

Students' Diversity Management in Ethiopian Public Universities:
Practices and Challenges

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By

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We hereby certify that this Dissertation submitted by Mesfin Manaze Woldegebriel confirms to acceptable standards, and as such is fully adequate in scope and quality. It is therefore approved as the fulfillment of the Dissertation requirements for the degree of Doctor of Philosophy in Educational Policy and Leadership.

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LIST OF ABBREVIATION AND ACRONYMS

| | |
|--------------|---|
| AASTU | Addis Ababa Science and Technology University |
| AAU | Addis Ababa University |
| ASTU | Adama Science and Technology University |
| BDU | Bahir Dar University |
| DLE | Diverse Learning Environment |
| DM | Diversity Management |
| EPRDF | Ethiopian People Republic Democratic Front |
| FDRE | Federal Democratic Republic of Ethiopia |
| HEIs | Higher Education Institutes |
| HSIU | Haile Silassie I University |
| JJU | JigJiga University |
| KMU | Kotebe Metropolitan University |
| MoE | Ministry of Education |
| MoSHE | Ministry of Science and Higher Education |
| QUAL | Qualitative |
| QUAN | Quantitative |
| SNNP | Southern Nations, Nationalities, and Peoples' |
| SPSS | Statistical Package for Social Sciences |
| TGE | Transitional Government of Ethiopia |
| UCAA | University College of Addis Ababa |
| UK | United Kingdom |
| URM | Underrepresented Minority |
| USA | United States of America |

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ABSTRACT

This study explored the practice and challenges of Ethiopian public universities students' diversity management by employing convergent parallel mixed method design. To this end, data was collected from 458 quantitative and 24 qualitative study participants the study found out that the campus climate for ethnic and religion diversity in Ethiopian public universities to be moderately positive with the existence of pockets of dominant group of students and ethnic related conflicts among students. On the other hand, the sampled universities students' diversity management practice was also found to be good. The study also found out that there is a weak, statistically significant positive relationship between students' attitude towards diversity and their sense of belonging towards their university, diversity related policies, leadership commitment to promote diversity, and curricular activities practice of the sample universities and students' pluralistic orientation. On the other hand, the study found moderate, statistically significant positive relationship between co-curricular activities practice of the sample universities and students' pluralistic orientation. The main challenges for Ethiopian public universities to properly manage their students' diversity were also found to be political instances of the country, fake news circulating in the social media and political activists/groups focus on public university students. Moreover, the absence of well-planned strategies including invitation of influential figures to discuss sensitive diversity related issues, the inadequacy of the curriculum to respond to diversity related issues, and lack of commitment of university leaders to promote diversity and act immediately during conflicts were mentioned as gaps in managing students diversity at public universities. Based on the above findings, it was concluded that the campus climate for diversity in the sampled universities to be moderately positive and students' diversity management to be good. The study also concluded that challenges of managing students' diversity were associated with external influences like politics and absence of well-planned strategies and homogeneity of the universities community in their part. Finally, it was recommended that due attention should be given by MoSHE and respective public universities in diversifying the top leadership, academic staff and student body by putting appropriate strategies in place to better promote diversity, public universities and MoSHE should work to make the curriculum responsive to diversity and strengthen the co-curricular activities that can promote diversity.

Key words: Diversity, Campus Climate for Diversity, Diversity Management, Public Universities

CHAPTER ONE

1. INTRODUCTION

This chapter will introduce the topic in the broader context and present background information to the research problem. In doing so, it begins with the presentation of historical overview of diversity management, why diversity and diversity management become important agenda for higher education institutes across the globe, campus climate for diversity, and enhancement mechanisms of campus climate for diversity. The second section discusses the problem and deals with what motivated the study. The sections there after present the basic questions, hypotheses of the study, the significance of the study, scope of the study, limitations of the study and definitions of important key terms in the study. The chapter concludes by presenting the organization of the paper.

1.1. Background of the Study

Early recognition of the term ‘managing diversity’ emerged from the USA as a result of a movement for equal opportunity rights and affirmative actions (Dobbin, 2009) that was a product of the civil right movement of the 1950s. The civil rights movement was due to the African – Americans seeking political equality as well as improved economic and social wellbeing (Klarsfeld, 2010). Equal opportunity rights and affirmative actions were later labeled as ‘valuing difference’, and this then became known as ‘managing diversity’ (Vermeulen, 2011) in the early 1990s. Similarly, in the UK the term ‘managing diversity’ developed from the equal opportunity systems. Metcalfe (2010) stated that the diversity scene in the UK has also evolved because of migration from Europe and Asia which resulted in a significant rise in the number of Muslims and women moving in to the labor market in professional roles. Moreover, researchers also showed that globalization had transformed work environments by constituting peoples of diverse

background (Barbosa & Cabral-Cardoso, 2007; Pitts & Jarry, 2007) which made diversity management a subject of great interest for organizations (Aigare, Thomas & Koyumdzhieva, 2011).

Just like other organizations, Higher Education Institutes (HEIs) also have a diversified student body for different reasons which include diversity of the population they are located and scholarship opportunities. On one hand, the enrolment of such a diversified student population has often been considered as a major success in managing and celebrating diversity at HEIs (Pillay, 2010). On the other hand, however, researchers like Gurin (1999) argue that managing diversity should not be measured solely by the enrolment of a diverse student population but by the appropriateness of the approaches applied to address diversity. In support of this, Onsmann (2010) also states that if a university accepts diverse students, then it has an obligation to create an environment in which the students have the capacity to succeed in acquiring university education. It means that for students to succeed in their education and get prepared to function effectively in a diverse society, universities have to strive to create a safe, welcoming and conflict free environment constituted by students of diverse background. For this reason, according to Aigare, Thomas and Koyumdzhieva, (2011), diversity and diversity management are increasingly becoming subjects of great interest in academic settings.

Literature shows evidence that there is little agreement on the nature and meaning of diversity in both academic and business circles, and this has opened the concept to various interpretations and connotations (Brinson et al., 2010). This lack of a universally accepted definition has resulted in a multiplicity of definitions of diversity. Despite the multiplicity of definitions, the term diversity is overall understood as the breadth of representation of people from different backgrounds, populations, and perspectives including age, gender, cognitive

disability, ethnic background, religion, nationality, perceived economic status, physical disability, race, and sexual orientation (Brinson et al., 2010; Jaeger & Reverdy, 2013).

Diversity is like two sides of the same coin where on one side it can be a constant source of misunderstanding and conflict and on the other side it can be a source of unending harmony and productivity (Thomas, 2006). Similarly, Fine and Handelsman (2010) also argue that despite the benefits that diverse faculty, staff, and students provide to a university campus such as enhancing teaching and research and positively impacting students' performance and educational outcomes, diversity also presents considerable challenges that must be addressed and overcome. According to Fine and Handelsman, some of the challenges faced by university students include experience of discrimination and differential treatment by minority students based on race, ethnicity, religion or gender which makes them feel isolated and unwelcomed. Inadequate diversity management processes also could decrease students' social cohesion and break their inter-communication which, as a result, they may develop mistrust and suspicion that could become a potential for inter-group conflicts (Cox, 1993). Therefore, to create a welcoming environment where those students can be successful and minimize the unwanted consequences of diversity, diversity management remains one of the crucial tasks of HEIs.

Diversity management (DM) is the process or strategy of promoting the perception, acknowledgement and implementation of diversity in organizations and institutions (Deshwal & Choudhary, 2012). The promotion and implementation of diversity in organizations is to create an environment where by all individuals can benefit and be successful irrespective of their background differences. In this regard, Lumadi (2008, p.8) also defined DM as "the process of creating and maintaining a positive environment where the differences of all personnel are recognized, understood and valued, so that all can achieve their full potential". From the

definitions given above, one can understand that DM is concerned with the development and deployment of mechanisms that ensure acknowledgement and acceptance of differences between and among individuals or students in academic settings with the goal of being able to capitalize on the differences in order to create sustainable competitive advantages for all. In academic settings, an effective strategy in DM to create campus environments that are inclusive and respecting of differences is to make an assessment of the campus climate for diversity and its enhancement strategies as it helps institutions to understand more about their students' diversity related experiences (Jaeger & Reverdy, 2013; Worthington, 2013) and create conditions to optimize engagement and desired outcomes or enhance the campus climate for diversity (Dawson, 2007; Hurtado, Milem, Clayton-Pedersen, & Allen, 1998; 1999).

Campus climate for diversity refers to communities' real or perceived observations of their campus environment as it relates to interpersonal, academic, and professional interactions (Hurtado et al., 2008) or attitudes, perceptions, behaviors, and expectations around issues of race, ethnicity, and diversity (Hurtado et al., 1999; Hurtado, Milem, Clayton-Pedersen, & Allen, 1998). In other words, it is a framework that provides a way to look at the campus climate to assess 1) how it supports diverse students and 2) whether it creates the type of structures, beliefs, and behaviors that produce the positive effect of diversity on learning for all students (Hurtado et al., 1999). The assessment of the campus climate for diversity takes into consideration two contexts; external and institutional. While the external contexts refer to government/policy and sociohistorical dimensions, the institutional context of the framework is comprised of institutional-level and individual level dimensions. Specific to institutions, according to Milem et al. (2005), while the institutional level dimension include the institution's historical legacy of inclusion or exclusion; its compositional diversity of students faculty and staff; and

organizational structures (institutional policies, curriculum, processes. The individual level of the climate includes the psychological perceptions of individuals, their attitude towards the campus for diversity, and the behavioral dimension that encompasses individual actions and intergroup contact experiences.

In campus climate assessment, students experiences in relation to the different dimensions of diversity which include race/ethnicity, linguistic, religion, gender and class background (Hurtado, Milem, Clayton-Pedersen, & Allen, 1999; Hurtado, Griffin, Arellano, & Cuellar, 2008) should be considered as these dimensions mainly affect students and the relationships they establish with their out-group mates and teachers (Dawson, 2007). As stated by the above authors, though it is necessary to consider many variables when making an assessment of campus climate for diversity, for the purpose of this study, two variables, ethnicity and religion, were considered as these are very critical variables worth investigating in Ethiopian public universities case, i.e. students diversity is mainly related to ethnicity and religion.

Studies indicate that ethnicity is powerful in reflecting identity, both at societal and at institutional levels. Ethier and Deaux (1994) asserted that “ethnic identity is the part of an individual’s self-knowledge that concerns his or her membership in a particular ethnic group” (as cited in Taylor, Peplau, & Sears, 2006, p.102). Further explaining Either & Deauxes’ idea, Taylor, Peplau, and Sears (2006) argue that students from a non-dominant ethnic group find it challenging to mix with other ethnic groups when they join Colleges and that students, who often participate in activities that relate to their ethnicity, foster a strong sense of ethnic identity. For example, a study on diversity-related experiences and academic performance among ethnic minority college students by Blume (2016) showed that many diversity-related experiences such as cross-racial interactions, campus racial climate, co-curricular diversity activities, and

discrimination strongly influenced feelings of school belonging for students of color. It is, however, also argued that institutional environments could provide different identity groups with opportunities for meaningful conversation, and sharing of feelings, experiences and perspectives (Goodman, 2011).

Religion has a serious impact on students campus lives as it constitutes a reason for their social inclusion and exclusion (Sharabi, 2011), and a sense of self control over situations, and building self-esteem (Craft, Foubert, Moran, Foubert & Lane, 2011) as they often start to develop their religious path from early childhood. In this regard, Van Niekerk (2000) also argues that religion can hardly be challenged because it has a powerful influence on the mindset of a follower and for this reason there seems to be little chances of negotiation concerning incompatible religious convictions by means of a secular rational frame of references. The above arguments indicate that in a religious diversity, welcoming environment, where all faiths are understood and treated as equal, religion could serve as a promoter of a social bond serving positive identity formation and it could even become a basis for mutual trust among different religious groups or vice versa. Some empirical studies also indicated the same. For example, Dawson (2007) in his study on a South African school found that religious differences can also be a centrifugal force causing deep divisions. Divisions could lead students to develop a sense of otherness and might encourage them to dissociate themselves from an out-group religious social environment. In environments where students are divided in terms of religious differences, religious diversity might cause interreligious rifts characterized by violence and conflict (Figueroa, 1999).

Therefore, in order to make diversity a potential for students and institutions success, the campus climate for diversity should be enhanced through the application of different strategies of

DM. According to researchers, these DM strategies include showing aspiration to enhance the campus climate for diversity (Brown, 2004), recognizing and including diversity in university mission statement, policies, and plans (Hurtado, 2005; 2007; Lumadi, 2008, Milem et al., 2005), enhancing of students' body composition (Antonio, 2001; Gurin et al., 2002; Hurtado, 2007; Skelly, 2004), and providing various opportunities for students that help them acquire knowledge about and experience diversity (Engberg, 2004; Umbach & Kuh, 2006) which include providing diversity related courses, workshops, and seminars that help students to know about diverse others, reduce prejudice and stereotypes, and challenge inequalities and injustices (Banks, 2001; Bell & Griffin, 1997; Bennett, 1999; Engberg, 2004).

Research in higher education literature indicates that fostering a positive campus climate for diversity enhances the development of much-needed multicultural competencies and students success. Several aspects of diversity in higher education leads to the development of skills by students which include the ability to understand multiple perspectives negotiate conflict, openness to having one's views challenged, and tolerance of different worldviews which are known as pluralistic orientation (Engberg, 2007; Engberg & Hurtado, 2011; Hurtado, 2005; Hurtado, Griffin, Arellano, & Cuellar, 2008; Jayakumar, 2007). On the other hand, in a negative campus climate students are less likely to adjust academically and develop a sense of belonging to their campus (Hurtado & Guillermo-Wann, 2013; Locks, Hurtado, Bowman, & Oseguera, 2008).

Based on this background, this study aimed at exploring the campus climate for diversity and DM practices of Ethiopian public universities. It also investigates the challenges faced by the public universities in managing their students' diversity taking the two dimensions of diversity, ethnicity and religion, in to consideration.

1.2. Statement of the Problem

Ethiopia has been described as a museum of peoples (Berhane, 2009; Teshome, 2001) whereby multiplicity of ethnic, language, religion and other groups are markers of its diverse population (Ambissa, 2010) and for these reasons it is considered a diverse country. In a country with a diverse society, the issue of diversity also becomes one of the central educational and civic missions of HEIs (Hurtado, 2007) as the socio-cultural realities of the country is reflected in those institutes and they are responsible for providing students with an educational environment that will ensure academic success and success in a multicultural world they will join after graduation (Hurtado et al., 2012).

In Ethiopian public Universities, currently it is a reality to find students from diverse backgrounds mainly for two important reasons, recent relative higher expansion of higher education which enabled diverse student body to be enrolled in public universities and the admission and placement policy to higher education institutes (Abebaw, 2014). Again and again, it was indicated that the ultimate goal of HEIs having such a diversified student body is to ensure positive learning outcomes of all students by properly addressing the needs of students of different backgrounds. In support of this, the Ethiopian Higher Education Proclamation (FDRE, 2009) also stipulates that HEIs are expected to develop and disseminate the culture of respect, tolerance and living together by rendering their service free from any form of discrimination on grounds of race, religion, sex, and politics and other. In principle, the above statement in the higher education proclamation implies that higher education institutes are expected to have diversity related institutional policies, rules and regulations and students' diversity management strategies to ensure peaceful co-existence of their students.

Despite the fact that they have to play a vital role in addressing the diversity-related problems of the larger society, currently there are indications where by Ethiopian public universities are not properly addressing the challenges of diversity even in their own context. Some of the challenges that Ethiopian public universities are facing include several ethnic, religious and gender related conflicts between students which resulted in interruptions of their academic activity, injury, students living their campuses, and have even claimed the lives of some students. For example, summarizing recent ethnic and other diversity related conflicts at Ethiopian Public Universities, Ethiopis newspaper on November 11, 2018 reported that: there were clashes between Tigray and Oromo students at Addis Ababa University (AAU) in 2009 which caused injuries on several students; three students were killed and more than forty were injured due to an ethnic based clash between Amhara and Oromo students at Assosa University in 2017; one student was killed and several injured in Adigrat University on November, 2017 due to ethnic based clash among students; two students killed at Wollega University on December, 2017; several injured and blocks of the university put on fire due to clashes between Amhara and Tigray region students at Woldia university on November, 2017; and seven were injured due to the clash between Oromo and Southern nation and Nationalities people students at Wachemo University on January, 2018.

As authors like Abebaw and Tilahun (2007) and Zekarias (2020) ethnic epithets and political differences during election period, the country's ethnic based political system, the rise of hate speech and fake news, and the throttled academic freedom were the causes for the on-campus interethnic conflicts among Ethiopian public university students. In today's Ethiopia, the politicization of ethnicity cultivated ethnic cleavages and deep mistrust among ethnic groups. Such project of ethnic politics engendered the 'we' versus 'them' thinking among ethnic groups

which stirred tension among groups who have been, hitherto, living in harmony. As a consequence, ethnic relations soured and violent community clashes broke out in many pockets of the country following the recent political liberalization. Resentments got many channels to be vented out, leading to a spike in ethnic-based violence in the country. Such dynamics in the political landscape deeply shaped the state of affairs of most public universities. University settings are found to be fertile grounds for ethnic violence as tens of thousands of young students, with different ethnic, cultural and religious background coalesce and live in close proximity often for the first time. The nature of diversity, the presence of sheer abundant number of young population who have access to internet and closely follow the latest political developments, and above all, living in one place- made the campus set-up a perfect ground for political elites who are jockeying for power to stage their battle.

There are also some published (Abebaw, 2013a; 2013b; Abebaw & Tilahun, 2007; Adamu & Abebe, 2016; Arega & Mulugeta, 2017; Dawit & Yalew, 2007; Tesfaye, 2012) and unpublished (Abebaw, 2014, Hailemariam, 2016; Haileyesus, 2010) studies conducted which are related with diversity issues and major causes of conflicts among students of Ethiopian public universities.

Abebaw and Tilahun (2007), for example, qualitatively studied the opportunities and challenges of diversity in at Bahir Dar University (BDU) and found out that the student' diversity that existed in BDU was more of a challenge than an opportunity. They also revealed that even though the university had experienced many diversity challenges and some ethnic-based conflicts, it has no planned strategies to better manage on-campus conflicts and diversity. Finally, they had indicated that educational challenges of diversity are increasing considerably which need worth investigation.

Dawit and Yalew (2007) also conducted a study on causes of conflict and conflict resolution styles among BDU Students. They found out that the major sources of conflict among BDU students were ethnicity, religious diversity, defying rules, and sexual and love affairs. In a very similar study, Abebaw (2013b) studied the causes of ethnic tension and conflict among BDU students qualitatively and found out that causes of ethnic conflict are generally related to the ethnic polarization, political rivalry and historical relationship among ethnic groups.

Tesfaye (2012) also had examined intergroup relation among Ethiopian youth taking the effect of language, ethnicity and religion background in Hawassa University and found out that though majority of the students showed favorable attitude towards other ethno-cultural and religious groups, attitude towards cross-ethnic friendship is negatively affected by language difficulties, and failure to make friends from religious out-group is associated with strong conformity with the teachings of the respective religions other ethnic groups. Similarly, Abebaw (2013a) also investigated the intergroup relations of ethnically diverse students in BDU qualitatively and found out that though students generally have positive attitude toward out-groups and developing positive intergroup relations, the university management, however, was found unable to provide much support to such positive attitudes and promoting diversity mainly because of lack of institutional priority as well as managers' confidence and diversity management skills.

Abebaw (2014) investigated the ethnic and religious diversity at BDU qualitatively and found out that BDU has an ethnically and religiously diverse student population, but there is a numerical dominance of one ethnic group which in turn contributed to a numerical dominance of one religious group. He also stated that although BDU has identified promoting diversity as one

of its core values, it lacks developing good strategies, implementing diversity-related plans, and supporting diversity-related programs and activities.

Another qualitative study was also made by Hailemariam (2016) to determine strategies which are employed to address cultural diversity and students' cross-border learning experiences at three selected Ethiopian public universities: Addis Ababa, Adama Science and Technology, and Debre Birhan University. The findings from his study indicated that management provisions in terms of lodging and catering services, co-curricular activities and teaching and learning processes promoted cross-border learning experiences that enhanced inter-group understanding as well as the academic skills of culturally diverse students. He also recommended that universities should formally institutionalize DM strategies in the service and teaching and learning areas at all levels.

Adamu and Abebe (2016), on the other hand, studied the perceived forms, prevalence and consequences of gender based violence on Hawassa University female students and found out that gender based violence at the university is prevalent in the form of verbal and sexual comments, grabbing body parts like breasts and buttocks, and pulling hair. These acts were mainly committed by their male counter parts not teachers and staffs. The study also states that measures taken by the university to mitigate the problem and help survivors were not sufficient and effective.

In general, from the above local studies, it can be summarized that causes of ethnic conflict are generally related to the ethnic polarization, political rivalry and historical relationship among ethnic groups (Abebaw, 2013a, 2013b) and playing religious songs and holding religious practices like group prayers by some students which create discomfort for the others in dormitories is the cause for religious conflicts among students (Arega & Mulugeta,

2017). More importantly, it is argued that public universities of Ethiopia do not have clear plan and strategy for managing their students' body diversity and the measures they took to mitigate diversity related problems such as tension and conflicts are not effective and efficient which needs further investigation (Abebaw, 2014; Abebaw & Tilahun; 2007; Hailemariam, 2016).

Another important observation from the above local studies is that most of them (Abebaw, 2013a, 2013b, 2014; Abebaw & Tilahun, 2007; Arega & Mulugeta, 2017; Dawit & Yalew, 2007 at BDU and Tesfaye, 2012 at Hawassa University) are carried in the same university. Moreover, most of the studies applied a single methodology, either qualitative (Abebaw & Tilahun, 2007; Abebaw, 2013a, 2013b, 2014, Hailemariam, 2016) or quantitative (Dawit & Yalew, 2007, Tesfaye, 2012). In this regard, Abebaw (2014) recommended further research that include multiple universities located in different regions/city administrations for better understanding of the campus climate for diversity and develop better strategies for addressing diversity issues in Ethiopian higher education settings. Abebaw (2014), Abebaw and Tilahun (2007) and Hailemariam (2016) also noted that, it makes sense to use multi data collection method and data to be collected from concerned respondents outside the universities in further researches to thoroughly investigate the issue. This study was, therefore, intended to study an issue that is not widely investigated in the Ethiopian higher Education system. In doing so, taking the recommendations of previous studies, it also tried to fill the major gaps observed by the local studies, scope and methodological, taking wider samples.

1.3. Objective of the Study

The general and specific objectives of the study are stated as follows:

1.3.1. General Objective of the Study

The general objective of the study is to examine the practice and challenges of diversity management in Ethiopian public universities.

1.3.2. Specific Objectives of the Study

Specifically, the objectives of the study are to:

1. Assess the perception of public university students about the climate of their campus for ethnic and religion diversity,
2. Examine the institutional practices of Ethiopian public universities in promoting their students' ethnic and religion diversity,
3. Determine how the campus climate for ethnic and religion diversity and institutional practice of students diversity promotion of Ethiopian public universities is impacting students sense of belonging to their campuses,
4. Determine how students' pluralistic orientation is impacted by the campus climate for diversity and institutional practices of Ethiopian public universities to promote their students' diversity, and
5. Explore the challenges faced by the Ethiopian public universities in managing their students' ethnic and religion diversity.

