከል አንተም ትነሳለህ ።*a rough translation may mean... *he the creator can make us one but he didn't do this. Therefore, he can not allow others to do this. This comes from not knowing properly what the Quran says. This is reflected in almost all religion. However if some body try to attack your religion you will defend it (March 18, 2000 E.C.).*

In relation to this he told me a story of teachers who once lived in Harbu town.

Almost all the people of Harbu are Muslims. There was a Christian teacher in the town who worked for a long time in the community. He lived in peace although his social life was so limited. After some years two other Christian teachers were assigned in the same school. Before they went to the place they heard that the Harbu people like Muslim teachers. To get acceptance they used Muslim names (Seid and Ahmed). Thinking that they have acquainted what they need from the society, they used to eat both Christian and Muslim foods. One of their old friends, who was working in another town, asked somebody who came from Harbu by their former names. He told him that there are no teachers called by these names in

Harbu. Later on the community identified who they were and got angry with them. And they went to their home to kill them. However with the help of their house maid and her relatives they were able to survive. Finally they immediately left the town (March 18, 2000 E.C.).

From the above story it is more likely that the ordinary people do not give place for other religion or atheist to live there than to defend their own religion. That is why I think one of the desperate Christian priest having passed all those trouble days said that Christians have to leave that place, for fear that they will kill them one day. This is also supported by a female teacher in K01PS who remarked the following:

...Christians are secondary citizens here. There is no freedom of religion here. We are afraid to go to Churches always. It is with the help of Federal Police that Orthodox Christian celebrates Epiphany... (March 27, 2000 E.C.).

I think such kind of religion centrism (judging the other belief from ones own perspective) in the Muslim community make others live in trouble. It is also against article 27 sub article 1 of the Ethiopian Constitution which reads as:

Everyone has the right to freedom of...and religion. This right shall include the freedom to hold or to adopt a religion or belief of his choice, and the freedom, either individually or in community with others, and in public or private ... (p. 87)

I think the local government and religious leaders did not create the necessary awareness among the community. That is why burning of churches and killing of people were resulted from the conflicts. Christians complain that the local government did not provide them enough shelter and the measures taken on the trouble makers were not adequate. Even today they express their fear as if the local government, religious leaders and the schools are not ready to prevent the event from happening again.

Regarding the causes for the conflicts and the steps taken after the conflicts, the CBH said:

I think originally it was not the conflict of the two religion but others have used religion as a cover to achieve their goal knowing that religion is a delicate issue here. Latter on with the help of the local government both religious leaders discussed the problem together and formed a "Tolerance Committee" to settle down the problem and to protect the reoccurring of it again (March 18, 2000 E.C.).

Other informants' responses indicated that conflict between religions is not a culture of this society because of the fact that it is a temporary problem.

From the above description the causes of the conflicts were external agents which the CBH latter clarified as they were OLF (Oromo Liberation Front agents). In general I think the conflicts seem have no justifiable reasons and most of them regret for what happened in the past. Although the religious conflict created in Kemisse is said to be temporary problem or caused by those who have other ambition it could spoil the good name that this community has built over the years. To many Christian people the incident has left a heart breaking feeling when they think of it. In most parts of Ethiopia Muslim and Christian communities have good relationship although we cannot deny that there could be cases where people become emotional and easily driven to conflicts before they think over it critically. I think the local government there had delayed to establish a "Tolerance Committee" after the first conflict and teach people critical thinking skills unless and otherwise the conflict could have never happened for the second time.

▪ ***Intermarriage between Religious Groups***

There are two conflicting views about the intermarriage between the two religious groups in this zone. One of this is; there are people who argue that difference in

religion does not stop intermarriage. According to one of the Muslim informant from PTA:

There are couples with different religions who live together under the same roof (one is Muslim and the other is Christian) (March 16, 2000 E.C.).

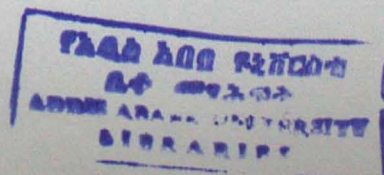
Osman and some other respondents confirmed the existence of such a case up to recent time although these people have now converted to one of the religions.

I think if that kind of intermarriage exists in this community there is no tolerance beyond this. This could be a very good lesson for the rest of our country's communities that search for minor differences in religion or other aspects of life to sort out oneself from another and stretch the distance between them.

On the other hand, some respondents do not agree with this idea including the CBH. They said that there was a big gap between Muslim and Christian religions and such kind of intermarriage does not exist there. Concerning this the CBH said:

In my birth place before people marry each other they consider their family background up to 7th ancestors. Because it is believed that if they marry their relatives they will give birth to some thing evil (odd) ጉድ ይወለዳል but here people marry their relatives, i.e. Children of brothers and sisters marry each other. In fact this is allowed in Muslim religion although it seems strange to other part of our country's community (March 19, 2000 E.C.).

According to him there is no intermarriage between Muslim and Christian here. The reason according to him is: "...this community is committed to expand Islamic religion... Therefore, marriage with Christian believers is not allowed. They in fact accept if some body changes his religion and marries Muslim woman or man...." (March 19, 2000 E.C.).



I think that Muslim religion allow intermarriage among relatives does not necessarily mean it will not allow intermarriage with non relative Muslims or non Muslim society because of commitment for expansion, because expansion requires intermarriage with others also. This is what is happening in Muslim neighboring places like South Wollo. Therefore, it is difficult to accept this as absolutely true because Kemisse community cannot be exceptional. However, I am reserved from saying that Muslim followers in Kemisse are open enough to accept Christian believers for marriage.

4.3.3.4 Ethnicity: According to the CBH there are four ethnics in the town. The major ones are Amhara and Oromo and to some extent there are Argoba, and Afar. As to the HCB there were conflicts between Argoba, Oromo, Afar and Amhara since time immemorial. According to vice principal of K01PS, who was born in the Kemisse Zone and served there for about 30 years;

The cause for the conflict between Amhara and the rest of the ethnic groups immediately after 1983 E.C. was a revenge for the oppression they received during the Emperor and Derg regimes. Thinking that it is the Amara ethnic group that made them suffers, other ethnics attempted to attack them (April 2, 2000 E.C.).

He also told me that some killing took place between Oromo and Amhara ethnic groups because of cultural reasons. Killing of one ethnic member by another ethnic provide the killer with high respect in his respective community in the old days. Due to this they used to hunt each other. This is similar to what is suggested by the HCB. The reasons according to him are:

...to get control over water and grazing area; to get social respect in their respective community; For e.g., the wife of

Oromo who killed Amhara or Afar will be given priority to fetch water from the river...(March 19, 2000 E.C.).

As to the HCB, these days the problem is getting reduced because of the fact that they invited Afar parliaments here in order to discuss their common problems and create good relationship last time this year. Because of this plundered camels began to be returned from both sides. He told me that they will do the same thing with the rest neighboring communities.

Concerning the condition before and after 1987 E.C. he said:

In 1987 E.C. as the region became Oromia zone it seemed that Oromo became advantaged. This was what some people thought and got misguided and some Oromos may show off by saying it is our zone. As far as I know there were some problems before the establishment of the zone and there were no other new problems created due to this (March 19, 2000 E.C.).

Here it seems that he is saying the problems were old and the same and they still exist among ethnic groups. But the vice principal does not agree with the above points. For him after 1987 E.C. (establishment of Oromia zone) the earlier problems are not there. Most of the problems today are related to good governance. That is why I think some Amhara respondents complain that there are cases in which they feel less treated than Oromo communities.