1.4. Basic Questions and Hypotheses

The following basic questions and hypotheses were developed to achieve the above stated objectives and guide the study:

1. How do public university students perceive their campus climate for ethnic and religion diversity?

As the definition and explanations imply (see section 1.1), campus climate for diversity constitutes the presence of diversified student body, attitudes towards diversity, diversity related experiences, and diversity related satisfactions. Therefore, this basic question was further divided in to the following sub questions:

1.1. How do students' perceive the ethnic and religious diversity of the student body in their campus?

This question was set to assess the extent of having diversified student body by Ethiopian public universities. It will give the extent of domination of a certain ethnic group in each university, if any.

1.2. What is the perception of students towards students of different ethnic and religion background than their own?

This question was formulated to assess the attitudes of students' towards having an ethnically diversified student body on their campuses. It also assesses if their ethnic background is affecting their interaction with other students of different ethnic background.

1.3. What experiences do students have related to their ethnicity and religion in their campuses?

As diversity related experience of students is one major dimension of campus climate for diversity, this question was set to explore students' diversity related experiences which include discrimination, abuse, physical injury, and conflict.

1.4. How satisfied public university students are by their campuses' climate for students' ethnic and religion diversity?

This question was stated to assess the level of students' diversity related satisfaction which will be very crucial as it may affect their decision to stay in their campus.

1.5. Are there statistically significant differences on perceptions of campus climate for diversity among students of different background?

This question was set to assess if there is a perception difference between students of different background (sex, ethnicity, religion and generation of universities) about each dimensions of campus climate for diversity in Ethiopian public universities. It was assessed by formulating hypothesis which addresses each dimensions of campus climate for diversity.

2. What are the perceptions of Ethiopian public university students about their institutions practice to enhance the campus climate for students' diversity?

Again as indicated in the background, institutional practice to promote diversity, commonly as DM strategies, include recognition and inclusion of students' diversity in different policies, developing curricular and co-curricular activities, showing a strong commitment of the top leaders to promote diversity. Accordingly, this question was also further broken down in to sub questions as follows.

2.1. What does the availability, content and implementation of policies related to management of students' ethnic and religion diversity looks like in public universities?

Inclusion of diversity issues in mission statements, having different plans and policies which may include student strategic plan, legislations, student booklets, and students discipline

policy are key aspect of DM. Therefore, this question was formulated to assess the policy practice aspect of Ethiopian public universities in relation to students' diversity.

2.2. What is the extent of top leadership commitment in managing students' ethnic and religion diversity in the public universities?

Equally important to having diversity related policies and different practices and programs is the top leadership commitment in students' DM. Therefore, this question was set to assess the top leadership commitment to promote students diversity as perceived by students.

2.3. What is the perception of students towards the practice of curricular activity in relation to students' diversity management?

Curricular activities like teaching equity and inclusion of diversity related content in the curriculum is a key strategy in managing students' diversity. Therefore, this question was set to assess how the different curricular practices are promoting students' diversity management in Ethiopian public universities.

2.4. What is the perception of students towards the practice of co-curricular activities directed to promote students' diversity?

Co-curricular activities which include participation of students in different events related to ethnicity and religion, clubs and students' associations, invitation of guest speakers and organizing panels to discuss ethnic and religion related issues is also another key strategy in managing students' diversity. Therefore, this question was set to assess the availability of such practices in Ethiopian public universities.

2.5. Are there statistically significant differences on perceptions of students' diversity management practice of Ethiopian public universities among students of different backgrounds?

This question was set to assess if there is a perception difference between students of different backgrounds (sex, ethnicity, religion and generation of universities) about students' DM practices of Ethiopian public universities. It was assessed by formulating hypothesis which addresses each dimensions of campus climate for diversity.

3. Is campus climate for diversity in Ethiopian public universities related to students' sense of belonging and their pluralistic orientation?

As indicated in the literature (see section 1.1), campus climate for diversity affects students' sense of belonging and pluralistic orientation. Therefore, this question was set to assess the case in Ethiopian public universities scenario. In doing so, the following main null hypotheses were designed and tested to examine the existence of the relationship.

Hypothesis 1: There is no statistically significant relationship between campus climate for diversity and students senses of belonging.

Hypothesis 2: There is no statistically significant relationship between campus climate for diversity and students pluralistic orientation.

4. Is institutional practice of Ethiopian public universities to promote students diversity related to students' sense of belonging and pluralistic orientation?

This question is mainly set to determine how the exposures of students to different diversity programs and practices, curricular and co-curricular activities, in public universities are impacting their sense of belonging and pluralistic orientation as different literatures presented in the background are argue. In doing so, the following main null hypotheses were designed and tested to examine the existence of the relationship.

Hypothesis 3: There is no statistically significant relationship between students' diversity management practices and students' pluralistic orientation.

Hypothesis 4: There is no statistically significant relationship between students' diversity management practices and students' pluralistic orientation.

5. What are the challenges of Ethiopian public universities in managing their students' diversity?

This question is set mainly to explore the challenges faced by public universities to manage students' ethnic diversity. In doing so, it will assess the different institutional and broader level challenges like the impact of the country's politics that made students' diversity management difficult for public universities.

1.5. Significances of the Study

The focus of the study is exploring the practices and challenges of students' diversity management in Ethiopian Public Universities. As stated in the Ethiopian Higher Education Proclamation (FDRE, 2019), the issue is the central aim of higher education institutes as they have to provide their service free from any form of discrimination on grounds of race, religion, sex, politics and other grounds, and that institutions are expected to develop and disseminate the culture of respect, tolerance and living together. This study, therefore, has both theoretical and practical significances.

1.5.1. Theoretical Significance

Theoretically, it will try to explain how Ethiopian public university students understand the concept of diversity. The comprehensive approach, methodologically and scope wise, to the issue can contribute the field. As some researchers suggest, Abebaw, 2014; Hailemariam, 2016, there is lack of research on diversity issues in Ethiopia and other at least moderately similar settings like public Universities which forced them to mainly to refer literatures of Western countries that have social, cultural and political contexts which are different from the general

context of Ethiopian Higher Education Institutes. To this end, this research can be used as a source document for further researchers on the issue.

1.5.2. Practical Significance

As the study focuses on the current practical challenges of Public University leaders, the findings of the study will inform those leaders on the perception and awareness of diversity by their students and the appropriate diversity management strategies that will hugely assist them in their roles. In doing so, it will initiate the leaders to consider the issue more seriously and incorporate these considerations in their strategic plans.

Secondly, as the issue is not only the mandate of university leaders, it will also inform policy formulators on the actual status of diversity and diversity management and effectiveness of previously formulated policies and initiate them either to revise or formulate new policies specific to Ethiopia's context.

Finally, as the study will try to relate diversity management and consequences in failure to properly manage diversity like conflict, the findings and recommendations of the study may initiate other researchers in the area to further investigate the issues by considering other variables in relation to diversity and diversity management.

1.6. Scope of the Study

The Education and training Policy (TGE, 1994) article 3.9.6 has encouraged private investors to own various educational institutes. In effect, private universities were introduced in the higher education institution landscape. Currently, there are over 100 private higher education institutes in the Federal Democratic Republic of Ethiopia (MoE, 2016). Though there are less public universities than that of the private higher education institutes, this study will only focus on the Public Universities in the country run under MoSHE. The main reason for selection of the

public ones is that it is mainly in these universities where a diversified student population is found.

As universities are found in the community, they will influence and get influenced by the external context. The influence of the larger context includes on issues like students' diversity management. Though that is the case, this study is delimited to in exploring the internal practice and challenges of public universities in managing their students' diversity excluding the external environment. The main reason to do so is the broadness of the issues of the external environment is going to be explored which requires time and financial resources which the researcher does not get. If external effects are going to be mentioned or explored from study participants, however, their views will be fully entertained during the analysis stage.

As students are the main inputs and outputs of an educational process, students are the primary customer of public universities. This study also mainly focuses on students' diversity in the public universities of Ethiopia as diversity related conflicts are problems more frequently occurring among students as indicated in section 1.2. But, even though it focuses on students, this study will be delimited to regular students only excluding other students enrolled in the universities in continuing programs like evening, weekend and summer programs. The reason for selection of students only from regular programs is twofold. First, it is believed that the regular program contains diverse student body as the placement of regular students is made by Ministry of Science and Higher Education taking the issue in to consideration. Regular students also stay together throughout the academic year and that will be a good platform to investigate as it is the main focus of the study. Also, it will be difficult to include students from all programs as it will be difficult to manage the study for resource and time constraint issues.

Conceptually this study is delimited to the practices and challenges of students' ethnic and religion DM by Ethiopian Public Universities. Dimension wise, out of the many lists of individual attributes used to explain diversity, this study will be delimited to two: ethnicity and religion. This is because current diversity issues and conflicts in Ethiopian public universities are mainly related to these dimensions and including the other variables would make it challenging to conduct the study due to limitation in time and other resources.

1.7. Limitations of the Study

The scope of the study is one of the limitations of the study. As indicated in the background, diversity has many dimensions in addition to those considered in this study, ethnicity and religion, which include gender and political affiliation, for example. As the other dimensions also critically affect students' diversity experience during their stay at their respective universities, many others are worth investigation that this paper did not address.

The period of the data collection for this study was a time of political change in the country followed by more than three years of series of conflicts between among students of Ethiopian public universities for different reasons, mainly ethnic and political. For this reason, many students were reluctant to fill and return questionnaires and express their views openly during an interview. For example, none of interview participant students were willing for their voices to be recorded during an interview. The same was true also for some cases of interviews held with dean of students. In some universities, student deans were uncomfortable to hold interviews and when they did so after many trials of convincing them to participate in the interviews, their responses were short and reluctant to clarify follow up questions. Therefore, it is the belief of the researcher that these impacted the study in one way or another.

1.8. Operational Definition of Key Terms

This study mainly focuses on the practice and challenges of diversity management in Ethiopian Public Universities taking two dimensions, ethnicity and religion in to consideration. The main concepts to be understood here, therefore, are terms like diversity, diversity management, campus climate for diversity, public universities, generation of a university, dimensions of campus climate for diversity, diversity management strategies, sense of belongingness, pluralistic orientation, ethnicity, and religion are defined as follows.

Diversity is a collection of individual attributes (nationality, language, ethnicity, religion, color, race, disability, sexual orientation, age, socio-economic status and gender) that make all human beings unique and different from each other (Deshwal & Chaudry, 2012).

Campus Climate for Diversity is a part of the institutional context that includes community members' attitudes, perceptions, behaviors, and expectations around issues of race, ethnicity, and diversity (Hurtado, Milem, Clayton-Pedersen, & Allen, 1999).

Diversity Management (DM) is the process or strategy of promoting the perception, acknowledgement and implementation of diversity in organizations and institutions (Deshwal & Chaudry, 2012). In education sector DM strategies refer to different activities employed to manage students' diversity which include but are not limited to diversity related policies, leadership commitment towards diversity, co-curricular activities, and curricular activities.

Higher Education: In Ethiopia, higher education is defined as education offered to undergraduates and graduate students enrolled in degree programs (FDRE, 2009).

Public Universities are those under the Ministry of Science and higher education and exclude others which are under different ministries or regions/city administrations (FDRE, 2009).

Generation of a university: A conventional classification of Ethiopian public universities based on their year of establishments (MoSHE, 2018).

Dimensions of campus climate for diversity: include numerical representation of diverse peoples; attitude towards diversity, diversity related experiences and diversity related satisfaction considered during assessment of campus climate for diversity (Hurtado et al., 1999).

Ethnicity signifies a latent commonality among a group of people sharing the same connection in terms of blood and kinship, history, and components of culture such as religion, language, region, custom, etc. (Spencer, 2006; Smith, 1991 as cited in Hussien, 2005).

Religion is a certain types of principles followed by peoples called followers that identify them from others.

Sense of belonging is one's perceived belief of indispensability within a system and is reflected in the need for frequent and ongoing relations to feel a part of something greater (Tovar & Simon, 2010). In short, Sense of belonging measures the extent to which students feel a sense of social integration on campus.

Pluralistic orientation refers to the acquisition of set of skills and abilities needed to interact with individuals from different social identity groups, and to make ethical decisions in a society marked by inequality and conflict (Hurtado et al., 2012). Generally, it refers to ability to discuss and negotiate controversial issues.

1.9. Organization of the Paper

This study is organized under five chapters. The first chapter deals with introduction of the study. It discusses the background of the study, statement of the problem, objectives of the study, basic questions and hypotheses of the study, significance of the study, scope of the study, limitations of the study, operational definitions of the study and organization of the paper. The

second chapter deals with the review of the related literature. In doing so, it presents the different conceptual, theoretical, and empirical studies on diversity, campus climate for diversity, and diversity management. The chapter concludes with presenting the conceptual framework designed to guide the study based on different literature. The third chapter focuses on research design and methodology which involves research design, data sources, sample and sampling techniques, data gathering instrument, procedures and method of data analysis. The fourth chapter focuses on presentation, analysis and interpretation of data. The final chapter, chapter five, presents summary of the findings, conclusions, and implications of the study.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

This chapter explores the relevant literature on diversity and diversity management in general, and in the higher education setting in particular to lay out the foundation for the study. The chapter first reviews the definitions, benefits and challenges, and historical overviews of diversity and diversity management. It will be followed by a specific presentation of diversity of Ethiopia, diversity trends in Ethiopian Higher Education and frameworks in managing diversity in Ethiopian Higher Education Institutes. Finally, the theoretical foundations and the conceptual framework designed for this research will be presented.

2.1. Diversity

2.1.1. Definition of Diversity

The definition of diversity can take as on as many different angles and explanations as there are authors. After reviewing the literature on diversity, one can understand that there is no universally acceptable definition of diversity. In support of this, Brinson et al. (2010) state that literature shows evidence of no agreement on the nature and meaning of diversity in both academic and business circles and this has opened the concept to various interpretations and connotations. To better understand the meaning of the term and draw the common element from different definitions, below are some definitions given by different authors through time.

The term diversity was defined as difference between individuals in any attribute that may lead to the perception that another person is different from self (Jackson & Alvarez, 1992); overt or easily detectable characteristics like race, ethnicity, age and gender and covert or less apparent characteristics such as personal attitude, education, technical skill, socioeconomic environment and values that shape individuals and organizations (Milliken & Martins, 1996); a

variety of qualities, or rather everything in which people are different from or similar to each other (Sepehri, 2002; Thomas, 1999); represent a plethora of individual differences and similarities that exist between people (Kreitner, Kinicki, & Buelens, 2002); the imminent feature of human species which represents a set of individual differences that makes all human beings unique and different from each other which can be expressed in terms of age, gender, race, ethnicity, class, physical and mental ability, sexual orientation, language, spiritual practice and public assistance status (Deshwal & Chaudry, 2012; Grief, 2009). The above definitions, therefore, show that diversity is difference among people by visible or overt and nonvisible or covert attributes.

2.1.2. Dimensions of Diversity

Different authors defined different dimensions of diversity, ranging from two dimensions to not less than 38 dimensions. The two dimensions of diversity, according to Ogrin (2015), are surface level diversity and deep level diversity. The surface level and deep level diversity are classified based on the visible and non-visible individual attributes.

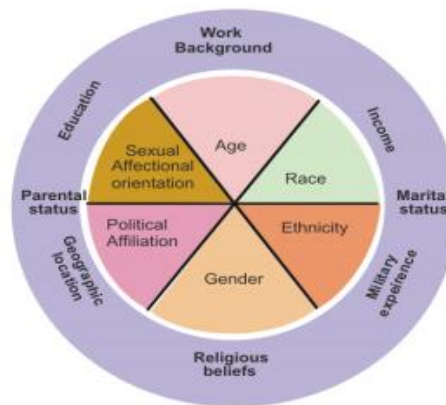


Fig 1: Dimensions of Diversity (Source: Lumadi, 2008)

Rijamampianina and Carmichael (2005) on the other hand mentioned three dimensions of diversity as primary, secondary and tertiary. They outline the primary dimensions as obvious characteristics which include race, ethnicity, gender, age etc. Dimensions such as religion, culture, political orientation are less obvious, and are forming the secondary layers just below the surface, which will become apparent in time. The person's individuality will become the third dimension and lie deeper beneath the surface.

In an attempt to acknowledge the problem and inspire discussion and involvement in managing diversity, Gardenswarth and Rowe (2009) stated their theory as Theory of The Four Layers of Diversity which is described in Fig 2. In their theory, in the center there is personality which relates to individual style and features. The second layer, which consists of six aspects are of our inherent selves and are beyond our control. The third layer, External Dimensions, consists of life experiences and choices and the last layer, Organizational Dimensions, consists of those aspects of similarity and differences that are part of work in the organization. As far as my reading is concerned, the longest dimensions list of diversity was made by Maier (2003) which lists 38 dimensions which he mentioned as character traits and he still notes that the list is infinitely expandable.

Though theoretically the list of possible dimensions is infinite; yet, research and practice concentrate on particular dimensions, those that are considered relevant for the organizations, and omit others. For example, research and practice in the United States mainly focuses on the 'Big 8' (i.e. race, gender, ethnicity / nationality, organizational role / function, age, sexual orientation, mental / physical ability, religion) as compared to Germany where 4-6 major dimensions include gender, migratory background, age, family situation / work-life-balance and

at times disability and sexual orientation (Krell, Pantelmann, & Waechter, 2006 as cited in Langholz, 2014).

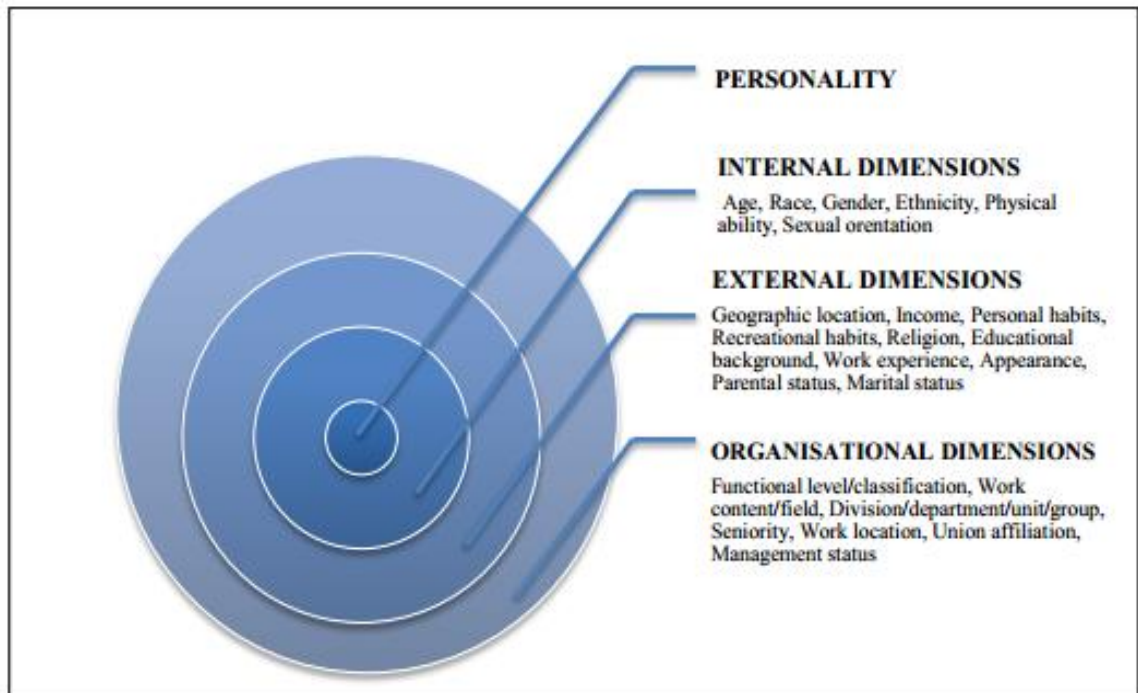


Fig. 2: The Four Layers of Diversity (Source: Gardenswarth & Rowe, 2009)

2.1.3. Benefits and Challenges of Diversity for HEIs

The diversity of the population in a given country is understood based on the different distinguishing identifiers such as race, ethnicity, gender, age, religion, economic and social development levels, employability, level of education, etc. that influence the composition of a country's population (Vermeulen, 2011). As the general population of a given country becomes diverse in terms of the indicated identifiers, the student population in higher education institutes also becomes diverse as it depends on the current state of the population of the country (Clauss-Ehlers & Parham, 2014; Smith, 2009; Vermeulen, 2011). From the above arguments we can understand that the diversity of a student population is highly dependent on the population profile or economy, social and political system of the country at a given time.

Though enrollment of and having a diversified student body is seen as a pride for HEIs leaders, Thomas (2006) and Fine and Handelsman (2010) strongly argue that it can have both benefits and challenges. As it can be a source of unending harmony and productivity (Thomas, 2006), and fosters creativity and innovation (Avigdo, Braun, Konkin, Kuzmycz, & Ferdman, 2007; Mannix & Neale, 2005), which can be considered as its benefit, it can also be a source of misunderstanding and conflict (Thomas, 2006) which shows the challenging part. In the same token, diversity also has benefits and can present considerable challenges for HEIs.

Benefits of Diversity for HEIS

After reviewing different research, Fine and Handelsman (2010) had mainly classified the benefits of diversity in to two for higher education institutes: the benefits for students and the benefit for teaching and research. Diversity of the campus community had positive effects on the students' cognitive development, satisfaction with college experience and leadership abilities, engagement in active thinking, fostering critical thinking, growth of intellectual engagement and motivation, growth in intellectual and academic skills, and success of women graduate students (Fine & Handelsman, 2010); compatibility of differences, perspective-taking, and racial/cultural engagement (Gurin, Dey, Hurtado, & Gurin, 2002); critical thinking ability (Pascarella, Palmer, Moye, & Pierson, 2001); personal or educational growth (Umbach & Kuh, 2002); students' cognitive development, self-confidence, and openness to diversity (Chang, Densen, Sáenz, & Misa, 2006); and student's development of multicultural competence, as well as philosophical change in students' views about ethnicity, equality, and social justice (Santos, Ortiz, Morales, & Rosales, 2007).

A growing body of empirical research also indicates the benefits of diversity experience for higher education students which include increased critical thinking skills (Antonio, Chang,

Hakuta, Kenny, Levin, & Milem, 2004; Hurtado, 2007; Pascarella, Martin, Hanson, Trolan, Gillig, & Blaich, 2014); increased cultural and social awareness (Hurtado, 2007); increased self-efficacy, academic skills and self-change (Denson & Chang, 2009); increased feelings of interpersonal similarity and respect and decreased feeling of social distance and stereotyping (Lopez, 2004); significantly positive effect on students attitudes and values (Bowman, 2010); higher levels of cross racial interaction (Chang, Densen, Sáenz, & Misa, 2006); development of certain aspects of self-confidence and higher amount of positive interactions with diverse peers (Nelson Laird, 2005); and development of the skills needed to participate in and lead in a diverse democracy and citizenship engagement and racial/cultural engagement (Gurin, Dey, Hurtado, & Gurin, 2002).

The diversity of a university's faculty, students and staff, on the other hand, contributes to the richness of the environment for teaching and research by increasing creativity, innovation, and problem solving (Fine & Handelsman, 2010). They extend their argument about the benefits of diversity stating that diverse working groups are more productive, creative and innovative than homogeneous groups and suggest that developing a diverse faculty will enhance teaching and research. The findings they listed in support of the above argument show that a comparison of brainstorming session's ideas between diverse and homogeneous groups revealed that ideas generated by diverse groups are of higher quality. Also scholars from minority groups offer new perspective by raising new questions, challenges and concerns and women and faculty of color found to more frequently employ active learning methods, encourage students input and include perspectives of women and minority groups. Diversity of faculty also increases universities' creativity and innovation and improves their problem solving ability (Milem & Hakuta, 2000), and has also "the potential to transform the institutional culture and pedagogical practices"

(Aguirre & Martinez, 2002, pp. 55) that drives universities toward excellence in teaching and learning.