From the above descriptions we can understand that the causes of the conflicts between ethnics are cultural, scarcity of resources, revenge for previous oppression and absence of good governance. Although it seems that the relations among ethnics are relatively getting better as compared to some years ago, there appear to be various issues among ethnics left undiscussed openly by the local government together with those traditional social figures. Because it is difficult to expect that things are exhaustively discussed and get solved so that we can say ideality is maintained.

- ***Intermarriage between Ethnic Groups***

According to the CBH intermarriage among ethnic groups is common here. He said:

The intermarriage among ethnicity is not some thing to be astonished about. It is rather a normal practice because one cannot differentiate these ethnic groups one from one another as they share many values. They wear the same cloth. But if condition permits every body likes to marry his alike (March 19, 2000 E.C.).

The CBH said that here there is a belief that all that is Oromo is Muslim but all that is Muslim is not Oromo because people know that there are Muslim Amharas. Almost all the Oromo Christians in Kemisse are new comers to the Zone. They consider Oromo Christian as Christian Amhara for they have almost similar culture.

I think this indicates that the Kemisse communities do not only show distance between different ethnic or religious groups but also between the local Oromos and the Oromos that come from other parts of Ethiopia. They seem to have good relation between Kemisse born people. That is why they prefer to marry people from their home land. However, intermarriage among ethnic groups seems easily acceptable than religious intermarriage in the community.

- ***Idir***

In order to have further understanding about the social life of the people in general, I found it important to discuss traditional social institution like Idir with the leaders of these institution and key informants.

According to the chairman of Idir 5 before this institution was established, people used to ask their neighbors for help when relatives die. However in 1944 E.C. few

residents of the town established the first Idir in which Ato Dubale Taye served as a chairman. By the time without religious discrimination members of Idir cooperatively share one another's problem. However after 10 years as the population of the town increased and the preparation of food for the religions required its own religious conduct and the Idir split in to two (Muslim and Christian). In 1967 E.C. the number of Idir rose to 5 and it became 9 in 1993. Today there are 24 Idirs in the town. Out of these, the number of Idirs that constitute both religion and ethnicity are about 20.

It is understood that all the Idirs in the town do not discriminate the poor as well as ethnics. Some Idirs of religious sentiment began to be created from the time when a piece of meat was seen in the food presented for the people who returned from burial ceremony. Following this incident a Muslim Idir called Dewe or edir-2 was established and then gradually some people began to establish Idir based on the place from where they come. For example Ancharo Idir was established by the people who come from (South Wollo-Ancharo). Later on from 1995 E.C. onwards two Christian religious Idirs were also formed. These are Michael and Gebreal Idirs. This indicates that Christian Idirs are established after the conflicts. As to my informants up to the time of this data collection, nothing is done to reconcile the situation by Idirs because they believe that the conflict is caused not by the community living there but by some others coming from out side of the Town.

Key informants of the community told me that these kind of supporting one another among the community of Kemisse still going on without any sort of discrimination. As a justification my informants told me that in Kemisse town Idirs are called in numbers (idir1, idir 2, idir 3 etc...). This according to them is to show that there is no discrimination among them based on religion, ethnicity etc. Supporting one another in every aspect of life enjoying together in religious holey days has a significant place in the minds of many people.

From the Kemisse community intercultural relation in Idir we can see two contradicting situations. On one hand the situation shows that there is a long lasting mutual co-existence of various communities in Kemisse and on the other hand the good relation ship (said by the key informants) in the community seems superficial because frequent conflicts were created between the religions and the relations among ethnics seem also not pleasant. This force me ask what is the advantage of being together in Idir, if it doesnot help the community to live in peace. However, lastly I am convinced that if there had not been a push from outside the community who may have a different agenda, (agents of opposition parties), the inter religious conflicts created so far could not have happened in the people who have been living and sharing views, believes and problems in these institutions.

▪ **Language**

Intercultural relation in the community also seen in the nature of language they use. Oromo and Amharic languages spoken in this area show some sort of mixture and intermarriage. There are terms that are commonly used in both languages which any person who comes from these two language speaking areas could easily identify as Oromo or Amharic terms. According to CBO, example of Common terms, expression and verses are as follows. Example of common terms for Amharic and Afan Oromo are:

አዱሬ፣ ወራቤሳ፣ ኣባወራ፣ ወረ፣ አባ ቢያ፣ መጋሎ፣ ወልዳ፣ አባርሳ፣ ወዘተ...

Example for common expression

አቦ ቁብ የለኝም አዱኛን ስከተል ነወ. የዋልኩት።

Example for verses or poetry

ከራ ባተ ገባ ማልቱ ቆራ አፊ

በሩምሲ ኦሮሞ ተሀተሜ ዱፊ።

ከከሚሴ አሊ ቃጨጨፊ ቀሎ

መገን ያ ከሚሉ መጋዘን ወደሎ።

ገበየቲ ቦራ ተራ በሰቢላ

ሃራመ ሀራም ደሲ ዋን አርገተ ብላ።(April, 5, 2000 E.C.)

This indicates that the two ethnics might have ruled one another at different times and left their trace in the language spoken today in the community or else they lived side by side in peace and adapted one another's language. In fact, this is not only observed in the language spoken by the community but also among names of people of different ethnics and religions. According to CBO, the relation is far beyond this. For him, the communities are an intermingled one and they are members of one family. As to him, this resulted from different occupation of one another in the past. Regarding the historical contact among culture, language and social life of different ethnics in Ethiopia, in social studies of students' text book (1997 E.C.) grade 7 under the main topic "GUDDINA SEENAA DHALA NAMAA" sub title "Hariiro Ummatoota Itoopiya Duri" on page 24, it is stated:

...ummatoonni kunnin aada fi afaanota hedduu walirraa dhaalaa turan. Sababii kanaan kan ka'e, afaan maatii biraa balinaan ni muldhatu. Barri seenaa ummatoota afaan maatii Seem dubbatan ummatoota Itoophiya kan biro wajjin walitti dhfeenya bara dheeraa qabu turan. Wayitii kana keessatti wal dhaalinni karaa afaaniitiin, aadaa fi hawaasummaatiin uumame aadaa fi ummata haaraa uumuu danda'eera". Which the rough translation may mean...these communities has taken many words and culture from one another. Because of this in the language of one ethnic group terms of other ethnic groups are widely observed. The people who speak semetic language made contact with other people of Ethiopia for a long period of time. In this time a reform made on language, culture and social life has enabled a new community to come into existence (p.24).

I think the long history of the Oromo and Amhara community have passed together led the community to have some hybrid language which could be taken as a sub-culture of these ethnics. In general, these conditions demand us to

consider the unique linguistic constructs of the community for better communication.

▪ ***Dancing and Music***

Regarding the common feature of the two dancing styles the officer said: *As everybody knows, the music and dancing style of Kemisee community indicates how the Amhara and Oromo community is intermingled and formed a beautiful harmony* (April 5, 2000 E.C.).

I think the head and shoulder movement which is reflected in kemisse dancing is shared by both Amhara and Oromo community. It seems to me that dancing of Kemisse community is a result of perfect composition of Oromo and Amhara dances. I invite my readers to watch the Ethiopian TV and have their own justification.

4.3.4 Kemisse 01 Primary School/K01PS/

It is called 01 because it is located in 01 Kebele of the town. The principal of the school told me that the former location was where the present preparatory school is found (03 Kebele). (See picture of K01PS)



Picture (7) Kemisse 01 Primary School

The school was established in 1974 E.C. by the local community. It started teaching children of the locality up to grade 3 in a single building. After 10 years the school was upgraded to grade 6 on public request and participation. In all these periods children who completed grade 3 or 6 were forced to move to Kombolcha which is 50 kms away from there. Then, in 1987 E.C. the school is made to add two more grades (7 and 8) with the help of Amhara Regional Education Bureau. World Vision Ethiopia also built two more blocks of building and this makes the total classrooms of the school 32 excluding libraries, book store, tea room, pedagogical center, toilets, and mini-media.

Kemisse 01 Primary School accepts children of grade one based on their age. A child whose age is seven is normally accepted to the school. Until 1997 E.C. the school had been assigning children of age seven and above together in grade one. But since 1997 E.C. grouping these children in grade one has been done by considering their age differences based on the directive that came from Regional Education Bureau. Before 1987 E.C. as the medium of instruction was only Amharic children of both ethnics were learning together. But after this year children of Oromo and Amhara began to learn separately in the school in their mother tongue.

This year, student teacher ratio is 56:1 for Amhara and 50:1 for Oromo ethnic groups whereas the student book ratio is 2:1 and 3:1 for Amhara and Oromo children respectively. The average number of students in one teaching room is 56. Maximum load per week for teachers of both ethnic groups is 30 and minimum load is 27 periods. All teachers participate in co-curricular activities. According to the principal 95 percent of the teachers have the necessary qualification and experience.

The average promotion rate of students to the next grade was 98 percent for the past three years. But the promotion rate of children at Regional Exam taken at

the end of grade 8 was only 68 percent. The principal also told me that the promotion rate of female to male is 32.5 percent to 53.8 percent and ethnic promotion rate of Amhara to Oromo is 69 percent to 68.7 percent respectively.

I asked him the reasons for this discrepancy in the results of students and what he feels about the result so far achieved. He said:

As you observe we give remedial classes especially for the second cycle students in our school. However the result obtained so far does not reflect our effort. This shows that parents do not support their children at home. Children should at least be encouraged to do their homework... (March 14, 2000 E.C.).

As we see from the above data although the promotion rate within the school seems high, the children's success in a regionally prepared exam is not satisfactory when compared to internal promotion. Moreover the females' promotion rate is by far lower than their male peers. On the other hand the teachers qualification, experience and load is not said to be bad in comparison to the national condition. The principal tried to attribute the causes of failure to home related factors overlooking other factors related to making school environment comfortable to children who came from various backgrounds. In relation to these Shields, (2004) stated:

Although, in recent years educators are more cautious about overtly allocating blame for low educational achievement to these home factors it is almost equally as rare that educators explicitly work to create spaces in which children may feel comfortable bringing the totality of their lived experiences of many school children and preventing them from fully entering into the conversation that makes sense of things(p.119).

It seems that the school is not doing its best with full capacity in every aspect. If this had not been the case they would have achieved a better result.

The Kemisse 01 Primary School Intercultural Relation

▪ Contacts among Linguistic Groups

There are two shifts in the school which rotates every week. In one of the shift only Amhara children learn. In a shift where Oromo children learn there are Amhara children besides Oromo. This year children of grade two, three and four altogether 14 sections of students from Amhara learn besides Oromo children in the same shift. I asked the principal if it was purposely done to make the children communicate or form some sort of relation. He said: "*It was not purposeful; rather it was the condition that forced us to do it. As the Oromo children are small in number we tried to use the extra classes in the shift*" (March 14, 2000 E.C.).

I asked students of both ethnic groups in this shift, who were playing together, about the relationship between them. They said: "*we love each other and able to share every thing we like*" (March 16, 2000 E.C.). On the other hand, the shift that has only Amhara children said: "*there is no chances that make us play together as a result we don't have friends from the Oromo children*" (March 16, 2000 E.C.).

Out of the total teachers about thirty percent of them speak both languages. I asked the principal of the school if the teachers who speak both languages and teachers of Amharic and English languages are made to work in both shifts so that children can indirectly learn different culture. He said: "*we didn't think of this up to now. But in case of shortage of both teachers we use these multilingual teachers*" (March 14, 2000 E.C.).

How the school organizes its program, can hinder or facilitate the friendship to be formed between children as well as staff of different ethnics. Although it is not purposely done the shift that comprises both ethnic children at least enable them play together and there by open the way for constructive relationship between them. In support of this Blau (1977) and Feld(1981) in Moody, (2001:687) based on their theories on a random-mixing assumption, generalized: "*the greater the opportunity for people to meet the greater the likelihood that relationship forms*". In a similar vein, Cotton (1994:9) stated: "*intercultural contact can be described as a necessary but not sufficient condition of genuine integration*". This is to mean that unless contact is supported by conscious effort particularly of classroom teachers true integration does not come about.

As Teachers who can speak both languages are expected to have both cultures, it is advantageous to use them in a multicultural school like that of Kemisse 01 primary. What Wardle states in Abebaw (2007:75) "*students would be culturally rich if they learn by culturally different teachers*" doesn't seem to go with what is practiced in this school although some other scholars advise learning from a teacher that shares one's culture.

Ethnicity: According to the principal there is no problem with regard to ethnic relationship in the school. The reason as to him is:

I thought that it was due to religious conflicts having become the focus of attention in the society that ethnic discrepancy couldn't be explicitly observed now days. But rarely there are cases where some problems that may have political or religious ambitions are diverted and have a picture of ethnic conflict. Apart from that, there is no problem that could be seen with regard to ethnic relation in the school (March 14, 2000 E.C.).

Here some teachers do also share this idea. However others express that there is ethnic based discrimination in the community as well as in the school.

For the question if there are regular contact programs between ethnics in the school, the principal's response indicated that they do not have any regular program for contact between the two ethnic groups, except in meetings when they use both languages for clarity of information. "*Regular opportunities for people to meet, and learn from culturally diverse people in a positive ways must be available*" (Swick et al, 1998: 45). The principal also added:

During the national celebration of the nation and nationality day we prepare a ceremony whereby both ethnic groups reflect their culture and exchange some valuable feelings. We also used to have such celebrations or shows during school opening and closing days where parents are invited to participate in the ceremonies (March 29, 2000 E.C.).

In my stay there, there is no bad feeling to be read from one religion or ethnic towards another explicitly. Having a good relationship in the community, provide a healthy atmosphere for the teaching learning process. It enables children to learn and teachers to work safely. This becomes more effective when it is guided by carefully planned activities of the school. In relation to this, Intercultural Education Guide lines for Irish Primary Schools Children (2005:22) stated: "... unless children are encouraged and facilitated in applying interculturalism to their own lives, they may well embrace intercultural ideas in the abstract but not engage in intercultural practices". Having them together in a meeting, celebrating nation and nationality day once in a year and celebrating school opening and closing days are not enough. It is necessary to create normal feeling of togetherness all the time in both ethnics through carefully organized activities. I don't think that collecting children together and speaking to them in different languages is much helpful than having them separately in the meeting.

Moreover, there was no well organized data in the school with regard to religious, social class and disability diversities. This indicates that the treatment that could be provided to different diversities (if there is something to be known like that) lacks carefully planned activities. In general, the school doesn't seem ready in this

aspect and therefore doesn't lend itself for any interested organization which may come to help it.

Gender: half of the total students are females in K01PS. According to the principal of the school equality between the two sexes is being practiced in the school. He said:

Females are encouraged to participate equally as boys in different activities of the school. We also protect females from harassment and follow up cases up to the court offices and educate the community about the importance of girls' education. We organized 'female for female committee' in the school (female teachers for female students) so as to enable female students openly discuss their problem with their female teachers (March 29, 2000 E.C.).

One of my informant teachers told me that because of the community push, female students asked the school to learn separately from boys. But as the school didn't accept their request it has not been practical.