Challenges of Diversity for HEIs

Despite the benefits that a diverse faculty, student and staff body provide to a campus, diversity also presents considerable challenges that must be addressed and overcome. Fine and Handelsman (2010), just the same ways as stating its benefits, had stated the challenges of diversity for the student body and to the institution as follows. According to Fine and Handelsman (2010), the challenge of diversity on students where by their minority status was determined by race, religion, ethnicity, national origin, sexual orientation and disability, mentioning findings of different researches, indicate that minority students often feel isolated and unwelcome, and that many experience discrimination and differential treatment. Women students, particularly when they are from minorities, may also experience unwelcoming climate that can include sexist use of language and sexual harassment.

Similarly, Sue et al. (2007) also argue that almost all interracial encounters are prone to covert discrimination which they referred it as microaggression which appears in three forms: microassaults, microinsults, and micro invalidations. According to the authors, while microassault refers to racial derogation characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions, a microinsult is characterized by communications that convey rudeness and insensitivity and demean a person's racial heritage or identity. On the other hand, as to Sue et al., microinvalidations are characterized by communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color. Victims of micro aggressions often express feeling invisible; because they feel their unique identities and

characteristics are not acknowledged when they are seen as only fitting preconceived stereotypes, or as being extraordinary exceptions to stereotypes of their race (Nadal et al., 2014). Taking the issue further, Fisher and Hartmann (1995) state that although personally experiencing racial prejudice can be traumatizing, witnessing it can be damaging as well.

Similar to the argument of Sue et al. (2007) about the challenges of diversity for HEIs, Fine and Handelsman (2010) also state that increasing diversity can lead to less cohesiveness, less effective communication, increased anxiety, and greater discomfort for many members of community. The research findings they listed in their writing indicate that women and minority faculty members are less satisfied by their job in terms of involvement in decision making, professional relation with colleagues, salary and promotion, and overall job satisfaction. The research findings also indicate that women and faculty of color experience exclusion, isolation, alienation, and racism in predominantly white universities. This implies that more attention needs to be paid for HEIs experiencing increasing diverse student population.

2.2. Diversity Management

2.2.1. Definition of Diversity Management

Since its conception, there have been many definitions of Diversity Management (DM). The term was, at first, defined as the sum of organizational practices for managing people to maximize potential advantages of diversity (Cox, 1993). Cox also explained that the basic assumption is that members of an organization differ in terms of certain characteristics, therefore have the right for different treatment and that organizations should become more inclusive (Cox, 1993). According to Thomas (2006) also, it is a tool which anyone can use for enhancing people's decisions in critical situations and for resolving tensions. A very similar definition of the term was also given by Deshwal and Chaudry in (2012) which states that diversity

management is the process or strategy of promoting the perception, acknowledgement and implementation of diversity in organizations and institutions.

From the above definitions, therefore, one can understand that DM deals with the development and deployment of mechanisms that ensure acknowledgement and acceptance of differences between and among individuals with the goal of being to be able to capitalize on the differences in order to create sustainable peaceful environments where by everyone feels valued.

2.2.2. The Evolution of Diversity Management

Literature suggests that DM originated in the USA and it developed in the wake of the issues found in the labor market (Kirton & Greene, 2010; Thomas, Mack, & Montagiani, 2006). It was conceptualized in the late 1980s in the USA as a new management paradigm to deal with the issues of inequality and diversity. In relation to its historical evolution, Dobbin (2009) stated that DM is linked to the American Civil Rights Movement and its struggles for equality during the 1950, 60s, and 70s, which created "a strong norm of equal opportunity". According to him:

... the social protests against the exclusion and unequal treatment of Afro Americans (and women) led to major social transformations in U.S. society and the institutionalization of affirmative action measures through President John F. Kennedy and the congress (Dobbin, 2009, p.3).

In Europe, it emerged almost ten years later and it was first promoted in the UK and Netherlands, which are former colonial states with large percentage of culturally diverse populations (Holvione & Kamp, 2009; Wrench, 2007). In Europe and the USA, the implementation of DM was linked to the Neo – Liberal policies which promote market as a means of regulation rather than rights and legislations (Wrench, 2007).

Explaining further the priorities and emphasis of DM in USA and Europe, Vermeulen stated the following background to the concept:

DM is a (relatively) young discipline, which originated out of a maze of many different historical currents and social issues. In the USA, DM is still associated (rightly or wrongly) with “affirmative action” and “equal opportunity” in multicultural (ethnicity, race, gender, sexual preference, etc.) contexts. In Europe the emphasis has been more on the management of language and national differences as well as equal opportunity for women (gender mainstreaming) (Vermeulen, 2011, p.1).

Before the concept of DM emerged, the problem of workforce composition was dealt with through either action or valuing differences (Gardenswartz & Rowe, 1998). According to the authors the Action for DM refers to affirmative action which is legally mandated, the “valuing difference” is meant to be ethically and morally driven and promoting the members of an organizations to appreciate difference. After pushing the issue in the 1990s much forward, the focus in the 21st century has become “living diversity”. Rosado (2006) states that the new standard for DM is a responsibility that every executive and department leader must embrace as part of their job descriptions and make it part of their plan and budget. It should encompass the way they think, act and innovate.

In conclusion with the evolution of DM from the stage of Affirmative action to “Living Diversity”, Ogrin (2015) had summarized and put the chronological development using the following figure.



Fig 3: The Process of Change over Time (Source: Ogrin, 2015)

DM is now spreading all over the world but since its development it has become the biggest challenge for the 21st century managers worldwide (Van Knippenberg, Van Ginkel, &

Homan, 2013). This is in agreement with Vermeulen (2011) which states that both in Europe and in the USA there seems to be movement away from Equal Opportunity toward a more systematic, positive, organizational approach of DM, toward appreciation of diversity and the conscious striving toward a scientific as well as ethical and results orientated approach and this approach, however, is not easy to put in to practice.

2.2.3. Diversity Management in HEIs

Embedded within the call of higher education is the idea that colleges and universities have the responsibility of graduating students with the capacities and skills needed to be tolerant and responsible citizens in a diverse democracy (Pillay, 2010) by properly addressing the issues of tolerance, inclusion, access and structural inequities (Naidoo, 2015). According to Hurtado, Matthew, and Mark (2003) this is theoretically possible by exposing and challenging students to new ways of thinking about themselves and the society in which they live. The mechanism for challenging students thinking is by creating opportunities for student to interact with diverse peers inside the classroom through discussion, dialogue and role taking.

Gurin, Dey, Hurtado, and Gurin (2002) developed a theory about diversity and learning that posits that diversity on campus can provide the type of challenge students need for more active thinking and development. Students' familiar ways of thinking, or comfortable worldviews, can be overturned in their encounters with peers who hold different worldviews, perspectives, and emerge from distinct backgrounds and experiences that constitute a lived experience in an unequal society. In a profound way, students are forced to face that some peers experience discrimination and have worked to overcome historical barriers to equality, and that greater attention needs to be given toward issues of social justice. Thus, student learning and development is spurred by knowledge about and personal experiences with diversity. These

researchers hypothesized that a curriculum that exposes students to knowledge about race and ethnicity in classrooms that are ethnically and racially diverse, and that provides students with opportunities for meaningful interaction with diverse peers produces a learning environment that fosters active thinking. In tests of the theory, the authors found that active thinking and a wide range of learning and democratic survey outcomes were enhanced by students' participation in informal interactions with diverse peers and coursework on diversity issues. They concluded that, "The success of these curricular initiatives is facilitated by the presence of diverse students and a pedagogy that facilitates learning in a diverse environment" (Gurin, Dey, Hurtado, & Gurin, 2002, p. 362). Hurtado, Matthew, and Mark (2003) also in their study about students' diversity and development of moral thinking found out that participation in a general diversity course in a typical college curriculum can also help to enhance students' moral reasoning skills. Embedded in the general education curriculum, this may be a helpful approach toward making tolerance and social responsibility a part of the standard equipment of college graduates. It means that diversity related courses have an effect on promotion of moral reasoning and tolerance in college students.

In order to make diversity a potential for students and institutions success, apart from the diversity related course, researchers suggest other DM mechanisms. These DM strategies include showing aspiration to enhance the campus climate for diversity (Brown, 2004), recognizing and including diversity in university mission statement, policies, and plans (Hurtado, 2005; 2007; Lumadi, 2008, Milem et al., 2005), enhancing of students' body composition (Antonio, 2001; Gurin et al., 2002; Hurtado, 2007; Skelly, 2004), and providing various opportunities for students that help them acquire knowledge about and experience diversity (Engberg, 2004; Umbach & Kuh, 2006) which include providing diversity related courses, workshops, and seminars that help

students to know about diverse others, reduce prejudice and stereotypes, and challenge inequalities and injustices (Banks, 2001; Bell & Griffin, 1997; Bennett, 1999; Engberg, 2004).

Therefore, as the literature above suggest, inclusion of diversity issues in the curriculum, institutional commitment for promotion of diversity, diversification of the student body and academic staff, and exposing students to different co-curricular activities can help institutions to make their campuses comfortable success which ultimately bring institutional success too. In other words, institutions can use diversification of the campus community, curricular and co-curricular activities and inclusion of the diversity issues in institutional policies and plans as mechanisms of managing their students' diversity.

2.3. Development of Higher Education in Ethiopia

Higher education in Ethiopia is relatively young which was started a little over 50 years (Teshome, 2003) that came to existence by the demand for it due to the expansion of primary and secondary education during the reign of Emperor Haile Silassie (Balsvik, 1985; Teshome, 1990). The first (modern) Higher Education Institute in Ethiopia was founded in 1950 as University College of Addis Ababa (UCAA). Until this time, some Ethiopians were sent abroad on government scholarships for higher education study (Balsvik, 1985). In the following two decades, “half a dozen specialized technical colleges were established to address the training needs in agriculture, engineering, public health, and teacher education” (World Bank, 2003, p. 1). In relation to the establishment of other colleges, Befikadu (2013) stated that following the establishment of UCAA, other colleges started to flourish both in the capital city and in other parts of the country which included the college of Engineering in 1952 and the Institute of Building Technology in 1954 (both in Addis Ababa), the college of Agriculture in the eastern part of the country in 1952, a public Health College in 1954 at Gondar and the college division

of the Holy Trinity in Addis Ababa in 1960. He also mentioned that several military colleges were also established in the late 1960's which included Military College at Harar, Air Force College at Debre-Zeit and the Naval College at Massawa.

UCAA was renamed Haileselassie I University (HSIU) in 1962 and finally acquired its present designation, Addis Ababa University (AAU), in 1975-1976, twenty five years after establishment (Hussein, 2006) during the military regime. A closer look at the detailed account of military regime's time reveals the inauguration of several junior colleges in the provinces under Addis Ababa University along with handful of independent vocational institutions aimed at training middle level manpower in several fields and promotion of Alemaya Agricultural College to a status of specialized university (now called Haramaya university) in 1985 and the commencement of graduate study at Addis Ababa University (Teshome, 1990).

The overthrow of the then Marxist military government in 1991 coupled with the international collapse of communism brought the infusion of market oriented ideology into the country which necessitated a country wide structural and institutional reform in all sectors. To this end, the new government, Ethiopian People Republic Democratic Front (EPRDF), devised a nation-wide deliberations aimed at transforming all public sectors including education which targeted at aligning the country's HE to the new scenario have been introduced (Saint, 2004; Teshome, 2003). Consequently, the country's higher education sector was transformed fundamentally in a wide variety of areas. The first wave of the new regime's reform agenda came to be enacted by the mid of 1990's by developing a higher education strategy.

Following the development of the new strategy, eight new universities were established by merging and/or upgrading existing colleges and institutes from 1999-2005 (Abebaw, 2014). However, according to Teshome (2003), though the increase in number of universities resulted in

an increase in student intake capacity, it was not able to respond to the rapidly growing educational needs of the society and to speed up economic growth, democracy and good governance in the country. Thus, in 2003, the government began the greatest expansion in the history of Ethiopian higher education and within a short period of time, 11 new universities were established in six regional states and one city administration (Abebaw, 2014). Continuing the expansion, another 13 new universities were also opened in five regional states and city administration in 2011. Together with Ambo University, which was upgraded from Agricultural College to university level in 2009; it means the government was able to manage to open 24 new universities in less than a decade. Very recently again, in 2016, another 10 universities were also opened which will make the total number of higher education institutes to be forty two excluding other universities administered by ministries other than MoSHE like defense ministry and regional governments. Due to the current restructuring of MoE, the public higher education institutes were made to be under the newly founded Ministry of Science and Higher Education (MoSHE) including the two sciences and technology universities (Addis Ababa Science and Technology University (AATSU) and Adama Science and Technology University (ASTU)) and the city administration owned university (Kotebe Metropolitan University (KMU)). This will make the total number of public universities run under the newly founded ministry, MoSHE, to be forty five as of 2012 E.C (2019/2020).

The public universities in Ethiopia run under MoSHE had been classified by the term “generation” conventionally based on their year of establishments. Therefore, as of 2012 E.C (2019/2020) in the country there are four generations of universities and they are summarized below. This classification mainly refers to those forty five universities that were under MoSHE. As AASTU and ASTU were under the previous Ministry of Science and Technology and KMU

was under Addis Ababa education Bureau till the beginning of 2019, they have no generation classification. But, taking their period of establishment, as the base for classification of the universities under generation is year of establishment, it is possible to classify ASTU and AASTU as third generation universities and KMU as a fourth generation university.

Table 2.1: Ethiopian Public Universities Classification based on Generations

| Classification | Name of the University | Total |
|--------------------|--|-----------|
| First Generation | Addis Ababa, Arbaminch, Bahirdar, Dilla, Gondar, Haramaya, Hawassa, Jimma, Mekele | 9 |
| Second Generation | Ambo, Axum, Debre Berhan, Debre Markos, Jigjiga, Medawolabu, Mizan Tepi, Samera, Wolaita, Wollega, Wollo, Diredawa, Adama Science and Technology | 13 |
| Third Generation | Adigrat, Arsi, Assosa, Bulehora, Debre Tabor, Gambella, Mettu, Wachamo, Woldiya, Wolkite, Addis Ababa Science and Technology | 11 |
| Fourth Generation | Bonga, Debark, Dembi Dolo, Injibara, Jinka, Kebri Dehar, Mekdela Amba, Oda Bultum, Raya, Salale, Werabe, Kotebe Metropolitan | 12 |
| Grand Total | | 45 |

(Source: Unpublished material of MoSHE)

2.4. Diversity in Ethiopian Public Universities

In the previous sections it was argued that the current and future diversity profile of the student enrolments in higher education is highly dependent on the current and projected state of the diversity profile of a country's population. Therefore, before discussing current trends in the diversity of Ethiopian public universities, it is necessary first to see the diversity of Ethiopian population in general.

2.4.1. Diversity in Ethiopia

Ethiopia has been described as “a museum of peoples” (Berhane, 2009; Teshome, 2001) whose population is characterized by a “complex pattern of ethnic, linguistic and religious groups” (Tronvoll, 2000, p. 6 as cited in Abebaw, 2014) whereby multiplicity of ethnic, language, religion and others groups are markers of its diverse population (Ambissa, 2010) and for these reasons it is considered a multicultural country. There are about 83 ethnic groups and more than 80 languages in the country. Amharic is the working language of the federal government, and English is the *de facto* second language of the federal state. There are also different religions in Ethiopia. The religions include Christianity (Catholic, Orthodox, and Protestant), Islam, Judaism, and traditional religion. The two largest religious faiths are Orthodox Christianity (43.5%) and Islam (33.9%) (Abebaw, 2014).

In 1991, the new government that came to power introduced an ethnicity-based federal system. Consequently, ethnicity has become the ideological basis of the government’s political organization and administration (Abbink, 1997). According to the state policy, Ethiopian unity or national identity is based on the recognition and accommodation of diversity (Van der Beken, 2012). Studies indicate that contrary to the very problem it was intended to address, the implementation of ethnic federalism in Ethiopia seems to have created more problems than it set to solve (Merera, 2007). It is believed that there are several ethnic tensions and conflicts in the country more than ever before because of ethnic boundaries, ethnic identities, scarce resources and power rivalry (Aalen, 2011).

2.4.2. Current trends in the Diversity of Ethiopian Public Universities

There are two factors contributing to increase in student diversity in Ethiopian public universities. These are the expansion of higher education in the country and the admissions and

placement to higher education (Abebaw, 2014). Due to the expansion of higher education in the country, the enrollment rate to regular higher education had increased significantly. In the Annual Educational statistical Abstract of the year 2016/2017 (MoE, 2016), it is indicated that the number of regular undergraduate students has increased to 435,980 compared to that of the year 2010/2011 which was 227,688. This tremendous increase in the number of students has significantly contributed to an increase in diverse student population because it provides more students from diverse backgrounds with an opportunity to join one of the public universities in the country (Abebaw, 2014).

Another factor that contributed to a more diverse student body in the public universities is the admission and placement criteria of MoE¹. As can be seen from the practice of selection for admission to entrance to universities, there is an affirmative action taken by lowering the entrance cut point for students from specific areas and social groups in particular and girls in general. This will enable students from disadvantaged areas to join universities there by increasing the diversity of student body in the public universities. Thus, the admission to and placement in higher education is the major factor that contributes to increase the structural diversity on campus (Abebaw, 2014).

2.5. Frameworks for Diversity Management in Ethiopian Public Universities

In light of the above literatures, it can be said that diversity related issues in the country in general and in the public universities in particular are currently addressed through the following frameworks which include policies, proclamations, and codes of conducts, curriculum and co-curricular activities (Hailemariam, 2016).

¹ In Ethiopia, public universities are not entitled to select their regular students; rather students' placement is made by the government, MoE to be specific.

2.5.1. National Level Policies and Proclamations

Ethiopian Federal Democratic Republic Constitution

In order to address the long standing ethnic, linguistic and religious identity issues pertaining to nations and nationalities the current government established ethnic based regional states (Abate, 2004; De Stefano & Wilder, 1992) and socio-cultural differences in the country were given recognition and legitimacy in the Ethiopian Federal Democratic Republic Constitution (FDREC) of 1995 (FDRE, 1995). The Constitution upholds the equality of nations and nationalities and their cultures, including languages and religions.

Ethiopian Education and Training Policy

The constitutional provisions and premises informed the formulation and implementation of the Ethiopian Education and Training Policy (TGE, 1994) which tried to address students' diversity needs. The policy brought about a significant change in the whole education system, including the higher education system and the use of many languages as a medium of instruction. The implementation of the Education and training policy in the higher education arena was translated and supplemented by higher education proclamations.

Higher Education Proclamations

The implementation of the Ethiopian Education and Training Policy in higher education was supplemented by the Higher Education Proclamation no 351/2003 and Higher Education Proclamation no, 650/2009. Article 4 (8), and Article 7 (11) of the Higher Education Proclamation no 650/2009 dictates that the aim of Ethiopian higher education is to promote a "multicultural community life" and value "democracy and multiculturalism". Both proclamations underline decentralized equity education for all social and cultural groups in the country in order to make higher education accessible to most of the emerging regions and social groups. The

above affirmative provision is meant to increase student composition at various higher institutions this has been claimed that the policy has set an equitable education strategy that responded to diversity issues at higher institutions by providing remedial and affirmative measures for disadvantaged regions, social groups and individuals (Teshome, 2005).

In addition, institutional guidelines and practices dictate that lecturers promote the multicultural community life as stipulated in the Higher Education Proclamation No,650/2009 (FDRE, 2009) in the teaching and learning processes. Lecturers are not only professionally accountable for facilitating learning opportunities for all students but also have to uphold and promote a democratic and multicultural community life. They are advised by the legislations of the universities to refrain from any practices of discriminatory acts against students on the basis of diversity variables such as race, ethnicity, religion, gender and disability.

2.5.2. University Level Policies

University Senate Legislations

As Ethiopian higher institutions have become more diversified in student composition, the universities have also come to be more dynamic in responding to diversity issues. Article 8 (5) of the Higher Education Proclamation no, 650/2009 (FDRE, 2009) dictates that a university is mandated to legislate and implement internal rules and guidelines. Universities also have put in place different legislative rules and guidelines that inform the management practices of the service providing administrative units with directives for accomplishing the multicultural provision of the Education and Training Policy (TGE, 1994) and the Higher Education Proclamation 650/2009 (FDRE, 2009). These are stipulated in the legislations, guidelines and codes of conduct documents of the universities.

Students Code of Conduct

Universities, specifically the office of student service Directorate, also prepare and distribute a manual with the prime objective of controlling and regulating student behavior so that all members of the University's community enjoy an atmosphere of peace and tranquility and carry out their duties and responsibilities and distributed for students at the beginning of their campus life. The code of conduct will be prepared primarily not to penalize students but to teach them the norms of living together in an atmosphere of care and concern for one another thereby preventing wrongdoings (JJU, 2015).

Curriculum

Courses such as Civics and Ethical Education and Communicative English Skills have been made part of the curriculum to enhance interpersonal interaction, collaborative learning and social skills (MoE, 2005). These courses have been presented across all disciplines at all the universities in the country, and aim at fostering good citizenship and multiculturalism (Atkins, Hailom & Nuru, 1994; MoE, 2002b; MoE, 2005; Saint, 2004). It is generally contended that civic education would produce thoughtful citizens who would address moral issues in their communities (Biggs & Colesante, 2004).

Co-Curricular Activities

At Ethiopian public universities students are often provisioned with co-curricular activities as stated in legislations. According to the legislations, the aim of the co-curricular activities at each university is to supplement academic activities and to develop constructive relationships among culturally diverse student populations. The legislations emphasize that the main objective of co-curricular activities in the universities is meant to supplement the university curricula in promoting interactive social cohesion and mutual

respect amongst a diverse student population. In other words, co-curricular activities at Ethiopian public universities are serving as diversity management strategies.

2.6. Theoretical Foundation of the Study

Recently, researchers have started to pose a question on campus climate for diversity and started to revise the model. For example, Hurtado et al. (2012) claim that the campus climate for diversity model was intended to inform universities/colleges about their student composition (structural diversity) and leverage research about the experience of underrepresented groups and may lack applicability for institutions that have highly diverse student bodies. According to the authors, if institutions have a diversified student body, they should maximize the benefit of diversity and link it with outcomes for individuals and society. Based on this assumption, they designed a new model by extending the previous conceptualization of campus climate for diversity which they called it as a Diverse learning Environment (DLE) model.

2.6.1. The Diverse Learning Environment Model

The Multi-Contextual Model for Diverse Learning Environments (DLE) links campus climate for diversity to educational practices and learning outcomes for the 21st century, and is a tool that can guide researchers and practitioners who are engaging institutions in transformational change (Hurtado, Alvarez, Guillermo-Wann, Cuellar, & Arellano, 2012). In other words, drawing on social identity theory, it focuses on the dynamics within the sphere of interaction to include diverse student bodies at institutions and maximize the benefits of diversity for educational outcomes. It is, therefore, can be understood that DLE is the extension of previous conceptualizations of the campus climate for diversity that have been articulated in Multi-contextual frameworks to develop a more holistic model accounting for climate, diversity practices, and student outcomes.