PTA member said that in fact females appear to be given some attention in the school but change has never come so far in the school as well as in the community.

It seems that the K01PS believes gender related issues are problems of females and not others. That is why I think they organize female for female committee as if the problem gets solved through females' effort only. Female for female committee may have a positive side to discuss problems related to sex otherwise leaving every thing to females alone might not bring common understanding and respect for one another. In fact some research findings indicated that a single gender classes are possible solutions for gender inequity. Females are more comfortable and share more in some classes; for e.g. Technology classes. Therefore, it is necessary that the school reconsider female students' request to learn separately

though I doubt that this facilitates the socialization of females with their opposite sex.

I asked the principal if there is tutorial program that supports female's academic performance as some of the parents with whom I discussed the education of their children and who complain about the failure of their girls. He told me that there was an idea of such a thing but due to low capacity of the school we didn't practice it up to now.

It is clear that female children have more burden than male children in this community and the school is not providing them with additional support. I think these could be some of the reasons that hinder female students from reaching higher level of education and there by push them to go to Arab countries or marry as early as possible. It seems that the school and the families attribute the causes for their students' failure to one another rather than internalizing their weakness and shouldering the responsibility in common.

Social Class: I asked if some children who come from very poor families are recognized and given attention by the school. The unit leaders told me that the school has done nothing with regards to supporting children of poor family except that this done by the World Vision.

A teacher in K01PS and a coordinator of World Vision Project in the School told me that from 1980 E.C. World Vision Ethiopia: KURET (Kenya, Uganda, Rwanda, and Ethiopia Together) has a project to help primary school education. According to him the aim of the project is to protect child labor. The project supports children of poor family by providing them with stationeries (bags, exercise books, pens, pencils) and uniforms. For the past 3 consecutive years the numbers of students that have been included in the project from this school were 677, 638 and 523 for the years 1998, 1999 and 2000 E.C. respectively. In addition to stationeries support, students were given tutorial classes on Saturday and

Sunday for four consecutive hours on English, Mathematics and Science subjects. KURET pays 35 birr per day for teachers who participate on tutorial program. According to the coordinator:

...The criteria for selecting these children are not properly considered and as a result there are children who remain unsupported and there are also children from better living family included in the project. The criteria are given to the Kebele administration and teachers do not participate in the selection or screening process. It is the kebele who select and submit children to the KURET... (April, 9, 2000 E.C.).

I also tried to make contact with some of these students who are under support and realized that it is not only the economically problematic children that are included but also the physically and mentally impaired ones. Many of them told me that if they didn't get this support they couldn't continue their learning because of economic problem and some others told me that the support they get is not enough for they have many other problems related to their basic needs. Most of them are orphans and the others are from very poor families. The interview I made with these children indicated that there is no negative attitude of children (from rich family) and staffs towards them rather they have a feeling of empathy towards them.

Depending on NGO's aid can't bring a sustainable solution for these children. The school as well as the community didn't appear to search for another means by which these children can get better support so that they continue learning with confidence. Moreover, those who didn't get this chance because of mistreatment of the criteria are still in problem.

Religion: According to the principal most of the religious conflicts in this town rose from schools. Muslim students used to ask schools to be dressed according to religious requirements but the school did not permit it. This finally led to conflict which could be manifested in burning churches of the 1998 E.C.

My interviews with Muslim students indicate that they have constructive relationship with Christian students. They told me that they have many friends from Christians and they invite each other at their home during holidays. Where as the response of Christian students indicate that, although they play together and even sit with their Muslim friends in the classroom, in any discussion of some religious issues they all stand against them and warn that they will destroy them. *"As a result of this we prefer to keep silent"*. They said: *...they told us as if we were unnecessary and believe in man not in God... they consider the pictures of Jesus Christ as a man.... They undermine our religion...."* (April 15, 2000 E.C.).

A 16 years old protestant girl learning in grade 2 and living with her brother there told me what problem they faced at the time of searching a house to be rented. She said: *"They want to know your religion before they show you the room to be rented. If you say that you are Christian you will not be allowed to live with them"* (April 15, 2000 E.C.). Other students also confirmed that as this is common in Kemisse town.

A disabled 17 years old girl moving with a wheel chair told me that she converted from Muslim to Christian believing that Jesus Christ will heal her. But she is living with her Muslim family. She said: *"my neighbors and class mates used to insult me as if I betrayed Allah"* (April 15, 2000 E.C.). Teachers told me that the number of Christian children is very small in the class (on average 3-5 students). According to them it is their number that makes them submissive to every religious discussion.

It is obvious that formal education need to be secular in our country and religious rituals are not permitted in schools. It seems that children in this school are not free to discuss and follow the religion they want. Equality of religion in school has not been maintained. This has its own impact on students learning as well as participation in the whole activities of the school.

▪ The Curriculum

Formal Curriculum

In my interview with teachers I came to understand that with the exception of gender, other diversities are not properly treated in the curriculum. They said that with regard to equality of sexes and the kind of good relation needed to be developed between the two sexes almost all text books have shown a big progress these days both in words and pictures.

My informant teachers in general believe that civics and ethical education is very helpful to build a proactive multicultural society as it is used to discuss equality of sexes, ethnic groups, religion and social classes. Some teachers on the other hand told me that, students of Muslim are seen cut out Christian related terms from their text books. For e.g. the term like "*Betechristian*" due to absence of Muslim related terms like "*Meskid*". Muslim students with whom I discussed the matter also complain that equal emphasis is not given to Muslim religion in the text books. This indicates that our text books are religiously biased. It seems that they prefer one to another.

I tried to observe some formal curriculum text books for Environmental Science, Social Studies and Language subjects if they promote positive intercultural relations between ethnicity, gender, social classes and religion. I found these text books are treating gender in a fair and balanced ways. Both texts and pictures show when both sexes are equally participating in different activities.

In Amharic subject students' text book (1998) grade 6 on page 69 the passage under the title "*Etegie Taytu*" teaches children how females are smart enough to lead a country and a war. The passage in general has a message that females are equally strong as males in every aspect of life. It intends to show that the queen is a good model for the female children.

With regard to the relationship among diversities in Environmental Science grade 1 Students' text book page 28 and 29 there are concepts that teach good and bad neighborhoods. On page 28 under the title "*Good Neighborhood*" there are pictures that exhibit male and female students discussing on common issues, a sheik and a priest sitting together asking a patient, children may be of different religions, ethnics and social class are playing together. I think this way of teaching at the early period is very helpful. "*Most important cultural understandings are shaped during the early childhood years*" Hohensee and Derman-Sparks cited in (Swick et al, 1998:42). The concept in general has a great importance to teach intercultural relations of people at the lowest grade level.

I doubt that what we see in formal curriculum so far in general can bring the necessary intercultural relations among religious, ethnic and social classes as the contents related to this issue are few and not well integrated in all subjects as well as with the whole K01PS life situation. In line with this Intercultural Education Guidelines for Irish Primary School Children, (2005:22) stated: "*It is more likely that appropriate attitudes and values will be developed by children if these are integrated with all subjects and with the whole life of the school, than if they are addressed in a piecemeal or 'one-off' fashion*". Therefore, unless these issues are treated in all subjects and day today activities of the school in a well integrated form the few points reflected here and there are not sufficient to bring the necessary intercultural relations.

Co-curricular Activities

According to the principal currently there are 10 clubs actively functioning in the school. The clubs work on Friday in both shifts. He said that teachers and students participate on the basis of their interest. When this fails they are assigned into one of the clubs as they must participate. I asked him if they try to mix the children of different ethnic groups in extra curricular activities to have some contact. He said:

...Both children from Oromo and Amhara have their own separate clubs even those who are learning in the same shift are in different clubs... There is nothing made to make them contact each other in co curricular activities... With regard to gender, social class and religion as the criteria to be member of the clubs is only their interest they are intermixed however in girls club there are more girls than boys... (April 20, 2000 E.C.).