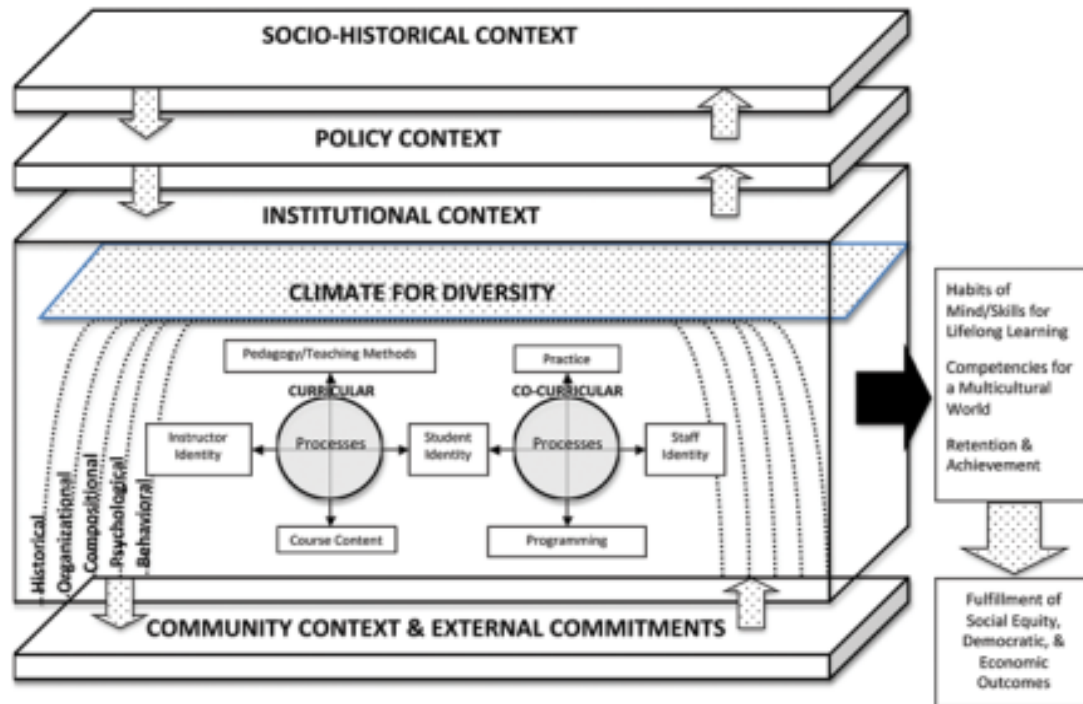


Fig 4. Multicontextual Models for Diverse Learning Environments

Campus Climate for Diversity

Campus climate for diversity refers to communities' real or perceived observations of their campus environment as it relates to interpersonal, academic, and professional interactions (Hurtado et al., 2008) or attitudes, perceptions, behaviors, and expectations around issues of race, ethnicity, and diversity (Hurtado et al., 1999; Hurtado, Milem, Clayton-Pedersen, & Allen, 1998). In other words, it is a framework that provides a way to look at the campus climate to assess 1) how it supports diverse students and 2) whether it creates the type of structures, beliefs, and behaviors that produce the positive effect of diversity on learning for all students (Hurtado et al., 1999). Embedded in the external contexts, government/policy and sociohistorical, the institutional context of the framework is comprised of institutional-level and individual level dimensions. According to Milem et al. (2005), while the institutional level dimension include the

institution's historical legacy of inclusion or exclusion; its compositional diversity of students faculty and staff; and organizational structures (institutional policies, curriculum, processes, the individual level of the climate includes the psychological perceptions of individuals, their attitude towards the campus for diversity, and the behavioral dimension that encompasses individual actions and intergroup contact experiences.

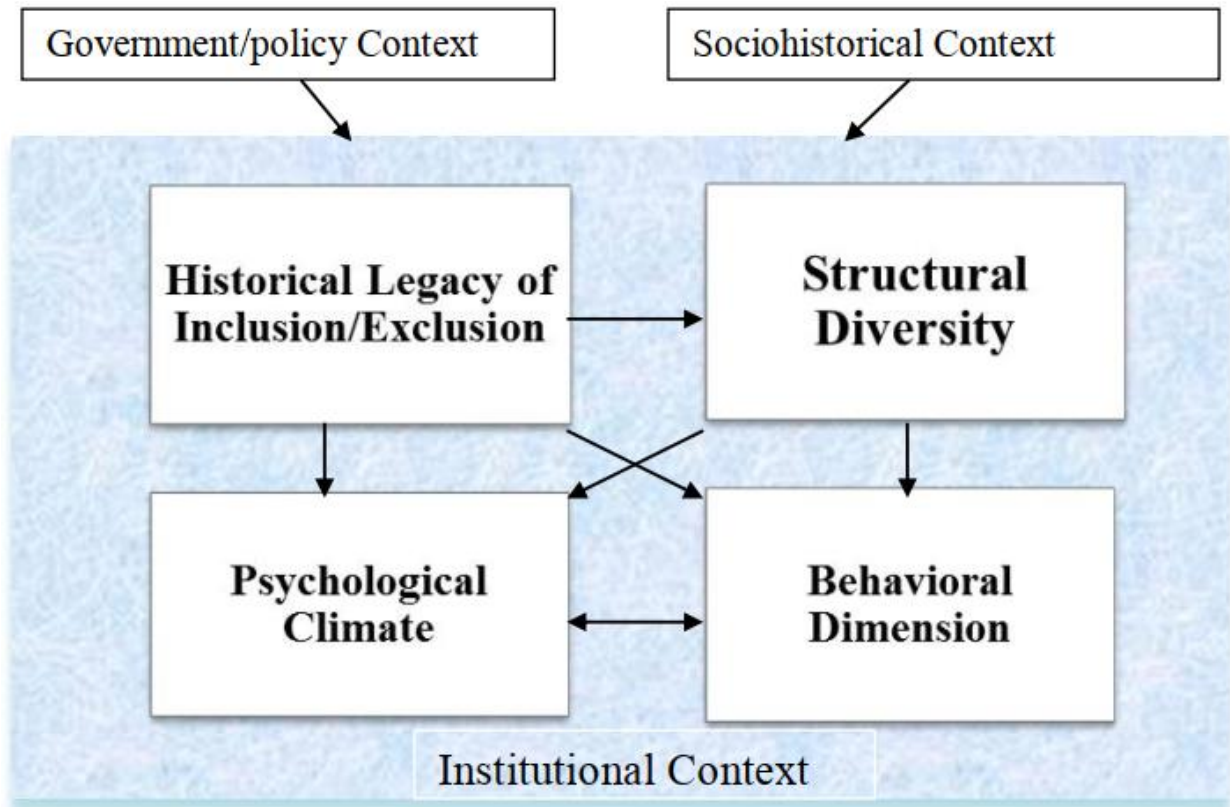


Fig 5. Dimensions of the Campus Climate for Diversity (Source: Hurtado et al., 1999)

The compositional dimension also known as structural diversity refers to the numerical representation of individuals from diverse social identities among students, faculty, staff, and administrators (Hurtado et al., 1999). The more balanced representation of a diverse set of individuals within a college or university can lead to greater opportunities for interactions across difference for all (Thompson & Sekaquaptewa) and is also positively related to satisfaction with

the college experience in terms of racial/ethnic diversity as well as ethnic identity development (Hurtado et al., 2012). As can be understood from the concept, structural diversity and changes toward diversification can be counted through enrollment of diverse students. However, according to Hurtado et al. (2008), the perception of the existence of diversity is seen different by various populations on campus, and for that the extent of structural diversity of a campus should be understood through assessing how diverse the campus feels.

The organizational dimension of the campus climate identifies structures and processes that embed group-based privilege and oppression or confer resources that often go unquestioned, such as curriculum and other institutional practices and policies (Milem et al., 2005). One of the most consistent empirical findings in reviews of many studies is that diversity in the curriculum has the transformative capacity to enlighten and change the perspectives of individuals, especially in the reduction of prejudice (Denson, 2009 as cited in Hurtado et al., 2012; Engberg, 2004; Engberg et al., 2007). Institutional policies and processes can be seen in university policies, programs and services and have the potential to create more equitable conditions and outcomes for diverse students and can be assessed for equity and diversity (Hurtado et al., 2012). Institutional commitment to diversity, or lack thereof, is also readily identified as an aspect of the organizational dimension of the climate. Such a commitment must be articulated in an institutional mission and may be well-regarded by students, in particular through transparency and the development of trust (Pepper et al., 2010, as cited in Hurtado et al., 2012). Theory and research on or around the organizational dimension of the climate generally approaches the topic from three angles: that of the broader context for institutional policies and practices, specific policies or practices that structure the environment, and processes to improve the climate for diversity on an organizational level (Hurtado et al., 2012).

On the other hand, the first aspect of the individual level dimension of the campus climate for diversity, behavioral dimension, refers to the context, frequency, and quality of interactions on campus between social identity groups and their members (Hurtado, 2005; Hurtado et al., 2008). Categorizing interactions into formal and informal helps educators to understand those interactions they may have control over, as opposed to chance encounters. According to Hurtado (2005), formal interactions are often referred to as campus-facilitated interactions that may occur in the classroom or cocurricular settings and are the result of intentional educational practice and informal interactions occur in the everyday interactions between individuals outside of campus-designed educational activities. Interaction with faculty is another behavior that is associated with diverse student interactions and impacts student perceptions of the campus climate and subsequent outcomes (Cole, 2007; Cress, 2008 as cited in Hurtado et al., 2012).

Another aspect of the individual level dimension of the campus climate for diversity, the psychological dimension, involves individuals' perceptions of the environment, views of intergroup relations, and perceptions of discrimination or racial/ethnic conflict within the institutional context (Hurtado et al., 1998, 1999); feel somehow singled out because of their background (Nora & Cabrera, 1996); or perceive institutional support/commitment related to diversity (Hurtado et al., 2008). Climate research based on the psychological dimension remains vital to understanding the experiences of multiple social identity groups in order to improve the conditions for success of diverse faculty, students, and staff. For example researchers like Hurtado et al. (2008) argue that monitoring for the psychological dimension of campus climate is important for higher education administrators as a hostile campus impacts all students negatively and is detrimental to student outcomes, particularly for students of color.

Diversity Practices

The diversity practice, which might also can be understood as aspects of the behavioral and organizational dimensions of the campus climate for diversity, in DLE model consists of students' participation in curricular and campus facilitated diversity relate co-curricular activities (Arellano, Guillermo-Wann, Cuellar, Hurtado, Johnson-Ahorlu, & Alvarez, 2011; Hurtado et al, 2012).

Students Outcomes

Though the most common indicators of student success in higher education represent quantifiable measures, such as academic achievement, persistence, and degree attainment (Perna & Thomas, 2006), Hurtado et al. (2012) insist that rather than the simply “throughput” outcomes, for diverse colleges/universities broader definition of students success should be associated which include habits of mind or skills for lifelong learning, competencies for a multicultural world, and achievement, inclusive of retention and degree attainment.

Habits of mind/skills for lifelong learning

The habits of mind involve the way students integrate different sources of knowledge (Keating & Crane, 1990). It reflects how individuals merge their ability to think and solve problems, and their skills to effectively react to new challenges and situations (Matthews & Keating, 1995). According to Conley (2005), some of the important habits of mind that college students need to have include an inquisitive nature and critical thinking, willingness to accept critical feedback and adjust accordingly, ability to handle ambiguous learning tasks, to express oneself orally and in writing, discern the relative importance and credibility of various sources of information, reach conclusions independently, and to use technology as a tool to assist the learning process. The habits of mind are linked to empowering students to use, question, and to

take a role in constructing knowledge to make the best use of a college education (Harding, 1991; Minnich, 1990; Tuitt, 2003).

Competencies for multicultural world

Diverse college environments, for many students, provide a valuable space for learning from other students with different social backgrounds in ways that they would not otherwise experience and develop crucial cross-cultural competencies for civic life (Pryor et al., 2007). Hurtado et al. (2008) define competencies for a multicultural world as a set of skills and abilities needed to interact with individuals from different social identity groups, and to make ethical decisions in a society marked by inequality and conflict. The authors also mention that competencies for success in a multicultural society include outcomes associated with civic engagement, interest in equity and social justice issues, political involvement, perspective-taking, and pluralistic orientation. Many authors also call these outcomes as democratic outcomes (Gurin et al., 2002; Hurtado, 2003; Zuniga, et al., 2005). Several aspects of the campus climate for diversity are directly related to the development of these essential democratic outcomes. For example, students who participate in diversity courses, involve in co-curricular activities, and have frequent informal interactions with diverse peers are more likely to feel it is important to influence political structures and social values, reduce prejudices and take actions to promote inclusion and challenge social injustices (Bowman, 2011; Gurin, et al., 2002; Zuniga, et al., 2005).

Research and Higher education literature indicate that suggests that fostering a positive campus climate for diversity enhances the development of much-needed multicultural competencies. Several aspects of diversity in higher education leads to the development of skills by students which include the ability to understand multiple perspectives negotiate conflict,

openness to having one's views challenged, and tolerance of different worldviews which are known as pluralistic orientation (Engberg, 2007; Engberg & Hurtado, 2011; Hurtado, 2005; Jayakumar, 2007). Also, compositional diversity is important in fostering a stronger pluralistic orientation during college (Engberg, 2007) as students who attend more compositionally diverse institutions are more likely to report positive interracial interactions on campus, which in turn, promote pluralistic orientation (Jayakumar, 2007). Diversity in the curriculum, participation in co-curricular activities, as well as informal interaction with diverse peers also has positive effects on pluralistic orientation during college (Engberg, 2007; Engberg & Hurtado, 2011), and experiences with diversity in college extend to openness to other social dimensions beyond racial/ethnic diversity (Jayakumar, 2007).

Achievement, retention, and degree attainment

Student achievement, retention, and degree attainment are essential outcomes for both individuals and society, as are other key goals of higher education (Bowen, 1977). Earning a degree affords an individual the opportunity to earn a higher salary (Leslie & Brinkman, 1988; Perna, 2003) and benefits the society by reducing crimes and increasing tax revenues (Rowley & Hurtado, 2003). Some research indicates that the structural dimension and organizational dimensions of the campus climate for diversity are related to elements of retention, particularly student departure (Rhee, 2008) and degree attainment (Titus, 2006). Direct effects of the campus climate for diversity on degree completion were not found. For example, Museus, et al. (2008) found out that that the campus climate for diversity is linked with student degree attainment and retention, largely indirectly through interactions with others in the campus environment and that this is conditional on race.

2.6.2. Empirical Researches on Diverse Learning Environment

After DLE model was introduced, some institutions and researchers had conducted researches either to assess their campus or prepare their dissertations (academic purpose). As these researches will shed a light for this study, some of them are discussed here. Among institutions that assessed their campuses for students' gender and ethnic/race diversity and related with students outcomes include the campus climate assessment committee of Illinois Wesleyan University (IWU) in 2014. As the result of the study indicated, the response rate for the web based survey instrument was 367 from 1,890 (19%) out of which 28% were male and 72% were female. The study tried to assess the campus climate for diversity, diversity practices and link it to student outcomes.

The result of the study showed that Women reported significantly higher levels of engagement than men in University courses and programs that address diversity (curriculum of inclusion and co-curricular diversity activities). On the other hand, women rated themselves significantly lower than men in regards to skills and dispositions for engaging in diverse environments, as well as beliefs concerning their abilities and confidence in academic environments (pluralistic orientation and academic self-concept). Asian-American students reported significantly higher levels of engagement than White students in programs that address diversity (co-curricular diversity activities) and experienced significantly higher levels of positive interactions with diverse peers (positive cross-racial interaction). Asian-American students also reported significantly higher levels of negative interactions with diverse peers (negative cross-racial interaction), which includes hostile interactions, and feeling insulted or threatened because of one's race/ethnicity. In addition, Asian-American students reported significantly higher levels of discrimination and bias than White students, which include

insensitive remarks from students, faculty, and staff, as well as offensive verbal and written comments. Similar to Asian-American students, African-American/Black students reported significantly higher levels of discrimination and bias than White students and significantly higher interactions with diverse peers that were negative (negative cross-racial interaction). African American/Black students also had a significantly lower perception of commitment than White students in regards to the University's promotion and appreciation of diversity (institutional commitment to diversity). On a positive note, African-American/Black students rated themselves significantly higher on their abilities to engage in a diverse society (pluralistic orientation). These include tolerance of others with different beliefs, openness to having their views challenged, and the ability to work cooperatively with diverse people. Hispanic-American students experienced significantly higher levels of negative interactions with diverse peers (negative cross-racial interaction) than White students, but reported significantly less experiences concerning threats or harassment. These experiences include sexual harassment, threats of physical violence, and damage to personal property. Hispanic-American students also reported significantly lower levels of engagement in learning behaviors associated with academic success (habits of mind) than White students, but they did report greater engagement with co-curricular programs that focused on diversity issues.

Based on the above results, the committee recommended that the institutional to strengthen its commitment for diversity, to recruit and retain faculty and students of color, make a good receptions for international students and students of color at the beginning, evaluate co-curricular events for students success and growth, and make periodical assessment of the campus climate for diversity as it helps to evaluate students' experience related with discrimination, cross-racial interactions, validation and sense of belonging. All what is recommended by the

campus climate assessment committee are DM strategies as argued by many authors (Antonio, 2001; Banks, 2001; Brown, 2004; Bell & Griffin, 1997; Bennett, 1999; Engberg, 2004; Gurin et al., 2002; Hurtado, 2007; Skelly, 2004; Umbach & Kuh, 2006) and indicated in the introductory section of the paper (See section 1.1).

Another wider study survey on DLE was conducted by University of California San Diego (UCSD) to assess students experience, diminish equity and understand how to improve service to improve student needs in 2013. For this purpose, an integrated assessment of climate, diversity practice, and outcomes was made by involving 2,026 students out of the overall 14, 000 students of the university. This indicates that the response rate is 15%.

The study found out that, underrepresented minority (URM) students (African American, Mexican American, and Native American) showed lower level of sense of belongingness compared to white Americans and feel that the institution commitment for diversity is low. On the other hand, URM students tend to report that they have high score on experiencing harassment, discrimination, and positive cross-racial interactions, which is the opposite in the case of white American students. On the other hand, URM students' involvement in a campus facilitated programs focusing on diversity was found to be high. URM students were also found to score high on pluralistic orientation (skills and dispositions to live and work in a diverse society) and social agency (the extent to which students' value political and social involvement as a goal) and low in academic self-concept which is a measure of students' beliefs about their abilities and confidence in academic environments. The study concluded that Student sense of integration and ability to "navigate" the institution are related to validation and sense of belonging, helping students to persist and learn.

2.6.3. Empirical Studies on Campus Climate for Diversity

Again in relation to one specific objective of this study, considerable higher education focused research has found that campus climate impacted the sense of belonging for various racial/ethnic groups of students (Hurtado & Carter, 1997; Johnson et al., 2007; Locks et al., 2008; Nunez, 2009; Museus & Maramba, 2011). According to Johnson et al. (2007) for all racial/ethnic groups, positive perception of the campus racial climate was significantly related to students' sense of belonging. In a longitudinal study by Hurtado and Ponjuan (2005) variables of perceptions of the campus climate, sense of belonging, analytical skill and abilities and development of a pluralistic orientation necessary to function in a diverse workplace were examined for Hispanic/Latino/a students. Results of the study revealed that the sense of belonging for these students is dependent on their development of social cohesion and identifying with a college community or feelings of marginalization.

On the other hand, negative campus climate for diversity perceptions was the strongest predictor for low sense of belonging felt among Latino students (Hurtado & Ponjuan, 2005). Similarly, studies examining African American student populations also found that racial climate (also known as campus climate for diversity) can impact student engagement and sense of belonging (Chavous, 2005). For example, perceptions of a hostile climate for racial and ethnic diversity by students have been shown to be negatively associated with a sense of belonging among students of color (Hurtado & Carter, 1997; Nunez, 2009). According to Nunez (2009), negative campus climate refers to a higher education environment that can be perceived by students as hostile, discriminative, or unwelcoming (Nunez, 2009).

2.7. Conceptual Framework of the Study

As was indicated in the background section (See section 1.1), DM involves strategies of enhancing the campus climate for diversity so that students can be successful. Among the strategies employed in DM is first to assess the campus climate for diversity to understand the experiences and satisfaction of students in relation to diversity in their campus as it is critical for them to develop sense of belongingness and make a decision to stay in their campuses. Literature also reveal that the other strategies of DM to enhance the campus climate for diversity include showing aspiration to enhance the campus climate for diversity (Brown, 2004), recognizing and including diversity in university mission statement, policies, and plans (Hurtado, 2005; 2007; Lumadi, 2008, Milem et al., 2005), enhancing of students' body composition (Antonio, 2001; Gurin et al., 2002; Hurtado, 2007; Skelly, 2004), and providing various opportunities for students that help them acquire knowledge about and experience diversity (Engberg, 2004; Umbach & Kuh, 2006) which include providing diversity related courses, workshops, and seminars that help students to know about diverse others, reduce prejudice and stereotypes, and challenge inequalities and injustices (Banks, 2001; Bell & Griffin, 1997; Bennett, 1999; Engberg, 2004).

On the other hand, it was argued by some researchers (Eg. Hurtado et al., 2012) that if an institution have a diverse student body, the assessment for the diverse climate should also include the diversity practices (curricular and co-curricular practices) and link it to students outcomes by putting students identity at the center. This imply that, DM strategies (diversity practices and other dimensions in the campus climate) are going to impact student outcome which include but not limited to pluralistic orientation and intent to leave their campuses. Based on the above theoretical and empirical foundations, the following conceptual framework is developed for this study.

As can be seen from the conceptual framework, institutions do not exist in a vacuum; rather, they are influenced by the sociohistorical, policy, and political elements of the larger framework, societal level. This is particularly true in the case of countries like Ethiopia where the government formulates policies for public HEIs. Also, as can be observed recently in many incidents, when there are incidents related to the political system of the country, ethnic federalism, it will not take time to see its impact in public universities manifested by conflicts among students of different ethnic groups. The influence of the external environment on DM public universities was assessed using qualitative data obtained from student deans and MoSHE officials when basic question number five was answered.

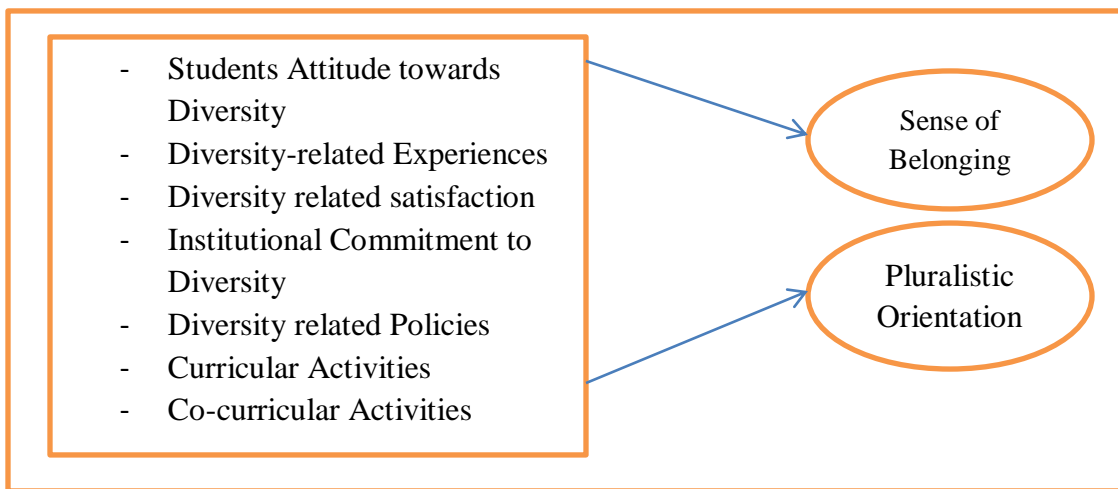


Fig 6: Conceptual framework of the study (Source: Modified from Hurtado et al., 2012)

On the other hand, at the institutional level, the conceptual framework shows two components: the campus climate for diversity and DM strategies. As literature imply, these part of the institution refers to the presence of diverse students in the campus, attitudes of students towards other students of different background, and their diversity related experience and satisfaction. The other dimension in the conceptual framework refers to the DM strategies which include institutional commitment expressed in terms of top leadership commitment and policies

and diversity practices which included the curricular and campus facilitated co-curricular activities. These two dimensions of the conceptual framework help to answer the second and third basic questions of the study. As the main objective of this study was also assessing the practices and challenges of students' DM by Ethiopian public universities, this dimension of the conceptual framework remained to be the main or core aspect of the study.