What is going on in the school in general is not with a mid to bring about good relation among diversities of the school communities. This indicates that the school is not acting in an interculturally responsive way. Concerning the importance of extra curricular activities for interracial friendship Moody, (2001) stated:

School organization affects interracial friendship segregation by structuring interracial contact .The strongest effect of the school organization on racial friendship is through extracurricular mixing. Schools that succeed in mixing students by race in extra curricular activities have lower level of racial friendship segregation. ...Schools where extra curricular activities are integrated likely provide an environment that supports interracial friendship (p.8).

In K01PS extra curricular activities, intercultural relations between ethnics have not been treated properly because of language difference. The rest of diversities mainly religion and social class seem to be treated unconsciously. However, research findings indicate that this kind of random and unconscious intermixing of children in co-curricular activities cannot bring the needed intercultural relations among students. According McNeil (1998:34) *"the staff creates specific programs and strategies for interactions across race, not leaving friendships, communications, and cultural understanding to chance"*. Therefore, what is going on in K01PS cannot lead to positive intercultural relations. With regard to gender relationship in co-curricular activities also it is observed that this issue is taken as if it is a problem of females and not others'. That is why they are largely made to participate in gender related co-curricular activities. This indicates that the school is not doing things in a way to bring about positive intercultural relations.

▪ The Posters, Wall Drawings and the Bulletin Boards

Some written messages are posted in different parts of the school. Among them there are the 12 democratic values and the 8 principles of democracy. There is also a picture and a slogan that shows equality of human being in terms of ethnic, gender, social class and religion (see appendix E).

In a hidden curriculum students can learn from all what is going on in the school daily including spoken, unspoken, written and unwritten messages. In the school there are culturally responsive messages but they are not posted in a proper way that children and others can observe it properly. As they are faded away due to lack of renewal they do not attract attention. Moreover due to the presence of many other distracting scratches and extra written messages on the walls and notice boards in a disorderly manner the value they will provide is overclouded. This indicates that the school did not recognize the role they play in hidden form for intercultural relationship (See pictures).



Picture (8) Writings on Bulletin Boards and Walls

▪ Mini Media

The mini media of the school is almost stopped functioning to the extent that there is no mini media program. There are few cassettes to be heard sometimes

and they are either in Amharic or in Afan Oromo. The students with whom I talked about the mini media were not satisfied with its program. The reasons they raise were: *"We hear only few cassettes every day. More over, the amplifier is defected as a result the sound is low and improper....As the mini media room also serve as teachers' staff it is not comfortable to participate..."*(April 15, 2000 E.C.).

I also observed their program. There is no point that focus on teaching them good relationship and culture of different nation and nationalities. Dramas and films that highlight different cultures in a positive aspect are unknown to the school mini media. This indicates that the school doesn't properly use the mini media for positive intercultural relations.

▪ **The Students**

This year the total number of students in the school is 3611. Out of this the number of Oromo students is only 802. By sex 1813 are boys and 1798 are girls. There is no data with regard to religion and class differences. (See pictures)



Picture (9) Students of K01PS partly on sanitation activity on the eve of May 20, 2000 E.C.

Some students from both ethnics and religion told me that there is very good relationship among them but they could not explain how it is good. Responses of some other students who share the same classroom but learn in opposite shift showed that some written messages that insult each other's ethnic or religion are rarely seen on the blackboard when they enter into the classroom. Some teachers with whom I discussed the issue also agreed with the presence of the case. They told me that they didn't talk of it assuming that it will aggravate the situation. *"Educators who remain silent about important issues fail to understand how to deliberately intervene in the educational process towards the value ends of socially just learning communities"* (Shields, 2004: 123).

With regard to what should be done by the school for good relation one female from Oromo students recommended the following;

...as we learn Amharic as a subject and can speak it even before we came to school we can communicate with the language, however most of the Amhara students do not speak Afan Oromo. It is good if they learn Afan Oromo as a subject because when we speak in Afan Oromo in their presence they become disappointed. Their communication is limited because of the fact that they only speak Amharic... (April 15, 2000 E.C.).

Concerning the importance of the second language for children Intercultural Education Guideline for Irish Primary School Children (2005:23) stated: *"Experience of a second language is thought to have a number of additional benefits for children, including enhancing cognitive development and facilitating the learning of other languages"*. One of the students from Amhara with whom I discussed the same issue told me the following. *"...the present shift which accommodated only Amahara student should be reorganized so that both of us can learn side by side. This enables us like that of the other shift to play with these children and learn and improve Afan Oromo..."*

They also told me that games or some sort of cultural meeting will improve their relationship. Fantini (1995:32) *“Positive contact with other world views provides opportunities for individuals to express a shift of perspective and an appreciation for both the diversity and communalities among human beings”*. This indicates that both are concerned about the good relation they need to have. However what is taking place with regard to intercultural relation in K01PS seems not sufficient to build good relation ship among various diversities. It seems no body cares about the feelings of these children.

▪ **The Teachers**

There are 70 teachers in the school. Out of this 46 are males and 24 are females. By ethnic Oromo teachers are 19 (9 male and 10 female) whereas Amhara teachers are 51 (37 male and 14 females).

My interview with respondents from Amhara teachers indicated that there was a hidden form of criticizing one another on various issues such as on discriminate practice of giving opportunities to participate in workshops, further education and limited job opportunities to Amhara children in fact which some of them do not agree with the existence of such problems up to now. The reason for this according to my key informants is: *“the ability to communicate with Afan Oromo is considered as the basic criteria”* (March 7, 2000 E.C.). Many of my respondents have lived in that zone for more than 15 years; however, they cannot speak the language. *“Those who have never experienced another culture nor struggled to communicate through another language...are generally unaware about the milieu in which they have always existed”* (Fantini, 1995:31). Now they express their weakness and short sightedness to think of what will happen in the future. They regret and talk with great feeling to learn the language for the future if there are possibilities. Some teachers from the Oromo staff also share their feelings. Many teachers from both ethnics agree that the shifts that allow children to learn side

by side will give great opportunities for children to learn each other and enable them have friends from one another.

On the other hand one key informant from Oromo teachers told me the following,

...the society and children are in favor of Amharic language. There is no self confidence in the Kemisse Oromo community. Many Oromo officials here send their children to learn in Amharic language. How the rest societies let their children learn in Afan Oromo if the officials are in favor of Amharic language. Moreover Afan Oromo is limited in the classroom. Children do not speak it out side the classroom... (March, 10, 2000 E.C.).

According to him it is because of this that the number of Oromo children in this school is by far lower than the Amhara children. But the principal of the school does not agree with this idea. According to him Oromo children are too small in number because this is associated with the number of their community living in the town. As you move out of the town the number will be reversed.

I tried to observe the language usually spoken by students during break time. Except few students the majority including Oromo children speak Amharic language. I think the Oromo children used to speak Amharic as they didn't want to disappoint their Amhara friends. Although the concern they showed for positive relation with their friends is appreciable, this atmosphere can have an impact on the freedom of the children to use their own language and there by develop self confidence. In relation to this Fantini (1995) stated that there might be welcome signs in multiple languages, but school policy does not encourage children to maintain their native language. We must look below the surface to see how the whole school environment impacts students. It may mean that the large number of Amhara population in the school and community can have an influence on the development of others language and the same is true with the religions.