Again, as literature in the introduction section (section 1.1) and literature review here imply, diversity can be a source of success if it is properly managed or remain to be a challenge for students' achievement and development of sense of belongingness and institutional leaders if not properly handled. More importantly, as DLE model suggest, the campus climate for diversity and diversity practices, which are strategies of DM, are linked with three student outcomes which include habits of mind or skills for lifelong learning, competencies for a multicultural world, and achievement, inclusive of retention and degree attainment (see section 2.6.1.3). Out of these outcomes, researchers had tried to prove the impact of a hostile environment on students' intent to leave and the effect of exposure of students' diversity practices to their multicultural competencies (Engberg, 2007; Engberg & Hurtado, 2011; Hurtado, 2005; Jayakumar, 2007) see also sections 1.1, 2.6.1.3 and 2.7. Therefore, the selection of these two variables for this study is for two reasons: they are backed by many researches and they are very much related with the current instances of Ethiopian public university students. Students want to leave their campuses when conflict arises due to diversity related issues. Even on the first place, conflict can arise if students do not have a conflict negotiation issue which is one dimension of multicultural competencies. The link between the campus climate for diversity, diversity practices, intent to leave, and multicultural competencies were assessed by the third and fourth basic question of this study. Finally, this conceptual framework also shows the independent

variables (dimension of campus climate for diversity) and dependent variables (sense of belonging and multicultural competencies as the arrow shows the impact that the independent variables may have on the dependent ones.

Chapter Summary

This chapter began with a discussion of the definitions, benefits and challenges of diversity and diversity management by comparing the works of many authors on the issues. Giving this general definition, benefits and challenges as a background, it then discussed the diversity of the country in the study, Ethiopia, and specifically the diversity of Ethiopian public university students. It presented that due to the diversity of the peoples of Ethiopia, students' placement policy and relative higher expansion of higher education that the student body at public universities also gets diversified. It continued the policy frameworks to manage diversity at national and university levels which included the constitution of the federal Democratic Republic of Ethiopia, Education and Training Policy, Higher education Proclamations, University legislations and students Code of Conducts. Finally, it presented the theoretical base of the study, Social Identity Theory, and the framework or Model for the study, The Diverse Learning environment Model (DLE) which is the best fit for the study context as it includes institutional and external contexts that influence diversity management of the public universities. It concluded with the discussion of the dimensions of the framework by categorizing in to two: Institutional and individual level. Dimensions included at the institutional level include organizational/structural, institutional policy and practice and composition whereas behavioral and psychological dimensions were categorized under the individual level. While the institutional level dimensions focus on the diversity environment at the institution level, the

individual level dimensions mainly focus on the attitudes and experiences of students in relation to diversity.

CHAPTER THREE

3. RESEARCH DESIGN AND METHODOLOGY

This chapter deals with the methodological considerations of the study. In doing so, it will explain and justify the research methodology by properly identifying the research approach and design. Therefore, it begins with discussing the research approach, research design and research method that will be used in this study. It also thoroughly describes the quantitative and qualitative research methods and the mixing procedure as the method employed in this research was a mixed method. The chapter ends with presentation of the ethical considerations of the study.

3.1. Research Approach

The practice of research is highly influenced by the philosophical ideas hidden in the research. Creswell (2014) emphasizes that a researcher should make the larger philosophical idea that he/she espouses during planning of the research as the information can help explain the choice of the specific approach. He also classified the main worldviews/beliefs/paradigms researchers bring in to inquiry in to four categories: postpositivism, constructivism, transformative and pragmatism.

In discussing the main assumptions under each paradigm, Creswell (2014) argued that postpositivists hold a deterministic philosophy, in which causes (probably) determine effects or outcomes (seen as quantitative approach); constructivists believe that individuals seek understanding of the world in which they live and work (typically seen as qualitative approach); a transformative worldview holds that research inquiry needs to be intertwined with politics and a political change agenda to confront social oppression at whatever levels it occurs; and

pragmatic worldview focuses on the research problem in social science research and then using pluralistic approaches to derive knowledge about the problem (seen as mixed approach).

This study was guided by a pragmatist approach, also known as mixed method research, of creating knowledge or conducting research as it tries to understand the nature of the problem using pluralistic approaches. In doing so, it focused on looking to many methods to collect and analyze data rather than subscribing to only one way. According to Gay, Mills, and Airasian (2012), mixed method research combines quantitative and qualitative approaches by including both quantitative and qualitative data in a single study to build on the synergy and strength that exists between quantitative and qualitative research methods to understand a phenomenon more than is possible using either of the methods alone. In line with the idea of Gay, et al. (2012), Johnson and Christensen (2008) and Tedlie and Tashakkori (2009) also argue that linking quantitative and qualitative data can serve one or more of the following five purposes in giving the opportunity for a synthesis of traditions. It can enable researchers to confirm or corroborate the result obtained one method with another, which they refer it as triangulation; elaborate, enhance and clarify results, complementarity; seek new lines of thinking through attention to surprise or paradox, initiation; to use the results from one method to inform the other method; or extend the breadth and range of inquiry using different methods, expansion.

Mixed method was selected as appropriate for this study because of the nature of the problem under investigation (students' ethnic and religious diversity management) occurs in social, historical and political context of the study participants (public university students) and required both quantitative (mainly from students) and qualitative data (detailed information on the experience of students, teachers, and concerned university officials, deans of students to be specific) to be collected and analyzed to understand the problem and reach a conclusion. In other

words, the nature of the basic questions of this study required both qualitative and quantitative data to address the issue. It was also believed by some researchers that conducted a study in the area such as Abebaw (2014), as was stated in chapter one (see section 1.2), that the application of this method will help to understand the issue critically and make generalization to the level of Ethiopian public universities and fill the gap of previous researchers in terms of methodology.

3.2. Research Design

Research designs are types of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research design (Creswell, 2014). Although many designs exist in mixed method research approach, mainly three of them: convergent parallel, explanatory sequential and exploratory sequential designs are mainly discussed in literatures (Creswell, 2014). According to Creswell, while in convergent parallel research design, the investigator typically collects both forms of data at roughly the same time and then integrates the information in the interpretation of the overall results; in explanatory sequential mixed method, the researcher first conducts quantitative research, analyzes the results and then builds on the results to explain them in more detail with qualitative research; and in exploratory sequential mixed method, the researcher first begins with a qualitative research phase and explores the views of participants which will be followed by the quantitative phase. Up on selection of a specific design, Creswell and Tashakkori (2007) advised researchers to consider one or more of the following four criteria which include the implementation of data collection, the priority given to quantitative or qualitative research, the stage in the research process at which integration of both methods occurs, and the potential use of a transformational value or action-oriented perspective in their study as the integration of the qualitative and quantitative data is a critical step in mixed method approach.

In this study, both the qualitative and quantitative were collected at the same and were integrated at the analysis stage. There are at least two main reasons for doing so. The first one was mainly related to the advice of prominent researchers in the issue to apply this particular design. For example, Hurtado and Guillermo-Wann (2013) suggested that the collection of both quantitative and qualitative data simultaneously can provide a more nuance picture of the campus climate for diversity and diversity management practices in the 21st century. Also, as the sample universities for this study are located far from each other in all directions, the collection of both types of data was assumed to save time and energy as was argued by Teddlie and Yu (2007). For these reasons, the specific design employed in this study was convergent parallel mixed method design. Creswell (2014), taking the emphasis given for each database in convergent parallel design, explains that a plus sign “+” to indicate the collection of both qualitative and quantitative data at the same time and capitalization (QUAN and QUAL) to indicate an emphasis on the qualitative or quantitative data, analysis, and interpretation. In this study also, equal priority was made to both the quantitative and qualitative data though the qualitative data seemed to dominate in the write up phase.

3.2.1. The Quantitative Design

There are many designs in quantitative research. Of the particular designs, survey research design was employed in this study. According to some authors (Eg. Best & Khan, 2005; Creswell, 2014), survey research design in quantitative researches can help to describe samples or the entire population of a study about their attitudes, thoughts, behaviors or characteristics. Also, the same authors also state that survey design gives the advantage of collecting quantitative data using questionnaire to statistically analyze the information and prove research questions. More specifically, of the two methods in the survey design, cross-sectional and longitudinal

survey, cross-sectional survey design helps to accumulate data about current attitudes, opinions and feelings (Creswell, 2014). In education also, the employment of this design is frequent. For example, Best and Khan, 2005 and Creswell, 2014 emphasize the importance of this particular design in educational studies stating that it will enable the researcher to collect data once at a time and provide information within short time intervals.

As this study focused in exploring attitudes of students about diversity, their opinions about campus climate for ethnic and religion diversity and perception towards the practice of students' diversity management by the sample public universities, survey method seem to fit the purpose of this study. More specifically, the particular appropriate design for the purpose of the study was cross-sectional survey design as it can help collect data about students lived experiences, values and beliefs of students in relation to ethnic and religion diversity and diversity management practice of their university.

3.2.2. The Qualitative Design

The research design employed for the qualitative portion of this study was narrative description approach. Narrative description approach, according to Patton (2002), is a form of inquiry in which a researcher studies the lived experience of individuals in the form of storyline fashion, story making, story reading and reflection. As stated in the objectives part, this study aimed at exploring diversity experiences of students and students' diversity management practices of selected public universities which mainly include reflection on the presence and adequacy of curricular and co-curricular activities, policies and the universities commitment in promoting students' diversity. Therefore, the realization of the objective of this study was only possible by catching and including the stories and reflections of appropriate study participants. Thus, narrative description approach was selected.

3.3. Samples and Sampling Techniques

As the study was conducted in Ethiopian public universities, the population for this was all regular undergraduate students enrolled in the public universities. Therefore, students taken of this population using appropriate sampling methods were the samples of the study. For two reasons, taking a relatively larger number of sample units was of much importance for this study: nature of survey design and educational studies. As was described earlier in this subsection, survey design was selected for this study purpose. In survey design, relatively larger number of sample units is considered for a study. In practice also, scholars in education research advice employing a large number of sample units when conducting educational studies. Accordingly, for the quantitative aspect of this research a combination of different probability sampling techniques were used to select appropriate number of samples. These included stratified, simple random and multi-stage sampling of probability samplings which are discussed below.

Selection of Sample Universities

Scholars suggest that sampling decisions in researches can depend on many factors of which resource availability (Eg. budget and time) is one. In this regard, taking the experience of previous PhD studies (considered three up to six from three generations for their studies) and research budget allocation for the study by AAU (forty five thousand), the decision for the study was to take eight public universities as a sample. Then, to select sample public universities for the study, a stratified random sampling technique was employed. That means, the forty five Ethiopian public universities were stratified or grouped based on their generational classification as shown in table 2.1 (See Section 2.3). Then, from each generation two universities were selected randomly. Accordingly, Haramaya and Hawassa, Jigjiga and Dire Dawa, Debre Tabor

and Woldia, and Salale and Raya universities were selected from the first, second, third, and fourth generations respectively to make the final number of sample universities to be eight.

3.3.1. Sample Size and Sampling Techniques of the Quantitative Study

Researchers often find it difficult to determine the exact sample size for their studies. Though this is the case, educators in the field of research advice that a sample size should be representative and sufficient to obtain adequate data for the study (Kothari, 2004) and should take the population size, homogeneity, cost, and the required degree of precision in to consideration (Bhattachrjee, 2012; Wiersma & Jurs, 2009). Other authors, Yamane (1967) for example, on the other hand, use a formula to determine a sample size which was described as follows.

$$n = \frac{N}{1 + N(e)^2}$$

Where: n= Sample Size
 N= Population Size, and
 e= Level of precision (sampling error)

The level of precision or sometimes called the sampling error shows the closeness with which the sample predicts the true values in the population (Kothari, 2004). The standard confidence level for social science research 95 % ($p=0.05$). In any case, the decision in this study was to employ the above formula to determine the final number of student participants in the quantitative study of this research.

In Ethiopian public universities, according to Education Statistics and Abstract (MoSHE, 2018), there were 444,383 (Male = 280,614 and female = 163,769) undergraduate students enrolled in regular programs. Out of these, 51,876 students were found in the selected universities for this study. Moreover, as the study mainly focuses on the lived experience of

students in their campuses, freshman students were excluded from the study on the basis of the assumption that they may not provide a complete and quality data as they were in their campuses not before a maximum of three months during the data collection. Therefore, excluding freshman students, 9,731 students in Hawassa, 9,947 students in Haramaya, 7,273 students in Jigjiga, 7,969 students in Dire Dawa, 6,227 students in Debretabor, 6,979 students in Woldia, 1,989 students in Salale, and 1,761 students in Raya universities were population for the study. Then, using the above formula, the representative number of sample was calculated as:

$$n = \frac{51,876}{1 + 51,876(0.05)^2}$$

$$n = 398$$

This sample size was in line with what is stated by Gay et al. (2012). According to Gay, Mills, and Airasian (2012), when the population size is beyond 5,000, the population size is almost irrelevant and a sample size of 400 will be adequate for a study.

Then, again using proportional sampling, the above sample size was divided to determine the number of sample participants in each university. Accordingly, 75 students from Hawassa, 76 students from Haramaya, 56 students from Jigjiga, 61 students from Dire Dawa, 48 students from Debre Tabor, 53 students from Woldia, 15 students from Salale, and 14 students from Raya universities were selected to be included in the study as indicated in the table below.

Table 3.1: Summary of the Sample Size for the Quantitative Study

| | First Generation | | Second Generation | | Third Generation | | Fourth generation | | Total |
|--------------------|------------------|---------|-------------------|---------|------------------|--------|-------------------|--------|--------|
| | Haramaya | Hawassa | Dire Dawa | Jigjiga | Debre Tabor | Woldia | Raya | Salale | |
| Population Size | 9,947 | 9,731 | 7,969 | 7,273 | 6,227 | 6,979 | 1,761 | 1,989 | 51,876 |
| Sample Size | 76 | 75 | 61 | 56 | 48 | 53 | 14 | 15 | 398 |

Four colleges again were randomly selected from the sample public universities. The colleges selected for the study were natural and computational science, business and economics, engineering/technology, and social science and humanities (except in the case of Salale where the engineering/technology quota is equally distributed for other colleges due to the absence of the college in the university). Here, to determine the number of participants in each college, the number of participants previously determined for each university was simply divided in to four. Finally, students were selected randomly from each college to participate in the quantitative study.

3.3.2. Sample Size and Sampling Techniques of the Qualitative Study

As was described above, section 3.1, the purpose of the qualitative data was to catch experiences related to students' diversity experiences and reflections on the practices of diversity management practices of the sampled universities. For this reason, data was collected from two sources: individual participants and documents. Concerning individuals, students, teachers, and deans of students were found to be appropriate sources of the qualitative data. Here, it will be appropriate to briefly discuss the purpose of including the mentioned types of participants.

Students were included to be participants on the basis of the assumption that they are the main subjects of the study. Specifically, their inclusion is aimed to explore their attitude towards diversity, experiences in terms of discrimination, harassment and conflict due to ethnic and religion issues, satisfaction with their campuses taking their ethnicity and religion in to consideration, understanding of the institutional commitment to manage students' ethnic and religion diversity, and involvement in different curricular and co-curricular activities. Teachers were included in the study as it was believed by the researcher that they are appropriate authorities to discuss students' classroom behavior in communicating and working together with other students of different ethnic and religion backgrounds, the adequacy of the curriculum to expose students with diversity issues and whether diversity is an opportunity or a challenge for the teaching learning process. Finally, deans of students were also included in the study on the assumption that they are key sources of information about diversification of their student in terms of ethnicity and religion, institutional commitment to diversity, the attention given to co-curricular activities, current instances at their university, availability and application of institutional policies related to diversity, conflicts occurring due to ethnic and religion issues, damages occurred and students leaving the campus due to conflicts related to ethnicity and religion, and external factors influencing ethnic and religion diversity management of their student body.

The recruitment of the qualitative participants took three forms. In qualitative research, according to Teddlie and Yu (2007), in examining complex issues, it is advisable to use multiple sampling techniques. Accordingly, snowball, purposive and availability sampling techniques were employed to select the study participants for the qualitative research. Snow ball sampling was used to select student participants. That means, in few cases (two to be exact at Salale and

Woldia University), students who have a good communication skill and had a story to tell about their experience related to diversity issues (involvement in conflict or having an ethnic background of students involved in such issues) were approached with the advice and help of other students and deans of students. This was to get detailed information about what is going on in the campus. On the other hand, teachers were selected on the assumption that involving different college members to reflect on different disciplines curricula can contribute for the success of the research. In this regard, so as to include teachers from different disciplines in the qualitative study, purposive sampling was employed. Finally, deans of students were selected based on their availability. That means, as being deans of a student is position holder; whoever holds the place was included in the qualitative study. Accordingly, one individual from each type of participant from all eight sample universities were included in the study. Therefore, the final number of qualitative respondents was twenty four, eight each from the three types.

3.4. Data Gathering Tools

3.4.1. Quantitative Data Gathering Tool

Questionnaire was the main tool to collect the quantitative data from sample respondent students in the sample public universities. The very reason behind selection of this instrument lies on the research design selected, cross-sectional survey design, and recommendation of previous related researches (Abebaw, 2014).

Questionnaire Development

The questionnaire that was employed in the study was developed based on the Diverse Learning Environment instrument prepared and used in different surveys by Hurtado et al. (2012) to measure Diverse Learning Environment. The original standardize instrument was prepared by Hurtado et al.(2012) to measure mainly racial diversity experience of students in US

and contains many dimensions which measure campus climate for diversity, programs and practices, and outcomes. As discussed in the first chapter (See sections 1.1. and 1.2) in Ethiopian public universities and in this study, the important variables of diversity that need to be addressed were ethnicity and religion. Therefore, for this reason, there was a need to develop an instrument that can serve the purpose of this research. Accordingly, the instrument stated was contextually modified to fit Ethiopian public universities scenario by putting the required dimensions of diversity, ethnicity and religion, in place of race, adding extra items when needed and including necessary demographic variables that can help the background characteristics of respondents during analysis. Based on this, the final version of the developed questionnaire had an introductory part and nine dimensions which measure the attitude of students towards diversity, diversity experience of students, institutional policy for managing diversity, university's top leadership commitment for promoting diversity, diversity related satisfaction of students, curricular activities, co-curricular activities, students intent to leave, and students' pluralistic orientation each with 14, 14, 7, 6, 13, 18, 10, 8, and 5 items respectively which add up to 95 items. The developed questionnaire was made to measure responses with five-point Likert scale. The values are as follows: 5 = Strongly Agree, 4 = Agree, 3 = Neutral, 2 = Disagree and 1= Strongly Disagree for most dimensions of the questionnaire which include the attitude of students towards diversity, institutional policy for managing diversity, university's top leadership commitment for promoting diversity, curricular activities, co-curricular activities, intent to leave, and students' pluralistic orientation. On the other hand values of 5 = Very Often, 4 = Often, 3 = Sometimes, 2 = Seldom and 1= Never and 5 = Very Satisfied, 4 = Satisfied, 3 = Neutral, 2 = Dissatisfied and 1= Very Dissatisfied were assigned for the dimensions of the questionnaire that

measures students' diversity related experiences and diversity related satisfaction of students respectively.

Out of the nine dimensions of the questionnaire, three of them namely students' attitude towards diversity, diversity experience of students, and diversity related satisfaction of students will measure the campus climate for diversity and answer the first basic question. The other four dimensions namely institutional policy for promotion of diversity, university's leadership commitment for promoting diversity, curricular activities, and co-curricular activities, assess the institutional practices to promote students' diversity (diversity management strategies) by Ethiopian public universities and address the second basic questions of the study. The remaining two dimensions, Students intent to leave and pluralistic orientation, which are outcome variables as per the proposed conceptual framework, will be used to answer the third and fourth basic questions of this study in combination with the other dimensions stated above. Based on explanations given by Sheau-yuen Yeo (2006) and Hurtado et al. (2012), the nine dimensions of the questionnaires are briefly discussed below.

Dimensions of the Questionnaire

Attitude about Diversity: This part of the questionnaire is designed to assess students' attitude towards having a diversified student body and other students' of different ethnic and religious background than that of their own in the campus as it is one critical aspect when assessing the campus climate for diversity.

Diversity related Experiences of Students: This part of the instrument assesses students' reports of personal experiences related to their ethnic and religion background in order to gain additional understanding on their campus climate for diversity. Their reported experience may include discrimination, harassment, or personal property damage due to their ethnic and religion

background or witnessing conflict between students due to ethnic and religion related issues in their campuses.

Diversity related Satisfaction of Students: This part of the instrument will assess the satisfaction of students with their diversity related experiences at their university campus specifically related with their ethnic and religion background. It also assesses their satisfaction in terms of students' ethnic and religion body composition and treatment of administration at the time when they experience discrimination, harassment, or personal property damage.

Diversity related Formal Institutional Policies: This dimension assesses students' reports of whether ethnic and religion diversity concerns are reflected in the university's official policies, such as in its mission statement, universities legislation, and students' booklet. Respondents' knowledge of anti-discrimination and anti-harassment policies is also assessed using some items in this dimension.

Leadership Commitment for Promotion of Diversity: This part of the questionnaire is designed to measure the level of support given to diversity initiatives by the University's top leadership as they are responsible to set the university's strategic vision and mission and their adoption of certain procedures will either promote or deter the creation of diversified student body setting.

Curricular Activities: This dimension assesses whether teachers are fair and equitable in their treatment of students' within the classroom environment. It also assesses students' perceptions of fellow students' behaviors with regards to diversity issues in the classroom. Also, students should have opportunities to learn about the history and culture of different ethnic and religious groups. Thus, this dimension measures the planned and deliberate incorporation of culturally

diverse examples in the curriculum and creation of a learning environment that communicates the value of recognizing diversity to students.

Co-Curricular Activities: This part of the questionnaire measures the presence of festivals, panels and clubs or associations that promote students' ethnic and religion diversity as they are very critical to create a truly inclusive and diverse environment. It also measures students' involvement with institutional programs focused on diversity issues.

Sense of Belonging: This dimension of the question will measure students' report on their sense of belonging to their university due to the diversity climate of their campus and their personal experience related to diversity.

Pluralistic Orientation: This dimension of the questionnaire will measure students' acquisitions of skills and dispositions appropriate that helped them to negotiate critical issues and conflicts and will help them for living and working in a diverse society in the future.

Pilot testing

As the developed questionnaire was a modified version of the instrument used by Hurtado et al., (2012) based on the dimensions of diversity under consideration in this study, ethnicity and religion, and Ethiopian context, the original validity and reliability coefficients assigned by the developers will not hold true. For this purpose, it was piloted before the actual dissemination for data collection, and the validity and reliability measures were calculated for the whole instrument in general and for each dimension specifically. More specifically, prior to the pilot, the instrument developed based on the Diverse Learning Environment instrument consisted 101 items under nine dimensions containing six to fourteen items. To check its validity and reliability, a pilot test was conducted at Jigjiga University. Forty one respondents which were not

included in the main study participated to fill the questionnaire after they were briefed about the purpose of the pilot study.

Next to the pilot data collection, the reliability of the instrument was checked using SPSS version 23 by calculating the Cronbach's Alpha Coefficient. The analysis of the pilot study indicated that the dimensions of the questionnaire have items with good internal consistency as the Cronbach's Alpha Coefficient obtained ranged from 0.73 to 0.91 as shown in table 3.1 below. The overall Cronbach's Alpha Coefficient was found to be 0.95.

Table 3.2: Pilot Test Result Cronbach's Alpha Coefficients

| Constructs | Cronbach's Alpha Coefficient |
|---|-------------------------------------|
| Attitude Towards Diversity | 0.82 |
| Diversity Experience of Students | 0.78 |
| Diversity Related Policies | 0.73 |
| Top Leadership Commitment | 0.82 |
| Diversity Related Satisfaction | 0.91 |
| Curricular Activities | 0.88 |
| Co-curricular Activities | 0.76 |
| Intent to Leave | 0.88 |
| Pluralistic Orientation | 0.74 |

During the pilot study, the questions and statements were also checked for their contents, wordings and sequences. The results indicated that there were some items that were difficult for respondents to understand due to their vocabulary. Following this, those items which were found to be vague to respondents were modified and rephrased to increase the clarity of the items.

Moreover, to enhance the reliability of the instrument, items with low internal consistency under each dimension were reduced before they were administered to the sample respondents. As a result, the original 101 items were reduced to 95 in which 5 to 14 items were made to appear in the dimensions of the questionnaire. The five items that were discarded based on the pilot study were from the four dimensions; diversity related experience (1), diversity related satisfaction (1), curricular activities (2), and pluralistic orientation (1). In addition to the suggestions and

comments by internal and external advisors, peer reviews were included to enhance the content validity of the questionnaire before the actual distribution of the instrument for the sample respondents.

3.4.2. The Qualitative Data Gathering Tools

In order to collect the required data for the qualitative research component of this study, I employed two techniques of data collection, In-depth interviews and consultation of documents. In-depth interviews were held with the above mentioned participants of the study (see section 3.3.2). For this purpose interview guides were developed taking previous studies (Abebaw, 2014; Hailemariam, 2016) and the developed questionnaire of this study as a base. The in-depth interview guides were used to stimulate discussions and understand participants' views on items on the questionnaire that needed detailed explanation and explore the students' composition and challenges of Ethiopian public universities in managing their students' diversity. In addition to the interview, documents like strategic plans, senate legislations, student union legislation, students' codes of conducts, and research like the Education Development Road Map were consulted as sources of information on different issues.

3.5. Data Collection Procedure

3.5.1. The Quantitative Data Collection

To conduct the quantitative data collection, the piloted questionnaire was made ready by including informative cover page about the purpose of the study and the rights of the participants to be involved or not to fill the questionnaire. As discussed in the previous section, pilot test of the questionnaire was made at Jigjiga University by presenting an official letter written from Department of Educational Planning and Management, Addis Ababa University in support of the researcher. Then, after the instrument was adjusted based on the results of the pilot study, the

actual data collection was also held in each sampled university by presenting a support letter and getting permissions. Following the necessary sampling procedures mentioned above in section 3.3.1, contacts were made with college deans to distribute the questionnaires to randomly selected students. However, for the sake of confidence, as it was expected that there would be questionnaires not returned or invalid, 10 additional questionnaires were distributed in each sampled college. Therefore, the total number of distributed questionnaires for quantitative study was 718.

3.5.2. The Qualitative Data Collection

Before the beginning of each interview, participants were informed about the purpose of each interview, their right not to participate or discontinue the interview at any point during discussion, and the ensured confidentiality by mentioning to them that anything that will identify them including their names will not be mentioned during transcription, analysis and write up. Interviews were held in either of the two languages, Amharic or English, based on their choice and agreement. Accordingly, while all the teachers and deans of students and two students made the interview in English, the additional six students preferred their interview to be in Amharic. As eleven, eight students and three dean of students, well not willing for their voices to be recorded, note were taken to grasp their ideas. With the rest of the participants, five dean of students and eight teachers, digital voice was used to record the interviews. As the recorder showed, the interviews took from fifty one minutes to an hour and thirteen minutes. In those cases also, to avoid the risk of losing data, luckily none, notes were also taken during interviews.

Apart from interview guides, relevant document reviews were also consulted to add the depth of the quantitative data. To this end, availability, contents and applicability of documents like or related to strategic plans, senate legislations and students code of conduct were reviewed

as they are related with the objective of this study. Additionally, a look at the recent major research products like the Education Development Road Map was also made as it was a country wide research including the higher education and was assumed that it contains relevant to the purpose of this study.

3.6. Variables of the Quantitative Study

Literature presented in the background and review part show that students' sense of belonging to their universities and their pluralistic orientation depends on their campus climate for diversity, exposure to diversity activities, curricular and co-curricular activities related to diversity issues in their campuses. Based on this, the dependent and independent variables of the quantitative study were identified as follows.

Dependent Variables: the dependent variables of the study were students' sense of belonging and pluralistic orientation.

Sense of Belonging: It is claimed based on research that there will be a negative relationship between climate ratings and sense of belonging; positive campus climate for diversity can promote students' sense of belonging (Sheau-yuen Yeo, 2006). This indicates that sense of belonging is much dependent on the campus climate for diversity and for this reason it was considered as dependent variable in this study.

Pluralistic Orientation: According to researchers, pluralistic orientation is related to curricular activities, having interactions with students from different identity backgrounds, and conversations with others who vary in many ways (Sheau-yuen Yeo, 2006). Thus, it is believed that there would be a strong, positive relationship between climate ratings and positive enhancements of campus climate with pluralistic orientation. For this reason, pluralistic orientation was considered as a dependent variable in this study.

Independent Variables: The independent variables of the study include campus climate for diversity and institutional practices to promote campus climate for diversity (diversity management strategies) of the public universities.

Campus Climate for Diversity: Research has shown that experiencing a negative or unhealthy climate directly affects the student's ability to transition successfully into college (Hurtado et al., 1999), adjust academically or develop a sense of belonging to the campus (Hurtado & Guillermo-Wann, 2013; Locks, Hurtado, Bowman, & Oseguera, 2008). For this reason, it is considered as a one independent variable of the study.

Students' DM Practices (Institutional Practices of Campus Climate Enhancement): In the background and literature sections, it was presented that diversity programs and practices, curricular and co-curricular, will serve the purpose of providing knowledge about diversity, decrease their prejudice for other students of different backgrounds and make them open for discussion about diversity issues including their ethnicity and religion. For these reasons, it was considered as independent variable of this study.

3.7. Data Analysis

3.7.1. The Quantitative Data Analysis

The data collected through questionnaires was coded and entered into a computer for further analysis. The data was analyzed using the Statistical Package for Social Science (SPSS – version 23) which can run basic descriptive and inferential statistics. Descriptive statistics like measures of frequency, percentages, means, standard deviations and inferential statistics such as independent t-test, ANOVA, Pearson correlation and multiple regressions were used to analyze the quantitative data. The presentation, discussion and interpretation of results were concurrently made.

Background information of respondents was interpreted and analyzed using descriptive statistics. Specifically, the demographic characteristics of the respondents were presented based on sex, academic rank, ethnicity and religion. Then different descriptive and inferential statistical tools were used for analysis of the quantitative data mainly based on the nature of the research questions as was advised by researchers (Eg., Pallant, 2005). Accordingly, below, the main statistical tools used for analyses purposes of the quantitative data are discussed based on the basic questions raised.

Mean and standard deviation were used to analyze the perception of student respondents about their university campus climate for diversity and the practice of Students' diversity management by Ethiopian public universities. For the item by item analysis, the mean value of three ($M=3$) was used to indicate agreement of the respondents and means scores below three were considered as indicators of disagreement on the statement. Therefore, mean rating together with SD was mainly used in item by item analysis and weigh the respondents perception about each item, specifically, and the weight of a dimension of the questionnaire in general.

To examine perception difference of respondents about campus climate for diversity and students' diversity management practice of the sample public universities based on their sex, ethnicity, religion and the generation classification of their university, an independent t-test and one way ANOVA were used. Specifically, an independent t-test was used to analyze the perception difference between male and female students. In the case where more than two groups are compared, among students of different ethnicity, religion and generation of universities for example, one way ANOVA was used to analyze whether statistically difference exists about their perception of the campus climate for diversity and the practice of students' diversity management by the public universities. Here, throughout the application of these two statistical

tools, 0.5 alpha (or level of confidence) was used to determine the existence of statistical difference among respondents of different backgrounds. In other words, the t-test and ANOVA results were interpreted as significant when the p value is less than 0.5 ($p < 0.5$).

To analyze the relationship between dependent (dimensions of campus climate for diversity and diversity management strategies of the public universities) and independent variables (sense of belonging and pluralistic orientation), Pearson-moment correlation coefficient was used. The values for correlation (r) indicate the statistical relationship between the dependent and independent variables. This means, the value of +1 indicates a perfect positive correlation and a value of -1 indicates perfect negative correlation dependent and independent variables (Pallant, 2005). Therefore, the closer the value (r) to positive 1, strong positive relationship exists between the dependent and independent variables and vice versa. This tool was selected as it was recommended for studies involving more than thirty cases by researchers like Cohen et al. (2007). A detailed interpretation of the coefficient of correlation by researchers was also applied for this study which states that correlation values between .10 and .39 are referred as weak positive relationships; between .40 and .69 as moderate positive relationships; and .70 and above as high positive relationships (Gliner & Morgan, 2000; Tian & wilding, 2008). In addition, coefficient of determination (r^2) was also calculated to find out the amount of variation in the dependent variables (sense of belonging and pluralistic orientation) which explains its relationship with the dependent variables (dimensions of campus climate for diversity and students' diversity management strategies). Coefficient of variation, r^2 , shows the amount of variation in the independent variable in percentage terms and helps one to understand about the unexplained variation or explain in percentage terms the amount of variation in a

dependent variable that is explained by its relationship with independent variables (Samuel & Okey, 2015).

Finally, in relation to the quantitative data, multiple linear regression analysis was carried out to investigate the difference between effect of two or more independent variables and the individual effect on the dependent variables (Field, 2009; Pallant, 2005). Specifically, multiple regression analysis was made to analyze the combined effect of dimensions of campus climate for diversity and students' diversity management strategies on each dependent variable, students' sense of belonging and pluralistic orientation.

3.7.2. The Qualitative Data Analysis

After the qualitative data from the in-depth interviews and document review were gathered, the data analysis followed to interpret the collected information to answer the raised basic questions. According to Creswell (2014), analyzing a qualitative data requires making sense of the texts and images collected to answer basic questions. Creswell, continuing his advice how to make sense of qualitative data, suggested six steps; preparing and organizing the data for analysis, exploring and coding the data, coding to build descriptions and themes, representing and reporting qualitative findings, interpreting the findings and validating the accuracy of the finding. In this study, the qualitative data obtained from the in-depth interviews and pertinent documents was analyzed using thematic approach. In doing so, the qualitative data was systematically transcribed and translated (for the interviews made in Amharic), categorized, reduced and organized thematically depending on the identified major themes related to each dimension of campus climate for diversity, students' diversity management strategies, students' sense of belonging, students' pluralistic orientation and challenges of Ethiopian public universities in managing their students' diversity as advised by scholars (Corbin & Straus, 2008;

Creswell, 2014; Darlington & Scott, 2002; Yin, 2008). Information collected from the document review was also organized and interpreted in a way to add credibility for the qualitative data obtained through the in-depth interviews.

3.8. Mixed Data Analysis Procedure

In section 3.2 above, a justification to choose the mixed method is given. Here it will be appropriate to discuss how the qualitative and quantitative were mixed to address the basic questions of the study. According to researchers, for example, Teddlie and Tashakkori (2009) and Johnson and Christensen (2008), the purpose of mixing quantitative and qualitative data is going to serve one or more of the following five purposes; triangulation, complementarity, initiation, development and expansion. While triangulation enables confirmation or corroboration or correspondence of results from different methods, complementarity seeks elaboration, enhancement and clarification of results using different methods. Initiation seeks new lines of thinking through attention to surprise or paradoxes whereas development enables use of the results from one method to inform the other method; expansion enables the extension of the breadth and range of inquiry using different methods.

In this study, though data was generated from a wide number of respondents about campus climate for diversity and students' DM practices of the sampled Ethiopian public universities, the quantitative data analysis alone could not enable deeper explanations for why a phenomenon occurs as the study involves perception and experience issues which impeded the researcher to get a complete and comprehensive picture. Therefore, these dimensions necessitated the use of qualitative data. Hence, the qualitative data was employed to get deeper insights on aspects of the quantitative data that require further explanation and understanding. It means, in this study the qualitative data was mainly used to improve the breadth and depth of the

quantitative data, complementarity, and confirmation of result or triangulation during analysis. Of course, the qualitative data alone also served the purpose of answering one main question by itself, challenges of Ethiopian public universities in managing their students' diversity. Therefore, taking the main purpose of the qualitative data, the simultaneous data collection of both forms of the database in to consideration, and weight of both forms of data to address the basic questions that guide the study; the specific procedure that was be used in this study can be labeled as convergent parallel mixed design also known as QUAN+QUAL as indicated in the following figure.

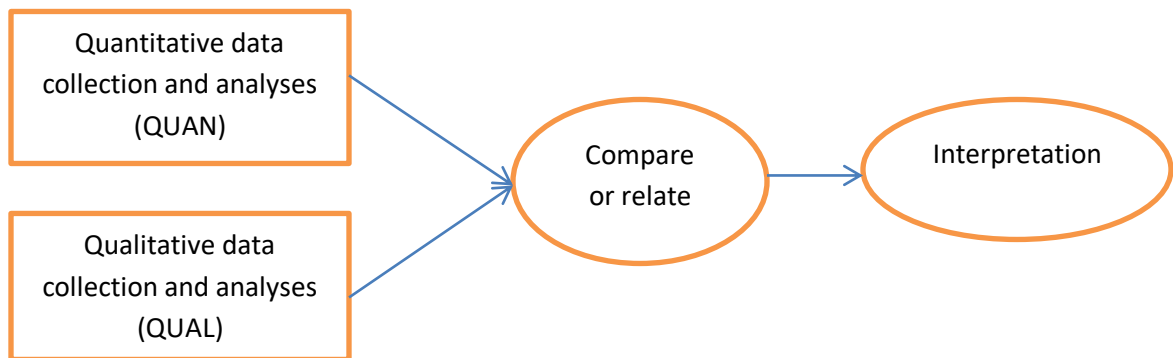


Fig 7: Convergent Parallel Mixed Design (Source: Creswell (2014))

In other words, the analysis of the quantitative data was made to be substantiated and triangulated by the qualitative data in the form of texts and direct quotes.

3.9. Ethical Considerations

In any research involving human beings, ethical considerations are of paramount importance. In this research too, all ethical considerations were taken in to consideration. The researcher collected the data in each sampled university after getting permission from each university's leadership. Also, the purpose of the study was explained to the respondents and interviewee who were invited to participate in the study either to fill out the questionnaire or

participate in in-depth interview session based on their free will. On top of this, the respondents were ensured with due explanations on the level of confidentiality of the information so much that there will not be any subsequent adverse effects for participating in the study. The cover paper of the questionnaire and consent form prepared for interview participants were also made to ensure the confidentiality. In general, the researcher took in to consideration all the ethical and legal standards of the American Psychological Association (APA) sixth edition (APA, 2010) regarding the accuracy of scientific knowledge, protecting the rights and confidentiality of the research participants, and protecting the intellectual property right while processing information towards the development of this dissertation.

CHAPTER FOUR

4. PRESENTATION, ANALYSIS AND DISCUSSION OF THE RESULTS

This chapter deals with the presentation, interpretation and discussion of data gathered from students, teachers and deans of students of Ethiopian public universities. The analysis began with the presentation of the demographic characteristics of respondents followed by item by item analysis of campus climate for diversity and strategies employed to enhance the campus climate for diversity or students' diversity management practice of the selected Ethiopian public universities. The analysis of each dimension concludes by presenting the perception difference of respondents. Then, the analysis of the relationship between the proposed independent (dimensions of campus climate for diversity and institutional strategies of students' diversity management) and dependent (sense of belonging and pluralistic orientation) variables follows. Investigation of the difference between the collective effect of two or more independent variables and the individual effect on dependent variables was also made. Finally, the analysis of challenges faced by Ethiopian public universities in managing their students' diversity was presented.

To gather the necessary data for the quantitative study, 718 questionnaires were distributed for the sample universities. More specifically, 231, 197, 181, and 109 questionnaires were distributed for the first, second, third, and fourth-generation universities respectively. Out of the distributed questionnaire, 469 (65.3%) were filled and returned from all the universities. Out of the 469 questionnaires returned from the first university, eleven questionnaires were made void as many dimensions of the questionnaires were incomplete which will make the final questionnaire numbers valid to be processed as 458. As observed from the response rate of questionnaires by universities, third-generation universities, Debre Tabor and Woldia, had the

least. This may be due to the situation of the universities during the data collection (i.e. both were under full control of security forces due to conflicts between students and students did not have the interest to engage themselves with issues related to the causes of the conflict and were very suspicious about the study). On the other hand, the highest response rate came from second-generation universities, Dire Dawa and JigJiga. Again here, this may be associated with the good rapport the researcher has with the universities as he is an academic staff in one of the sample universities, JigJiga University.

In addition to the questionnaires distributed, interviews were held with twenty four students, teachers, and deans of students, one from each category in all the eight universities for the qualitative study. Additional qualitative data were also gathered from relevant documents including senate legislation, strategic plans, students' code of conduct and the Education Development Road Map. The qualitative data were concurrently analyzed to substantiate and triangulate the quantitative data gathered through questionnaires.

4.1. Background Characteristics of Respondents

This section presents and analyses the background information of respondents of the sampled universities. In doing so, it describes and analyzes the sex, ethnicity, religion, year of study, qualification, and work experience of respondents as required using frequency counts and percentages. For the sake of simplicity, the background information presentation and analyses of the quantitative and qualitative respondents was made separately as follows.

4.1.1. Background Characteristics of the Quantitative study Respondents

In this study, for the quantitative respondents, three demographic factors were considered as background characteristics: sex, ethnicity and religion. These background characteristics were selected as they have a direct relation with the purpose of the study and the basic questions set.

To be specific, as one of the objectives of the study was to explore perceptions differences of respondents about their campus climate for diversity and institutional practices to enhance the campus climate for diversity of the sampled universities, the information in this regard was mandatory. Also, these background characteristics were thought to give readers about the diversity of the student populations of Ethiopian public universities in terms of ethnicity and religion apart from the gender disparity. Below, each background characteristics are presented and discussed.

Table 4.1: Sex of the Quantitative Respondents

| Sex | Frequency | Percent |
|---------------|------------------|----------------|
| Female | 196 | 42.8 |
| Male | 262 | 57.2 |
| Total | 458 | 100.0 |

As can be noted from table 4.1 above, a little less than half (42.8%) of the 458 students who participated in the quantitative study are females. On the other hand, 262 (57.2%) of the respondents are male students. The comparative lesser number of female students with males can be a reflection of the inequity of male and female students in access to higher education in Ethiopia. As was indicated in the previous chapter (Section 3.4), the proportion of female students in Ethiopian public universities was only 36.20% in the 2018/2019 (2011 E.C) academic year which implies that still the public higher education institutes in Ethiopia are male-dominated.

In sections 2.4.1 and 2.4.2 of this paper, it was indicated that the multiplicity of ethnic, language, religion, and other groups are markers of Ethiopia’s diverse population (Ambissa, 2010) whereby 83 ethnic groups and more than 80 languages exist in the country. Moreover, due to the current tremendous increase in the number of students in the public universities that

resulted from the relatively high expansion of higher education in Ethiopia, it is a reality to find students from diverse backgrounds in public universities (Abebaw, 2014). As table 4.2 below also shows, students from different ethnic backgrounds participated in this study.

Table 4.2: Ethnic Background of the Quantitative Respondents

| Ethnicity | Frequency | Percent |
|------------------|------------------|----------------|
| Amhara | 180 | 39.3 |
| Oromo | 144 | 31.4 |
| Somali | 30 | 6.6 |
| Tigraway | 29 | 6.3 |
| Sidama | 18 | 3.9 |
| Gurage | 14 | 3.1 |
| Wolita | 8 | 1.7 |
| Shinasha | 6 | 1.3 |
| Agnua | 6 | 1.3 |
| Hadiya | 6 | 1.3 |
| Afar | 4 | .9 |
| Silte | 3 | .7 |
| Nuer | 2 | .4 |
| Gamo | 2 | .4 |
| Dawro | 2 | .4 |
| Harari | 1 | .2 |
| Halaba | 1 | .2 |
| Konso | 1 | .2 |
| Sheka | 1 | .2 |
| Total | 458 | 100.0 |

A closer look at the above table (table 4.2) shows that 324 (70.7%) of the study participant students are from Amhara and Oromo ethnic groups. This is also the reflection of the country's population composition as these two ethnic groups constitute more than 60% of the total population of the country. In other words, most public universities of the country can be dominated by students of these two ethnic groups. On the other hand, ethnic groups of smaller population at the country level were also found to have proportion in this study also.

Table 4.3: Religion Background of the Quantitative Respondents

| Religion | Frequency | Percent |
|-------------------|------------------|----------------|
| Orthodox | 239 | 52.2 |
| Muslim | 128 | 27.9 |
| Protestant | 85 | 18.6 |
| Catholic | 3 | 0.7 |
| Wakefeta | 3 | 0.7 |
| Total | 458 | 100.0 |

Here also, a closer look at table 4.3 above indicates that students' participants from Orthodox Christian and Islam constitute more than half of the total quantitative study respondents. But, the high disparity in this study, 27.9% of Muslims and 52.2% and Orthodox Christians, is not in line with the national census which estimates their proportion is almost comparable. This may be either due to low participation of Muslim students at higher education or they were not sampled by chance or didn't want to be involved in this study.

4.1.2. Background Characteristics of the Qualitative Participants

The qualitative data for the study was gathered from students, teachers, and deans of students of the eight selected universities. For the sake of convenience, the background characteristics of students and teachers (deans of students are also teachers temporarily assigned to the position) will be presented separately. For the student respondents, the background characteristics taken in to consideration were sex, ethnicity, religion, year of study, and field of study. Apart from the three background characteristics namely sex, ethnicity, and religion, the inclusion of year and field of study is to enrich the quality of qualitative data due to the relative long stay of the students in their campuses and diversification of the field of studies. That means, their relatively long stay was assumed to allow them give them an opportunity to give information based on their experience. On the other hand, their diversification in the field of

study was thought to get the comment on the adequacy of different fields of curricula to expose students about diversity issues.