Concerning the need for learning side by side of different ethnics, another key respondent from Oromya teachers told me the following. "*Leave alone learning side by side in the same shift the two children should never learn in the same school. They should learn in separate schools*" (March, 10, 2000 E.C.). The reason he raised is Oromo children complain that they are insulted by Amhara children. As to him the solution is to separate them in to different schools.

Scholars in the field of intercultural education recommend that teachers should be aware of situations which involve conflict or disagreement between ethnic groups. Concerning the importance of this, Intercultural Education Guideline for Irish Primary School Children, (2005:22) states "*exploring such situation is central to developing in them the ability to apply intercultural ideas to their own lives*". For some unacceptable behaviors observed among some students, teachers need to teach the reality rather than taking as a solution separating these children into different schools. This shows that some teachers fail to think that these children will learn together after primary school education and continue to live together through out their life.

Teachers told me that the relationship they have with each other is fair. They have a social committee in the school and it is through it that they come together in case of problems. With regard to informal relationship they have with their neighbors most of them reserved from telling me. This made me guess that the kind of informal relationship the teachers have with each others and with the communities around them is not fair.

▪ **Student-Teacher Relationship**

Early in the morning, before 7:45 AM, children arrive at the school and make lines at a place where the flag ceremony takes place. Teachers of the school arrive at school even before this time to help the ceremony be conducted properly.

Especially homeroom teachers are expected to stand in front of their respective children (See picture 10).



Picture (10) Students of K01PS on a Flag ceremony

Children express that they are not satisfied about the relation they have with their teachers. According to them many teachers do not provide equal treatment. Some teachers also told me that children, whom they did not teach, do not respect them. I also observed that there is a pressure on the unit leaders and guards to keep children back in the school. In K01PS teachers seem to have better relationship with students of their own ethnicity or the one they teach. (Byrnes 1988; Garcia, Powell, and Sanchez 1990; Hart and Lumsden 1989; Mabbutt 1991; Pate 1981, 1988; Peck, Donaldson, and Pezzoli 1990; Walsh 1988) cited in Cotton (1994:13) *“the tightest correlation in the research base on intercultural relations is that between positive self-regard and positive regard for those who are culturally different from oneself”*. Both teachers and the principal did not receive formal training on intercultural education. This could be one reason for the absence of rules to treat this situation in the school as well as outside the school.



▪ **The Family and School Relationship**

There are 7 members in PTA out of which 5 are Muslim and 4 of them are Oromo the rest are Christian and Amhara. PTA members regularly meet twice a month. And if there are urgent problems there will be extra ordinary meetings. According to the principal the participation of the community on school activities is not strong enough but these days they collected 30 birr per parent to renew worn-out walls and pay salary for guards and janitors.

I think with regard to working with the school regularly and to make them accept that it is their responsibility, appropriate efforts are not made by the school. Therefore, except in case when shortage of money confronted, the participation of families is very limited. Parents also complain that only when they need money that they invite them. From the interview I made with my informants I learned that there is no sign that the school favors and participate one ethnic or religious group or social class by discriminating the other.

From the interview I made with ordinary parents I learned that many parents try to be a model for their children by showing sensitivity towards differences in sex, ethnics, religion and social class. But they fail to teach or encourage their children to learn the language spoken by other ethnics. *"The failure to use bilingual teaching...and resources can impede academic and social growth"* (Diaz, 1992) in Swick et al (1993:93).

I think the PTA member's meetings cannot reflect the participation of ordinary parents. The school and parents are observed to attribute the cause for students' failure to one another. The PDK (1980) study in Larry Sackney (2006) reported that the extent to which school staff and parents work together related to students achievement.

Respondents from parents told me that parents and teachers cooperatively have never involved children in voluntary activities that include service at homeless shelter, and social awareness field trips. Teachers are not developing regular activities that enrich children's perspective such as highlighting a "culture of the week", visiting community cultural events and involving parents and children in multicultural, social and educational activities. This exploratory phase of multicultural learning stimulates interest in learning about others in a positive and enjoyable way (Banks, 1993).

This indicates that the relationship between school and family is poor. It seems that the Zonal and Woreda Education Offices which are located very near to the school do not give attention to this problem. I also came to understand that the school serves as a cluster center and supervisor is always there. But, there is no evidence that they discuss the matter seriously with school officials. As a result practices that can promote positive intercultural relations by schools and parent jointly remain undone.

▪ **School Relationship with Educational Authorities and NGOs**

For the question whether Educational Authorities and NGOs provide school with Child Right Education and UN conventions and recommendation on intercultural relations, the principal's response indicated that World Vision, Social Affair Bureau and Bureau of Culture and Tourism had given short term trainings for students and teachers at different times on child rights and civic and ethical education. Although the principal said that there is good relationship between the school and Woreda or Zonal Education Bureaus all the obligations and responsibilities of the educational authorities indicated by Bateelan (1999) to bring on positive intercultural relation in the school have not been carried out yet.

On the other hand I feel that the principal and teachers did not realize that these workshops on child right, civics and ethical education given by some

organizations are part of intercultural education. It is also observed that there are some intercultural related issues in the formal curriculum. Moreover the Ethiopian mass media have been discussing issues related to tolerance among diversities and equality of sex, religion etc. It seems that the school is not taking actions to use the knowledge they get from these trainings for positive intercultural relations. Here I believe that the problem didn't come from lack of awareness about intercultural relation rather the concerned school members (principals and teachers) might fear to tackle diversity issues in the school. *"...educators are afraid of being politically incorrect or offending those with whom they hope to enter into a relationship. On one hand, it seems safer, kinder, and perhaps even the only reasonable position to pretend that children are all the same"* (Shields, 2004:119). I think it is these feelings that make the school act in a reactively than in a proactive way.

CHAPTER FIVE

SUMMARY, CONCLUSION AND IMPLICATION

5.1 Summary

The study is directed to examine intercultural relation in Kemisse Town(Oromia Zone) with reference to Kemisse 01 Primary School. From various types of diversities exist among people, the four namely, ethnic, religion, gender and social class are the major concern of this study with the purpose of in-depth understanding and interpreting social life, discovering people's meanings and understanding the intercultural experience of people's from their point of view.

The study employed a qualitative ethnographic study. Semi structured interview for (individual and group participants) and observation (participant and non participant) are used as tools of data gathering. In order not to miss the responses through interview all responses are tape recorded and carefully transcribed. In addition to this photographing of some important evidences that could support the description are included. Analyzing some documents that are relevant to the study is also carried out. In order to generate appropriate data the researcher involved officials, teachers, and students, parents of primary school children and key informants from the surrounding community.

Regarding the intercultural relationship the study indicated that there were problems of relationship among these four diversities in the community as well as in the school. Out of these diversities the greatest problem which should require immediate attention is found to be the relation between religions. Ethnic, gender and social class related problems also require attention in second place.

The religious conflicts of 1994 and 1998 E.C. in Kemisse town left unforgettable traces in the minds of both communities. People fear for the reoccurring although

the government establishes a "Tolerance Committee". Starting from 1987 E.C. as the zone is becoming Oromo Zone, Afan Oromo has become the working language of the community though those who do not speak it have fear of not getting job. And because of this the relationship between ethnic groups is some how affected. The attitude of the community towards gender is observed to affect negatively the role of the female in the society as well as in the school. The positive attitude and effort in the community as well as in the school between social classes can't bring a significant change on the living condition of the poor. Practically only KURET is found to be supporting economically weak children. The chat chewing culture is highly expanded. Great possibilities are observed that students can be negatively affected by it also.