Table 4.4: Students Qualitative Research Participants Background Characteristics

| Participant's Code | Sex | Ethnicity | Religion | Year of Study | Field of Study |
|-----------------------|--------|-----------|------------|---------------|----------------------|
| Student Participant 1 | Male | Oromo | Protestant | III | Civics |
| Student Participant 2 | Female | Amhara | Orthodox | IV | Civil Engineering |
| Student Participant 3 | Male | Wolita | Protestant | III | Sociology |
| Student Participant 4 | Male | Tigraway | Orthodox | II | Mathematics |
| Student Participant 5 | Female | Amhara | Muslim | III | Psychology |
| Student Participant 6 | Male | Amhara | Muslim | III | Economics |
| Student Participant 7 | Male | Oromo | Orthodox | II | EdPM |
| Student Participant 8 | Male | Sidama | Protestant | IV | Computer Engineering |

Similar to the quantitative data respondents, as can be shown from table 4.4 above, the qualitative research was also relatively dominated by students from the two ethnic groups; Amhara and Oromo, and male participants. Religion wise, unless the absence of the two religious groups from the quantitative study, Catholic and Wakefeta, the distribution of the three religions in the qualitative study was fair, three from Orthodox and two students each from Islam and Protestant. Academic year-wise, as can be inferred from table 4.4 above again, all the participants have at least stayed in their campus for a year or more. Specifically, as six of them had a long stay at their respective campuses, this will make them a good candidate to narrate their experience. The table also shows that the qualitative research participants were from four colleges; two each from the college of engineering, education and behavioral studies and social science and humanities, and the rest two were from college of natural and computational

sciences and business and economics. This enabled the researcher to get qualitative data on the issue of curricular exposure on diversity from the perception of different disciplines of students.

Table 4.5: Teachers Qualitative Research Participants Background Characteristics

| Items | Category | Count | % |
|---------------------------------------|-----------------|--------------|----------|
| Sex | Male | 14 | 87.5 |
| | Female | 2 | 12.5 |
| Educational Background | MA/MSc | 13 | 81.3 |
| | PhD | 3 | 18.7 |
| Academic Rank | Lecturer | 11 | 68.8 |
| | Ass Prof | 5 | 31.2 |
| Professional Experience | 0-5 years | - | - |
| | 5-10 years | 10 | 62.5 |
| | 10-15 Years | 6 | 37.5 |
| Experience as Dean of Students | 1-3 Years | 7 | 87.5% |
| | 3-6 Years | 1 | 12.5 |

For the academic staff qualitative research participants, academic rank, academic qualification and year of experience were considered as background characteristics. These characteristics were selected for two reasons. Firstly, as observed during the introduction session of the interviews made with them, most of them were not comfortable identifying themselves based on ethnicity and religion. Also, the mentioned variables have no much importance for the analysis of the qualitative data. On the other hand, the background characteristics presented here have an association with the quality of data that they can provide. For example, as can be shown from the table 4.5 above, out of the sixteen teachers who participated in the qualitative study, majority of them hold a second degree and three of them were PhD holders. In terms of academic rank, while eleven of them were assistant professors, the rest five were lecturers. Professional experience-wise, while ten of them have a teaching experience between five to ten years, the rest

six have teaching experience at universities for more than ten years. This indicates that all the teachers have good experience to discuss students' diversity-related behavior inside the classroom specifically and the teaching-learning process at public universities in general. Finally, as can be observed from the table, most of the dean of students served less than three years in their current position, while one of them had more than four years of experience as dean of students in his university. The relative short stay of most of the dean of students, as I understood from them in an informal discussion, was due to the replacement of the previous deans by the universities' leadership due to incidents of students' conflict, i.e. they were blamed of their inefficiency to accomplish their duties properly. In any case, all have a very good experience to be informants as they were in their current positions at least for a year.

4.2. Campus Climate for Diversity of the Sample Universities

This section of the chapter focuses on the campus climate for diversity in the sample universities. It begins with the presentation of the quantitative data followed by the qualitative data for each dimension of the campus climate for diversity. The main question to be addressed in this section will be the first basic question which was stated as:

Basic Question 1: How do public university students perceive their campus climate for ethnic and religion diversity?

As can be understood from the literature review (Hurtado et al., 1998; 1999; 2012), campus climate for diversity mainly encompasses students' composition in terms of diversity, their attitude towards diversity, their diversity-related experiences, and their satisfaction with diversity-related issues in their campuses. Therefore, the analysis of this main question was structured accordingly.

4.2.1. Students Composition in the Selected Sample Public Universities

The main objective of this sub section is to analyze students' body composition, structural diversity, in terms of ethnicity and religion to assess diversity composition and the presence of dominant ethnic or religious groups that will affect the experience of other students from the non-dominant group/s. Structural diversity includes the admissions, placement, and retention of students from different backgrounds which fosters a positive climate and intergroup relations (Hurtado et al., 2008).

Students' admission and placement to Ethiopian public universities are mainly carried out by the MoSHE, the Ethiopian National Educational Assessment and Examination Agency to be specific. As per the guideline of the Agency for students' placement (MoE, 2002), students' ethnic and religious background as well as place of residence are not considered as a criterion for placing students in public universities. Instead, students' university choice and their average score in higher education entrance examination are the main criteria for placement. The placement guideline also states that there are two other considerations which are labeled as special support and special case that are considered during placement. Special support refers to the gender (i.e. being female students), and students with physical disability or students with serious health problems. Special case, on the other hand, is concerned with students who completed their secondary education in schools that have characteristics of community school and students who are not citizens of Ethiopia but have the right to get every benefit like an Ethiopian citizen (MoE, 2002). Given that these criteria are taken in to account, one can imagine that student bodies of public universities can be diverse as Ethiopia has many ethnic and religious groups of peoples as mentioned in the background and literature section of this study (see section 1.2 and 2.4). In relation to that also, one point is worth noting here: the presence of a

single student from a certain ethnic or religious group can diversify the student body in public universities without necessarily indicating the ethnic and religious composition of the campus (Abebaw, 2014).

Document review on students' placement revealed that students from each region of the country were placed to the sampled universities each year albeit there was a proportional difference. This implies that the student body of Ethiopian public universities is diversified as almost all of the sampled universities had students from all regions of the country. The following table, for example, shows the three years data where by three sampled universities were assigned students.

Table 4.6: Students' Placement by Regions to Three Sampled Universities

| Region | Dire Dawa University | | | JigJiga University | | | Salale University | | |
|-------------------|----------------------|------|------|--------------------|------|------|-------------------|------|------|
| | 2010 | 2011 | 2012 | 2010 | 2011 | 2012 | 2010 | 2011 | 2012 |
| Addis Ababa | 481 | 150 | 363 | 89 | 74 | 180 | 26 | 32 | 153 |
| Afar | 3 | 1 | 1 | 8 | 45 | 1 | 0 | 26 | 0 |
| Amhara | 861 | 533 | 1617 | 539 | 627 | 1638 | 910 | 804 | 714 |
| Benishangul Gumuz | 10 | 19 | 13 | 13 | 16 | 6 | 9 | 15 | 17 |
| Dire Dawa | 84 | 76 | 40 | 167 | 43 | 35 | 2 | 1 | 6 |
| Gambela | 10 | 945 | 5 | 10 | 19 | 27 | 0 | 7 | 1 |
| Harari | 32 | 19 | 26 | 51 | 44 | 29 | 1 | 0 | 0 |
| Oromia | 1315 | 23 | 1292 | 0 | 1100 | 689 | 700 | 678 | 342 |
| SNNP | 5 | 2290 | 449 | 91 | 111 | 307 | 67 | 48 | 267 |
| Somali | 272 | 1 | 99 | 2285 | 1456 | 193 | 11 | 21 | 31 |
| Tigray | 575 | 125 | 191 | 57 | 84 | 321 | 19 | 12 | 169 |

Students and deans of students also agree on the fact that the student body of their universities is also diversified. As one student narrated, in his university, "there are students from different regions, religions and that can speak different languages". (Student, #1, November, 2019). As stated above, the diversification of students mainly comes from assignment of students from different regions and not due to the deliberate action of the government as diversity is a not criterion for students placement. This is in line with the finding of Abebaw (2014) which claimed

that the students' diversity of the university he was studying, BDU, was a result the country's diversity rather than the effort of the university to maximize its student body.

Despite the diversification, as the interview with students, teachers, and dean of students in sample universities revealed there is a dominance of some ethnic and religious groups. As indicated in the literature review, country wide, there are two dominant ethnic groups that compose more than 60% of the total population, Oromo and Amhara. In terms of religion, Christians, mainly Orthodox, and Islam are very dominant. By and large, such patterns are also reflected in public university student body composition, in most cases, as even can be seen from table 4.6 above. However, apart from the mentioned ethnic and religion groups, students and teachers feel that a dominance of students from the region where by the university is located is becoming a trend. For example, a student from a second generation university said "I can say that students from this region, the region where the university is located are many in number in this university relative to any other ethnic background students" (Student, #2, November, 2019).

A teacher from the same university also agrees:

Teacher 2: I have been here since the establishment of this university. When we see the diversity of students placed here from the beginning (1999/2000), for the first eight or nine years, students composition in terms of ethnicity and religion was excellent. But after that I feel overrepresentation of this regions student. Honestly speaking, recently it is not surprising to find the same ethnic group students in a department of the same batch.

Mesfin: You said it is not surprising. Why it is not surprising? I mean, what recent practices made you say that?

Teacher 2: One thing is that many of the students from the region seem that they are choosing to stay here. I said these because many of them are being assigned here. Then also, after a month or two of the beginning of an academic year, I am observing many students from this region join the university by transfer. Therefore, if not making the whole of the class, you will find many students from the region in a department. (Teacher, #2, November, 2019)

Another dean of students also said the following:

Before this year, many students, up to 65%, used to be placed to our university and because of that some department were having students of one ethnic group. For this reason, the academic staffs were not happy and even the university administration wrote a letter two times to the Ministry of Education about the issue. This academic year [2019/2010] we have a better mix of freshman students. But, still, some ethnic group students are not here in good proportion. To mention some, it includes Afar, Gambella, and Somali students. (Dean of Students, #1, November, 2019)

The idea of the interview participants is in line with some practical case of placements that can create dominance in some cases. For example, as can be observed from table 4.6 also, in 2010 EC (2017/2018), there were no Oromo students placed at Jigjiga University while 2,285 (69%) of the total new students assigned to the university are from the Somali region. This may have an impact of creating dominance by some group of local students.

Here, two reasons can be mentioned for the emerging dominance of local ethnic groups in Ethiopian public universities. The first one is the preference of students to stay near their families or in their region and the other is related to the transfer of students from their original placement to universities near to their families specifically or to their regions in general. Due to a string of conflicts between students which have resulted in injuries, property damages and even deaths, parents prefer not to send their children far away from them. For that parents appear to advise their children to select a university near to them as much as possible or in the region they are living at most. As an additional point, MoE also plays a role in some cases. A dean of students said the following:

In 2010 EC (2017/2018), there were more than 1,000 Oromo students assigned to our university. But due to the conflict between Oromo and Somali people two months prior to the placement that caused displacement of many peoples from both regions including our instructors, students also refused to come our university. For this reason, MoE made a second revised placement where by no new Oromo student came to our university. In reverse, students from this region were majorly assigned to this university. (Dean of Students, #2, November, 2019)

The Ministry's recent assessment (MoE, 2018) of the current pattern of student placement was in support of this study finding about students diversity at public universities and makes critique of it saying that it does not promote unity and diversity.

To promote unity in diversity, the current student placement system has to be revisited and replaced with a system that avoids the dominance of campuses by students from certain regions only. (2002, p.25)

The second factor mentioned to create dominance of some ethnic group students in the sample universities is the transfer of students from their original placement to another university mainly to a university located in the region where they originally belong to. And the main reason for the students to ask for a transfer to another university is a conflict occurring between students and feeling of insecurity to stay on the campus. Unless transferred to places of their ethnic origin, they feel that they could be attacked due to their ethnic identity. A student stated:

Many Oromo students used to be assigned to this university. But, after staying here for a semester or two, they get a transfer to other universities mostly to their region and will leave this university. Again, due to the conflict between Amhara and Oromo students taking place this year, many Oromo students left the university; it is very sad. (Student, #3, December, 2019)

In congruent with the above student's opinion, transfer of students especially in relation to students leaving campuses due to conflicts occurring in the country and inside universities, a dean of students also said the following:

Two years before, there was a conflict between Oromo and Somali students in our university. Due to that conflict, not only Oromo students but also teachers who served this university beginning from its establishment left the university. After they left this university, we heard that they have been placed at universities in Oromia region, I mean including the teachers. The loss was twofold for us: it decreased the diversity of our students and the loss of best minds (Dean of Students, #2, November, 2019).

In general, though the sample universities have found to have a diversified student body, there is a feeling among students and teachers that students from the region where a university is located or from local areas are found to be dominant. As the case was also found to be attached

to students' preference and transfer, it highlights a gap of the universities failing to make themselves a choice for students and retain the already placed. This result is also incongruent with the finding of Abebaw (2014) which stated the numerical dominance of Amhara students at BDU which in turn created dominance of students from Orthodox Christian religion.

4.2.2. The Attitude of Students towards Diversity

As stated earlier, the second aspect of the campus climate for diversity encompasses students' attitudes towards diversity. In light of this, this study also attempted to assess the attitudes of students towards other students of towards diversity.

Table 4.7: Mean Ratings of Respondents about Attitude towards Diversity

| Items | Mean | Std. Deviation |
|---|------|----------------|
| In this university, it is good to have students from different ethnic background | 3.99 | 1.08 |
| In this university, it is good to have students from different religion background | 4.12 | .99 |
| As university students, I should have basic understanding of other ethnicities | 4.06 | .96 |
| As university students, I should have basic understanding of other religions | 4.00 | 1.03 |
| I should develop meaningful relationships with students outside my ethnicity in this university | 4.05 | 1.02 |
| I should develop meaningful relationships with students outside my religion in this university | 4.00 | 1.02 |
| I accept the different way of life of other students from different ethnic background of me | 4.07 | .99 |
| I accept the different way of life of other students from different religion background of me | 4.02 | 1.04 |
| In this University, I have friends from different Ethnic groups | 4.26 | 1.01 |
| In this University, I have friends from different religion groups | 4.23 | .98 |
| In University, I often study with students from different ethnic backgrounds | 4.08 | .99 |
| In University, I often study with students from different religious backgrounds | 4.00 | 1.03 |
| At this University, students from different Ethnic groups socialize with one another | 3.75 | 1.15 |
| At this University, students from different religion groups socialize with one another | 3.51 | 1.24 |

As can be seen from table 4.7 above, students, in general, have a very good attitude for diversity. The mean scores for this dimension of the campus climate for diversity range from 3.51 to 4.26. While the least score is associated with the perception of a student about the socialization of students from different religious backgrounds, the highest one goes to the practice of having a friend from another ethnic background. Also, the second-lowest result compared to the other items was related to the socialization of students from different ethnic backgrounds ($M = 3.75$, $SD = 1.15$). As can be seen from the same table also, , in practice, most of them have friends from different ethnic groups ($M = 4.05$, $SD = 1.18$) and religion groups ($M = 4.03$, $SD = 1.05$) which gives them a very good opportunity to know about different ethnic groups and religions together with their languages, cultures, and other good values.

In general, the least scores in this dimension are related to the socialization of students of different ethnic and religious backgrounds. These results indicate the respondents have a feeling that some students are not willing to go out of their ethnic and religious groups to make friends, spent time together, and know about other ethnicities and religions. This tendency to stay within one's ethnic or religion circle may pose a problem for students' life on campuses as they may be obliged to live in the same dormitory, form discussion groups for academic purpose in classrooms, and work assignments as witnessed by student deans and teachers. For example, in relation to religion, some authors suggested that it is a key factor that determines students' relationships in educational environments (Sharabi, 2011) and can affect the teaching-learning process (Dawson, 2007) and create deep divisions among students characterized by conflicts (Figuroa, 1999). In relation to religion, Dawson (2007) argues that ethnic, linguistic, religious, gender, and class backgrounds of students affect their attitudes and the relationships they establish with their out-group mates and teachers. Similarly, Haileyesus (2010) stated that

students develop critical awareness about their identity and seek sense of belongingness when they join the university.

The result of the qualitative data was also in congruent to the quantitative data. For example, the following was stated by a dean of students in relation to the socialization of students in campuses:

In the beginning of the academic year we make dormitory assignment of students based on alphabets only. We also warn them not to change their dormitory unless they have critical health issues so that they can be together with a student that can help them. But, still we find students changing their dormitory when we make supervision to join their friends from the same locality, ethnic and religion group. This is a very common trend. (Dean of Students, #6, 2020)

Though the basis for socialization for students in most cases is being from the same ethnic or religion background, table 4.7 above also shows students believe that it is good to have students from different ethnic ($M = 3.97$, $SD = 1.03$) and religious ($M = 3.98$, $SD = 0.99$) groups on their university campuses. Moreover, they also think that they should have basic understandings of other ethnicities ($M = 3.99$, $SD = 1.00$) and religions ($M = 3.75$, $SD = 1.01$) and develop meaningful relationship with other students of different ethnicities ($M = 3.80$, $SD = 1.01$) and religions ($M = 3.71$, $SD = 1.04$).

In support of the quantitative result, the qualitative results also showed that, though not practical in some cases, students believe that it is good to have an interaction of students of different backgrounds as it has the benefit of learning different languages and cultures. They also mentioned that when students know other languages and cultures than their own, they may get motivated to explore other languages and cultures more and work after graduation in regions different from where they were raised. Here is an example of what a participant has to say on the issue:

Definitely, it is excellent to have a diverse student body at the university campus. For example, if there are students who speak a language different from yours, you get a chance to learn that language which is an excellent opportunity. Not only the language, but you could also have a good opportunity to know about another culture, dressing style, type of food, and so on. I am highly appreciative of having a diverse student in universities. (Student, #1, November, 2019)

As an example of very good practice for creating diversity, students, like the dean of students, also cite the practice of dormitory placement in sample universities as one good practice. Placement is made based on the alphabetical order of students belonging to the same department, students note, and that is a good practice. According to one respondent:

If other students in your dormitory or classroom speak other languages than yours, which is the reality in most cases, and if they are willing to teach you, it means you get the chance to know other languages. If you take me, for example, if I know many languages, which I am very eager to know, it will allow me to work anywhere in Ethiopia. That is a real advantage as job opportunities are very rare if you focus only to work in some area. (Student, #5, 2020)

Their interaction on the campuses, mainly at dormitories, was also perceived as one means of strengthening unity in diversity.

When you live together, apart from sharing languages and cultures, you need to respect others irrespective of their ethnic and religious background to live peacefully and be successful in your studies. You start to solve problems through a discussion that may result from personal behaviors and language or cultural barriers. In return you get a support when you need from your room mates in times of sickness, financial constraints and even academic difficulties, for example. So you start to recognize that you can be united still being different, as our politicians say “unity in diversity”. (Student, #8, 2020)

In general, the above results showed that students have a good attitude towards having a diversified student body in terms of ethnicity and religion at university campuses. Moreover, they have also showed a good perception towards exploring other ethnicities and religions and socialize with students of different background.

4.2.2.1. Perception Difference of Respondents about Attitude toward Diversity

An attempt was made to see if there is a difference in perception by respondents about the attitude towards diversity. The analysis tried to determine whether there is a perception difference about the attitude towards diversity based on students' demographic backgrounds (sex, ethnicity, and religion). In addition to the demographic variables, an attempt was also done to determine a difference in the perception of students in different generations of universities.

The hypotheses formulated in relation to this analysis were stated as:

H: 1.1. There is no statistically significant difference on attitude towards diversity among male and female Ethiopian Public university students.

H: 1.2. There is no statistically significant difference on attitude towards diversity among different ethnic background students of Ethiopian Public universities.

H: 1.3. There is no statistically significant difference on attitude towards diversity among different religion background students of Ethiopian Public universities.

H: 1.4. There is no statistically significant difference on attitude towards diversity among students of different generations of Ethiopian Public universities.

Table 4.8: Independent Sample t-test of Respondents Regarding Attitude towards Diversity

| Group Statistics | | | | | | Independent sample t-test | | |
|----------------------------|--------|-----|--------|----------------|-----------------|---------------------------|-----|-----------------|
| Variables | Sex | N | Mean | Std. Deviation | Std. Error Mean | t | df | Sig. (2-tailed) |
| Attitude towards Diversity | Female | 196 | 4.0561 | .60719 | .04337 | .880 | 456 | .379 |
| | Male | 262 | 4.0052 | .61676 | .03810 | | | |

To check the impact of gender difference on perception of the campus climate for diversity t-test was used. As can be seen from table 4.8 above, no significant mean difference

between the sample population was observed ($p=0.379$). This implies that there was no significant perception difference between male and female students about the attitude towards diversity. Thus the null hypothesis, H 1.1, was supported.

One way ANOVA was also used to check the perception difference between students of different ethnic and religious backgrounds and students of different generation universities about the attitude towards diversity. For the sake of simplicity of statistical analysis, the ethnic groups were classified as Oromo, Amhara, SNNP, and others based on the number of participants. In the same manner, based on the number of participants, the religion category of students was classified as Orthodox, Muslim, Protestant and ‘others’.

Table 4.9: Perception Difference of Respondents Regarding Attitude towards Diversity

| | Sum of Squares | <i>df</i> | Mean Square | <i>F</i> | Sig. |
|----------------|----------------|-----------|-------------|----------|-------------------|
| Between Groups | 3.266 | 3 | 1.089 | 2.938 | .033 ^a |
| Within Groups | 168.202 | 454 | .370 | | |
| Total | 171.468 | 457 | | | |
| Between Groups | .723 | 3 | .241 | .641 | .589 ^b |
| Within Groups | 170.745 | 454 | .376 | | |
| Total | 171.468 | 457 | | | |
| Between Groups | 1.065 | 3 | .355 | .946 | .418 ^c |
| Within Groups | 170.402 | 454 | .375 | | |
| Total | 171.468 | 457 | | | |

a. Predictor: (constant), ethnicity

b. Predictor: (constant), religion

c. Predictor: (constant), generation classification of universities

As can be seen from the data in table 4.9 above, a significant perception difference regarding attitude towards diversity was observed among students of different ethnic groups, $F(3, 454) = 2.938, p = 0.033$. The result of the post hoc analysis revealed that differences exist between Amhara and other ethnic groups of students. Thus, the null hypothesis, H 1.2, was not supported. On the other hand, there was no significant difference observed about the attitude towards diversity among students of different religions $F(3, 454) = 0.641, p = 0.589$ and

generation of universities $F(3, 454) = 0.946, p = 0.418$). In other words, the two null hypotheses, H 1.3 and H 1.4, are supported or failed to be rejected.

4.2.3. Diversity Related experiences of Students

The third aspect of campus climate refers to the experience students have in their campus in connection with diversity issues i.e., ethnicity and religion. As can be inferred from the table below, table 4.10, the mean ratings of respondents to items in this dimension ranges from 2.16 to 3.50 with an average overall mean score of 2.67. These indicate a relatively good experiences as the items in the dimension are worded negatively.

Item by item analysis of the dimension clearly indicated the negative and positive experience of students specifically. For example, some of the negative experiences that students reported included, as can be observed from table 4.10 below, ethnic-conflict ($M = 3.50, SD = 1.29$) among students in their campuses which were difficult to control ($M = 3.30, SD = 1.36$) once it has erupted. The respondents also said that they often hear offensive jokes about some ethnic groups ($M = 3.08, SD = 1.31$) and have personally experienced discrimination because of their ethnic background ($M = 3.01, SD = 1.44$).