Following the establishment of the Zone, primary schools began to teach in Afan Oromo and Amharic languages. In K01PS children of Amhara and Oromo are learning in the same school in their mother tongue. But there are no regular programs that are aimed to bring constructive intercultural relations between them. Negative religious attitude is reflected in the school among students. The gender gap in Kemisse community is also reflected in the school both in the classroom teaching learning process, co-curricular activities and in field play. This is found to be negatively affecting the academic performance and intercultural relations of the girls.

The curricula of both ethnic groups did not sufficiently treat intercultural relations. Especially bias on religion is found to be reflected more than other diversities. Gender diversity is found to be the most adequately treated one.

There is poor relation ship between the school and the community these days as the effort made by the school is not strong enough to gain regular support of the families. This has negatively affected the academic performance as well as intercultural relations of the students.

5.2 Conclusion

The study is aimed at understanding intercultural relations of the Kemisse Town Communities with reference to Kemisse 01 Primary School. It examines the concern of various sub groups for positive intercultural relation both in the school and out side the school. It also focuses on analyzing the present activities of the school if it can maintain positive intercultural relationship among school communities. Finally, the study came up with the following findings.

- There is no planned and focused program by the school to bring positive intercultural relation among the concerned diversities (religion, ethnic, social class and gender). There are little things that support positive intercultural relations between ethnic groups (by celebrating nation and nationality days), social class (by preparing project proposal to NGOs) and gender (by establishing female for female committee) in that school;
- The curriculum is not as sensitive as required as far as addressing the markers of diversity except gender;
- The Woreda or Zonal Educational Bureaus, NGOs, and the community do not work with the school to the extent expected towards bringing constructive inter cultural relations among various sub-groups of the community;
- There is no known attempt by the Educational Bureaus of Oromia and Amhara Regional States to teach the language spoken in that community;
- Teachers and principals did not receive formal training on multicultural or inter cultural education in their pre-service training program;

- Muslim students complain that the curriculum is religiously biased. According to them the curriculum favors Christian religion than Muslim religion.

As a consequence, the intercultural relation has not been treated properly in that school.

5.3 Implication for Intercultural Education

Cultural relationship leads to the development of intercultural competence in students. Most interculturalists do agree up on the “double- edged” nature of the intercultural experience; that is the development of competence in another culture and proficiency in its language provide the opportunity for powerful reflections into ones own native world view. This notion is captured in the expression “looking out is looking in” an idea that has permeated the field of intercultural education and has been reiterated through out the history of education echoed in the disciplines like philosophy, psychology, linguistics (Fantini, 1995:26).

The above idea is similar to what is stated on a paper for International Consultative Conference on School Education in relation with Freedom of Religion and Belief, Tolerance and Non-discrimination (Madrid, 23-25 November 2001) which reads as “...*self-representation and representation of the others in the field of religion and conviction help foster the idea that "the others" are "us"*”(p.3). Such a strategy should highlight the fact that, besides all specificities, human rights are based on the common denominator of human dignity and, as such, cannot be limited to the expression of those specificities, or to their simple juxtaposition, nor can they be translated in terms of reservation or exclusion.

This type of paradigm shift is described in the Aquarian conspiracy (Ferguson, 1980) as “the greatest revolution in the world - one that occurs with the head,



with in the mind.” But for this to happen, we need to be educated to become better global participants - able to empathize with and understand other persons on their own terms which also deepens an appreciation of our own heritages (Fantini p.32). Therefore our schools need to work towards this end.

Based on the findings and conclusion of the study the following recommendations are needed to be implemented at various levels.

1. The Kemisse school communities need to organize the school for positive intercultural relationship in shift system, extra curricular activities, games, dramas, films etc., and prepare other similar programs that promote positive relationship among different diversities by considering the general situation in the country and the world;
2. The Zonal/Woreda Education Bureaus, NGOs and the Community have to work with the school towards bringing positive intercultural relation;
3. The Amhara and Oromia Regional Education Bureaus should cooperatively prepare opportunities in which children of both ethnics able to learn the languages spoken in the community so that they communicate and understand each other;
4. According to Intercultural Education Primary School Guide lines for Irish Children, (2005) Intercultural education is not an addition to the Primary School Curriculum, since the curriculum itself is an intercultural curriculum. It is more likely that appropriate attitudes and values will be developed by children if these are integrated with all subjects and with the whole life of the school, than if they are addressed in a piecemeal or ‘one-off’ fashion. Intercultural education, therefore, should be central to all aspects of school life. It should be reflected in the hidden curriculum of the school, as well as in school policies and practices and the teaching of curriculum content.

Therefore our curriculum planners have to integrate intercultural education in both explicit and implicit curriculum to enable teachers and principals reflect it in the whole life of the school;

5. Multi-cultural education includes educational policies and practices aiming at responding to the different educational needs as expressed by different cultural traditions. On the other hand, Inter-cultural education defines educational policies and practices aiming at teaching individuals to live together, to know each other, their specific cultural and historical characteristics, with a view to favoring their integration based on values of tolerance and pluralism. Therefore it is necessary that the training institutes of teachers and principals include these courses into their programs to enable them function in the school properly;
6. International Consultative Conference on School Education in relation with Freedom of Religion and Belief, Tolerance and Non-discrimination (Madrid, 23-25 November 2001) states that the frequent invocations of tolerance and respect for differences, dialogue and freedom of conscience, argue that many countries would indeed favor a multi-religious approach to education. Therefore it is time for our curriculum designers to consider this approach in the process of curriculum making.

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APPENDIX A

Interview Guide with Key Informants from the Kemisse Community

1. General Issues of the Community

- 1.1 How was this community founded? How did it get this naming?
- 1.2 What socio-cultural experiences make kemisse different from other communities?

2. Issues of Diversity within a Community

- 2.1 What is the attitude of the community towards sex, age, religion, social class, & ethnic diversities?
- 2.2 How marriage choice and arrangement get done? Is there age limit for marriage in your community?

3. Issues Related to Intercultural Relation

- 3.1 How is the relation between ethnic groups, religions, social class and gender?
- 3.2 How inter marriage has taken place in the community?
- 3.3 How do you explain the inter conflict among your community?
- 3.4 What other forms of intercultural relationship is observable in your community?

APPENDIX B

I. Group Interview Guide with People of Various Backgrounds (sex, religion, ethnic and social class)

1. Gender Related Issue

- 1.1 In almost all Ethiopian traditional societies there are works left either for males and or females only. Is there such a labor division in your community? Why?
- 1.2 Does your community give equal opportunity for females and males in all activities of the community? How? Why?
- 1.3 What looks like intermarriage in your community?
- 1.4 Would you forward your general impression on gender treatment in your community?

2. Religious Related Issues

- 2.1 What kind of religions are you practicing here?
- 2.2 Can some one be allowed to live in your community with his/her own religion or with no religion? How and why?
- 2.3 How is your relation with your surrounding communities in relation to religious practices?

3. Ethnic Related Issues

- 3.1 How many ethnic groups are living in this community?
- 3.2 How is the intercultural relationship among ethnic groups in your community?
- 3.3 What kind of historical trend is there among ethnic groups?

4. Social Class Related Issues

- 4.1 How do you describe your community in terms of social classes?
- 4.2 What is the belief of your community towards poorness and richness?
- 4.3 How is relation between poor and rich in your community?

1. Interview with Various School Communities

1.1 With the School Officials

- 1.1.1 Tell me about the naming, history and the present situation of your school?
- 1.1.2 How school cares for differences?
- 1.1.3 Does the school work with parents from both communities? How?
- 1.1.4 How is the cross-cultural relation between students of different (ethnics, religion, social class and gender)?
- 1.1.5 Does the school curriculum promote intercultural relationship of all the community it serves?
- 1.1.6 Have you got any training in pre-service and or in service that enable you lead schools with culturally different students?
- 1.1.7 What programs do you have to promote intercultural relations in your schools?
- 1.1.8 Are there rules or policies to treat intercultural differences? What are they?
- 1.1.9 Do educational Authorities and NGOs provide schools with UN Recommendations for Intercultural Relation?

1.2 With Students of Different (religion, ethnics, social class and gender)

- 1.2.1 How do you evaluate the relation ship that you have with students from other ethnics, religion, social class and gender?
- 1.2.2 How is the relation ship that you have with your teacher and school staffs?
- 1.2.3 Do you have programs in your school to make contact with other ethnics, religion, social class and gender?
- 1.2.4 What do you feel towards other religion, ethnicity, gender and social classes? What do you suggest for better relation?

1.3 With Key Informants of School Teachers of Different Diversities

- 1.3.1 Do you know your students background in terms of class, gender, and religion? What looks like the relation among them?
- 1.3.2 Do you participate in other ethnic, religious and social life activities as that of yours? Why? How?
- 1.3.3 How does the curriculum portray gender, religion, ethnicity and social class relations of the students?
- 1.3.4 How do you work with children's parents?
- 1.3.5 Do the school's communities openly discuss when they encounter inter culturally unjust situations in your school? Why?
- 1.3.6 How is your relation to the students of the school irrespective of diversities?
- 1.3.7 Did you get any training as a teacher with regard to how to work with culturally heterogeneous students either in pre service or short term programs?
- 1.3.8 Is there applying strategies for implementing intercultural policy?

1.3.9 Is there using intercultural resources across the curriculum?

1.3.10 Do students of different ethnics, religion, social class and gender have regular contact programs?

1.4 With both (Amhara and Oromo) Children's Families

1.4.1 Do you participate in the activities of K01PS in any way? How? and Why?

1.4.2 How much does the staff know about the children's lives outside of school? Do they ever visit the families' homes? Why?

1.4.3 When do you receive a call from school staff? Only when there is a problem?

1.4.4 Are there programs to involve families in school activities? Can you mention some?

1.4.5 Do you educate your children about your cultural heritage?

1.4.6 How do you model culturally sensitive and enriching behaviors and attitudes for your children?

1.4.7 How do you model equitable and respectful roles and relationships at home?

1.4.8 Do you believe that the school provides equality learning arrangements for all children?

APPENDIX C

Observation Guide

I. How Intercultural Related Issues (sex, religion, ethnic and class) Difference are being Treated in Various Aspects of the School

A. How Sex Difference is Being Treated

- Role difference between males and females in school activities, out door games etc.,
- Difference in number between males and females in games, extra curricular activities etc.,

B. How Teaching Materials and Textbooks Portray Diversity

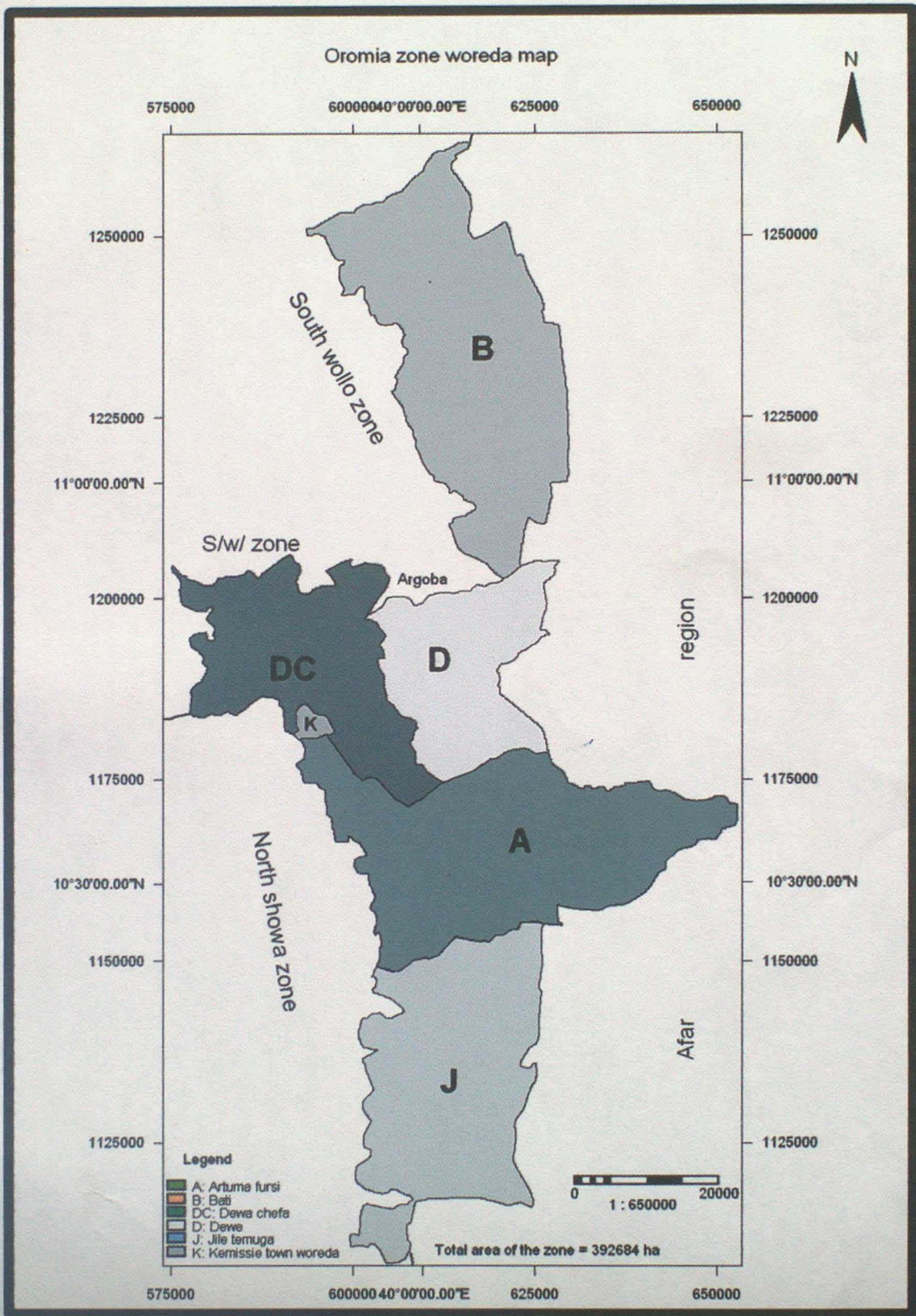
- How the textbooks (social science, environmental science and language) reflect intercultural relations of the students?
- How women are portrayed in the textbooks?
- Books or print materials that portray cultural groups in a positive light in schools

C. Classroom Practice

- How cooperative learning methods are used?
- How equitable the participation of students in classroom discussions?
- How the question and answer practice encourage or discourage participation of female students?

D. Practices outside the Classroom

- How the school models a democratic and equitable environment?
- If there is teaching about critical thinking skills
- If students of different culture have regular contact programs
- Written items , Posters and the Bulletin boards
- Drawings on the walls and classrooms
- Meetings, flag ceremonies, dramas, mini media messages & music
- Types of contemporary music available from various parts of Ethiopia and the world in the Mini-media
- Language usually spoken in the school
- Organization of co-curricular activities, interaction in games, break time, and exchange of shifts



APPENDIX E

Telequ Meskid and Gebriel Betechristian in Kemisse Town and Symbol of Equality and Slogan on the Wall of Kemisse 01 Primary School respectively