The result of the qualitative data from the interviews with students and student deans also show that almost in all of the sampled universities, there was a conflict among students for different diversity-related issues mainly attributable to ethnic differences. Referring to an ugly incident that took place following an ethnic conflict among students, a student dean recalls,

On June 26, 2011 E.C (2 August 2019) at 11:30 PM one student was thrown from a building and was severely injured. After he was taken to the hospital, he died of the severity of the injury that he experienced. Immediately, a conflict started between two ethnic groups of students, Amhara and Oromo. Regrettably, in that conflict, two Amhara students died, five students from both groups severely injured. Due to this conflict, still there are eight students in prison at the zonal correction center. (Dean of Students, #1, November, 2019)

Table 4.10: Mean Ratings about Diversity Related Experience of Students

| Items | Mean | SD |
|---|------|------|
| I have experienced Ethnic discrimination at this University from Students | 3.01 | 1.44 |
| I have experienced Religious discrimination at this University from Students | 2.60 | 1.44 |
| At this University, I sometimes hear offensive jokes and stories about people from some Ethnic groups | 3.08 | 1.31 |
| At this University, I sometimes hear offensive jokes and stories about people from some Religion groups | 2.85 | 1.30 |
| I have been treated unfairly by a teacher or staff member because of my Ethnicity | 2.38 | 1.45 |
| I have been treated unfairly by a teacher or staff member because of my Religion | 2.16 | 1.39 |
| At this university, I had experienced physical assault/injury because of my ethnicity | 2.32 | 1.43 |
| At this university, I had experienced physical assault/injury because of my religion | 2.20 | 1.39 |
| At this university, I had experienced property damage because of my ethnicity | 2.39 | 1.44 |
| At this university, I had experienced property damage because of my religion | 2.16 | 1.36 |
| At this university, I have observed conflict among students because of ethnic issues | 3.50 | 1.29 |
| At this university, I have observed conflict among students because of religion issues | 2.76 | 1.36 |
| Ethnic conflicts are very difficult to control at this university | 3.30 | 1.36 |
| Religious conflicts are very difficult to control at this university | 2.72 | 1.41 |

A story narrated by a student about conflicts that took place between Oromo and Amhara students was also quite telling;

Though I am not quite sure about the real cause of the conflict, there was a conflict between Amhara and Oromo students in our university. Due to last year incident, many students from both sides were injured. Again this year, after the Woldia University incident [see what happened there below], there was a series of conflicts between the same groups of students which resulted in many injuries. Most significantly, the class was interrupted for long and only resumed a week earlier. This is really very sad. (Student, #7, February, 2020)

In 2019/2020 academic year, there was a conflict between Amhara and Oromo students at Woldia University which resulted in the death of two students from Oromo ethnic group. After this incident, there were clashes between these two groups of students in most of the public

universities which resulted in deaths of students, property damage and students leaving their campuses. The problem was very serious in Universities located in the two regional states, Amhara and Oromia. Though many of the 2019/2020 conflicts between these two groups of students was mainly thought to have resulted from the Woldia University incident, most of the respondents take the case further and attach the root cause for the conflict of students with the general political scenario of the country and provocation of outside forces. Authors like Dawson (2007) also state that political realities could impact the attitude of students and the relationship they made with their outer-group mates. Arguing that the root cause of the conflict among students is more political than ethnic, a dean of students of one university has, for example, this to say:

I think that the current political condition and outside factors are mainly causing conflicts between students. For example, a simple conflict between two students from two ethnic groups can easily grow to group conflict which you can't control easily. Then after the conflict, when some of the students involved in the conflict try to leave the campus, other who were not involved in the conflict also follow suit. ... when you make a discussion to solve the conflict after incidents, the discussion agenda will be immediately changed to other issues that are directly related to politics, mainly issues that are being circulated by activists. This tells you that the causes for the conflicts are deeply rooted in the political scenario of the country and even some agendas are being thrown for the students by external forces or activists. (Dean of Students, #2, November, 2019)

A student participant from another university concurs:

As we all know, over the last three years, in Ethiopia there were conflicts between different ethnic groups of people, especially between Amhara and Oromo. So when there is a conflict between ordinary people somewhere in the country, the students from these ethnic groups shows the tendency to go to conflict. In most cases, conflicts occur which resulted in deaths, property damage, physical injuries, interruption of classes, and many students leaving their campuses. Also, as most of the students are on social Medias like Facebook, they readily get into conflict with a piece of fake information posted on Facebook even without first checking the genuineness of the information. Most of the activists from any of the ethnic groups also use social-media, especially Facebook, as their main means to transmit their message to followers which even may tempt students to go to conflict. (Student, #6, February, 2020)

Similarly, the cause for the other negative experiences of students, discrimination and offensive jokes, was mentioned to be the numerical dominance of students from the same background at dormitories. As was stated above repeatedly, students' dormitory assignments, almost in all universities, at the beginning of each academic calendar is made using alphabetical orders taking departments a base. It means, there is a high probability that students from different ethnic and religious backgrounds can be placed in the same dormitory. However, in cases where students from one ethnic group are dominant at the department level, a student may be assigned with other students of the same ethnic group and this was mentioned as a possible reason for causing discriminations or experiencing offensive jokes about their ethnicity by others. In the word of a student:

When you are assigned to a dormitory, if the other dorm mates are from the same ethnic group different from yours and you can't understand their language, they are likely to discriminate you by not talking to you and study with you. They may sometime try to say something uncomfortable about your language or ethnicity. For this reason, after the initial dormitory assignment, if students feel discriminated by their dorm mates, they try to change dormitories complaining to the proctors. If they fail to change, they spend most of their time with their friends outside their dormitory and go to their room only to sleep. (Student, #5, December, 2019)

A dean of students from one of sample universities gives a comparable account of placement of students in dormitories:

... dormitory placements are made before students arrive at the university using alphabetical orders taking their departments as a base. In less than a month following the completion of students' placement, my table becomes flooded with a request of students to change their dormitories. When I ask some of the students their reasons to change; most mention language and cultural differences. Though rarely, some others state religion difference as a reason for wanting to change. (Dean of Students, #8, February, 2020)

On the other hand, as can be witnessed from the responses of the study participants, from table 4.10 above, their relative positive experience was related to the minimal unfair treatment by a teacher or staff member because of their religion ($M = 2.16$, $SD = 1.39$), lower damage of personal property due to their religion ($M = 2.16$, $SD = 1.36$), and absence of physical assault or

injury due to their religion ($M = 2.20$, $SD = 1.39$). The qualitative data obtained from both students and student deans also show that conflicts between students due to religious issues are minimal. A student participant said:

I do not observe religion to be a factor for division or conflict between students at this university. As the main issue at the country level is ethnicity, every student is more alert about it. If there are issues about religion, mostly it is about dissatisfaction by the university cafeteria service provision during fasting periods. Those issues also, most of the time, will be solved easily and will be forgotten immediately. (Student, #8, March, 2020)

In general, the results of the responses shows that students' positive experience is related with their religion and relatively negative experience is related with their ethnicity, mainly with ethnic based conflicts and discriminations.

4.2.3.1. Perception Difference of Respondents about Diversity related Experiences

An attempt was made to see if there is a difference in perception by respondents about the diversity-related experiences of students. The hypotheses formulated concerning this analysis were stated as:

H: 1.5. There is no statistically significant difference on diversity related experience among male and female Ethiopian Public university students.

H: 1.6. There is no statistically significant difference on diversity related experience among different ethnic background students of Ethiopian Public universities.

H: 1.7. There is no statistically significant difference on diversity related experience among students of different generations of Ethiopian Public universities.

H: 1.8. There is no statistically significant difference on diversity related experience among different religion background students of Ethiopian Public universities.

Table 4.11: Independent Sample t-test Regarding Diversity related Experiences

| Group Statistics | | | | | | Independent sample t-test | | |
|------------------------------|--------|-----|--------|----------------|-----------------|---------------------------|-----|------|
| Variables | Sex | N | Mean | Std. Deviation | Std. Error Mean | t | df | Sig. |
| Diversity Related Experience | Female | 196 | 2.7318 | .91554 | .06540 | 1.183 | 456 | .237 |
| | Male | 262 | 2.6314 | .88516 | .05469 | | | |

As can be seen from table 4.11 above, there is no significant mean difference between the sample population as the p-value is greater than 0.05. This implies that there was no significant perception difference between male and female students about diversity related experiences. Thus the null hypothesis, H 1.5, was supported.

Table 4.12: Perception Difference of Respondents Regarding Diversity Related Experience

| | Sum of Squares | df | Mean Square | F | Sig. |
|----------------|----------------|-----|-------------|-------|-------------------|
| Between Groups | 1.457 | 3 | .486 | .600 | .615 ^a |
| Within Groups | 367.619 | 454 | .810 | | |
| Total | 369.076 | 457 | | | |
| Between Groups | 7.360 | 3 | 2.453 | 3.079 | .027 ^b |
| Within Groups | 361.716 | 454 | .797 | | |
| Total | 369.076 | 457 | | | |
| Between Groups | 19.677 | 3 | 6.559 | 8.523 | .000 ^c |
| Within Groups | 349.399 | 454 | .770 | | |
| Total | 369.076 | 457 | | | |

a. Predictor: (constant), ethnicity

b. Predictor: (constant), religion

c. Predictor: (constant), generation classification of universities

As shown in Table 4.12 above, a significant difference exists among students of different religious backgrounds, $F(3, 454) = 3.079, p = 0.027$ and generation of universities $F(3, 454) = 8.523, p = 0.000$ about diversity-related experiences. The result of the post hoc analysis revealed that religion-wise differences exist between protestant and Muslim students about

diversity-related experiences. Generation of universities wise, the post hoc result similarly showed that, there existed a significant difference of perception about diversity related experiences between students of the first and third generation, first and fourth generation and second and fourth generation of universities. In other words, the two null hypotheses, H 1.7 and H 1.8, are not supported or rejected. On the other hand, there was no significant difference observed about diversity-related experiences among students of different ethnic groups, $F(3, 454) = 0.600, p = 0.615$ which will support sub hypothesis H 1.6. The result of this study differed from a study by University of Delaware (2016) in their assessment of the university's diverse learning environment found out that underrepresented minorities and Asian-American students had more negative experience of the campus climate than white students.

4.2.4. Diversity related Satisfaction of Students

The fourth aspect of the campus climate for diversity refers to the diversity-related satisfaction of students towards their campuses. As can be seen from table 4.13 below, students have a moderate satisfaction in many diversity-related issues and dissatisfaction in some issues as the overall average mean rating is 3.13. While the highest mean rating ($M = 3.46, SD = 1.20$) is related to the satisfaction of students with the religious diversity of students on their campuses, the lowest one relates to the administrative response for ethnic discrimination/conflict ($M = 2.88, SD = 1.30$). Apart from the dissatisfaction of students by their university with ethnic conflicts/discrimination, the result from the above data also shows that they are also dissatisfied by fast food cafeteria services ($M = 2.90, SD = 1.39$), and administrative responses for incidents of religion-related conflicts ($M = 2.96, SD = 1.29$).

Table 4.13: Mean Ratings of Respondents about Diversity Related Satisfaction

| Items | Std. | |
|--|------|-----------|
| | Mean | Deviation |
| Ethnic diversity of students' body | 3.02 | 1.21 |
| Religious diversity of students' body | 3.46 | 1.20 |
| Ethnic diversity of teachers | 3.37 | 1.18 |
| Religious diversity of teachers | 3.39 | 1.17 |
| Ethnic diversity of support staff | 3.19 | 1.21 |
| Religious diversity of support staff | 3.15 | 1.20 |
| Interactions among different ethnic background students | 3.04 | 1.23 |
| Interactions among different religion background student | 3.32 | 1.20 |
| Atmosphere for ethnic differences | 3.02 | 1.18 |
| Atmosphere for religious differences | 3.04 | 1.15 |
| Administrative response for incidents of ethnic discrimination/conflict | 2.88 | 1.30 |
| Administrative response for incidents of religious discrimination/conflict | 2.96 | 1.29 |
| Fasting Cafeteria services | 2.90 | 1.39 |

The qualitative data obtained through interview from students and dean of students also are in support of the above quantitative result. For example, with the administrative responses for conflicts, both ethnic and religion-related, one student said the following:

The university leaders do not meet and share the different concerns of the students unless there is a serious conflict. Even when there is a conflict, their response is not quick especially if the incident takes place at night. Again, I am not satisfied with the way they take disciplinary measure. For example, after conflicts we still see the main actors in conflicts being free and measures taken against many innocent students who were in the conflict area by chance. For this reason, most of the time conflicts recur again very shortly. (Student, #5, February, 2020)

As was mentioned in the background characteristics of the qualitative respondents (See table 4.5 above), many of the dean of students are relatively new to their position. As I understood from their responses, most of the deans of students were newly assigned after serious conflict incidents, mostly ethnic-based, happened in their universities and deans of students who were in the position during the incidents were relieved due to inefficiency. The same action was taken by university boards and MoSHE to the senior leaders including presidents and vice presidents at most public universities which experienced turbulent conflict between students. As

I was collecting data in two of the sample universities, I observed an immense presence of the military, regional Special Forces to be specific; I was also told that federal police were also present on the campus.

On the other hand, though most of the students of the qualitative respondents support the findings of the quantitative on the issues of dissatisfaction on fasting cafeteria service, most of the deans of students do not share the claim of the students. For example as to the word of one of the dean of students:

Though universities are being claimed to be secular institutes, we do care for our students to feel satisfied by the cafeteria service they get during fasting and religious holydays. When a fasting period approaches, for both Christians and Muslims, we announce for fasting students to get registered to arrange the cafeteria service. Then based on the number of students we get, we try to serve them accordingly. Of course sometimes students go too far and ask for the cafeteria time to be adjusted like the cafeteria to be opened at 3PM, for Christians, or early at 4AM, in the case of the Muslims. Even though this is directly in contradiction with the secularism principle of universities are supposed to advance, we open the cafeteria as per their need and tell them to serve themselves as we can't afford to make cafeteria workers to serve them as it has many implications in terms of time and finance. Also, in both Christians and Muslims holy days, we prepare a special meal and serve it with soft drinks and fruits. Especially, since the area our university is located is very famous for its cheese and since there is a good supply of it, on holy days students are served at lunch and dinner times (Dean of Students, #1, November, 2019).

The same dean of students rather relates the points of dissatisfaction of the students with the cafeteria service to another case. As to his words:

Almost of the local peoples around our university are orthodox Christians. This implies the religious composition of our cafeteria workers: almost all are orthodox Christians as we hire administrative staffs from the local area. For this reason, I had been approached by some Muslim students who expressed their dissatisfaction with cafeteria workers and the type of meat served for them. But as this university has an obligation to create a job opportunity for the local people, I told them we wouldn't entertain their request. I think their dissatisfaction is mainly related to this issue. (Dean of Students, #1, November, 2019)

As I witnessed it, the issue raised by the above dean of students to be true as the same argument was made by the dean of students of a university located in a Muslim dominated area. There, on the contrary, the dissatisfaction is expressed by Christian students.

On the other hand, as can be observed from table 4.13 again, the religious diversity of students' body ($M=3.46$, $SD=1.20$) and teachers ($M=3.39$, $SD=1.17$), the ethnic diversity of teachers ($M=3.37$, $SD=1.18$), and interactions among different religion group of students ($M=3.32$, $SD=1.20$) are identified as their moderate areas of satisfaction. During interview one of the student participants said the following about the interactions among students of different ethnic and religious groups:

Most of the students want to socialize with students who came from their locality, region or ethnic group. But as different religion followers can be found in the same ethnic group, you can see that different religion backgrounds socializing at campus level (Student, #8, March, 2020).

Most of the deans of students also agree that students are often gravitated to students with the same ethnic group irrespective of religion. In support of this, a teacher said the following:

I think the order of the day is to be with your ethnic group. Inside the class you see students who come from the same locality sticking together. I think that they feel very comfortable talking to a student who talks their language they can easily understand. But when we see it in relation to the current situation of the country in general and the politics in particular, I feel that it is they deliberately stick with a student of their ethnic group. (Teacher, #2, November, 2019)

In general, religion diversity and related issues are moderate satisfaction areas. On the other hand, administrative responses for diversity-related conflicts, ethnicity and religion can be considered as areas of dissatisfaction. This result is incongruent to the study made by University of Dominican (2016), where by the African-American students were very dissatisfied by the university's administration response to incidents of discrimination. Since creation of positive campus climate for diversity largely depends on institutional commitment and response to diversity related issues such as tensions and conflicts on campus (Gurin, 1999; Hurtado et al.,

1998; 1999), the gaps observed by the selected sample public universities is worth considering and needs much attention.

4.2.4.1. Perception Difference of Respondents about Diversity related Satisfaction

An attempt was made to see if there is a difference in perception by students' respondents about their diversity-related satisfaction. The hypotheses formulated concerning this analysis were stated as:

H: 1.9. There is no statistically significant difference on diversity related satisfaction among male and female Ethiopian Public university students.

H: 1.10. There is no statistically significant difference on diversity related satisfaction among different ethnic background students of Ethiopian Public universities.

H: 1.11. There is no statistically significant difference on diversity related satisfaction among students of different generations of Ethiopian Public universities.

H: 1.12. There is no statistically significant difference on diversity related satisfaction among different religion background students of Ethiopian Public universities.

Table 4.14: Independent Sample t-test Regarding Diversity related Satisfaction

| Group Statistics | | | | | | Independent sample t test | | |
|--------------------------------|--------|-----|--------|----------------|-----------------|---------------------------|-----|------|
| Variables | Sex | N | Mean | Std. Deviation | Std. Error Mean | t | df | Sig. |
| Diversity related Satisfaction | Female | 196 | 3.1407 | .80064 | .05719 | -.448 | 456 | .655 |
| | Male | 262 | 3.1753 | .83291 | .05146 | | | |

As can be seen in table 4.14 above, no significant mean difference between the sample population, because p-value is greater than 0.05. This implies that there was no significant

perception difference between male and female students about diversity-related satisfaction. Thus the null hypothesis, H 1.9, was supported.

Table 4.15: Perception Difference of Respondents regarding Diversity Related Satisfaction

| | Sum of Squares | df | Mean Square | <i>F</i> | Sig. |
|----------------|----------------|-----|-------------|----------|-------------------|
| Between Groups | 1.400 | 3 | .467 | .695 | .555 ^a |
| Within Groups | 304.800 | 454 | .671 | | |
| Total | 306.200 | 457 | | | |
| Between Groups | 5.062 | 3 | 1.687 | 2.544 | .036 ^b |
| Within Groups | 301.137 | 454 | .663 | | |
| Total | 306.200 | 457 | | | |
| Between Groups | 9.753 | 3 | 3.251 | 4.979 | .002 ^c |
| Within Groups | 296.447 | 454 | .653 | | |
| Total | 306.200 | 457 | | | |

a. Predictor: (constant), ethnicity

b. Predictor: (constant), religion

c. Predictor: (constant), generation classification of universities

The result from the one way ANOVA, as can be seen from table 4.15 above, shows that there is a significant differences among students of different religion, $F(3, 454) = 2.544$, $p = 0.036$ and generations of universities $F(3, 454) = 4.979$, $p = 0.002$ about their diversity-related satisfaction. Religion wise, the result of the post hoc analysis revealed that differences exist between Muslim and Protestant students on the perception of diversity-related satisfaction. Thus the null sub hypothesis, H 1.11, was not supported. Similarly, the post hoc result revealed that perception differences exist between the second and third and second and fourth generation of universities which will reject hypothesis H 1.12. On the other hand, there was no significant difference observed about diversity-related satisfaction among students of different ethnic groups $F(3, 454) = 0.695$, $p = 0.555$ which will support hypothesis H, 1.10. The result depicting absence of satisfaction difference by students of different ethnic groups in this study is not in congruent with the study by University of Dominican (2017) which shows the significant perception

difference in diversity related satisfaction in terms of race between white and African-American students.

4.3. Students' Diversity Management Practices of the Sample Universities

This section of the chapter will mainly focus on discussing the students' diversity management practice or campus climate for diversity enhancement strategies of the sample universities in a way to answer the second basic question of the study. In doing so, it will begin with the presentation of the quantitative data followed by the qualitative data for each dimensions of the campus climate for diversity to appropriately address each sub-questions. The main question to be addressed in this section will be the second basic question which was stated as:

Basic Question 2: What are the perceptions of Ethiopian public university students about their institutions practice to enhance the campus climate for students' diversity?

As can be understood from the different kinds of literature in the review part, strategies to enhance campus climate for diversity are mainly related to the availability of diversity-related policies in the universities, leadership commitment to promote diversity, and practice of co-curricular and curricular activities that can promote diversity.

4.3.1. Diversity Related Policies at the Sample Universities

In the introduction and literature part of this study, it was mentioned that one aspect of DM refers to having and implementing diversity-related by public universities. It was also mentioned that these institutional policies mainly refer to senate legislations, strategic plans, and students code of conduct. Here, it is very important to observe that the availability of the policies by itself cannot be an end. Rather, a proper implementation is a must. According to Tarasco (2012), failure of best plans is mainly related to proper implementation. One way of facilitating

the proper implementation of policies and plans is attributed to communicating them with the concerned parties and making them accountable in cases of failures to implement.

Table 4.16: Mean Ratings of Respondents on Diversity Related Policies

| Item | Mean | Std. Deviation |
|--|------|----------------|
| The university's mission specifically refers to the value of having a diversified student body | 3.04 | 1.19 |
| Student code of conduct was distributed for all students when they join this university | 3.59 | 1.16 |
| Discrimination against any student on the basis of ethnicity is not allowed in this university | 3.52 | 1.30 |
| Discrimination against any student on the basis of religion is not allowed in this university | 3.55 | 1.30 |
| This University has clear procedures for anyone to report prejudiced or discriminatory experiences on ethnic and religion issues | 3.19 | 1.28 |
| The university has clear disciplinary procedures to address issues of harassment or discrimination on ethnic and religion issues | 3.25 | 1.31 |

In the sample universities of this study, as can be noted from table 4.16 above, respondents reported that there are diversity-related policies in their universities and the policies also contain important issues that can promote diversity. For example, students agree that student code of conduct has been distributed for students when they join their universities (M=3.59, SD= 1.16) and that the student code of conduct also prohibits discrimination of students based on their ethnicity (M=3.52, SD= 1.30) and their religion (M=3.55, SD= 1.30). The study participant students also agree that there are clear procedures in their respective universities for students to report discrimination on ethnic and religious issues (M=3.19, SD=1.28) and if they report any form of discrimination or harassment based on their ethnicity or religion, there are clear procedures to address the issues (M=3.25, SD=1.31). Despite the existence of the code of conduct to promote diversity, the table also shows that students are not happy about actions taken by the universities' concerned leaders on reported discrimination or harassment of students by their peers or staffs (M=2.94, SD=1.42).

An attempt was made to understand the inclusion of diversity in the mission statement of the sampled universities through document analysis and interviews with the dean of students. Three of the sample universities had posted their missions, visions, and core values at their campuses in places where it is visible for the university community and anyone visiting the universities. However, there were no indications of having diversity issues included in mission statements. The interviews held with the deans of students also are in agreement with the absence of the issues in the broader sense.

Our university mission statement does not exactly indicate or mention about diversity exactly. But diversity is one of the core values of our university and is included in our strategic plan. (Dean of students, #2, November, 2019)

I had the opportunity to look at the strategic plan of the mentioned university. The plan clearly indicates the vision, mission and core values of the university and section 5.3 of the plan states the following:

Diversity: We must embrace and promote diversity in our policy and practices to prepare our learners and staffs to live and work in an increasingly diverse society (pp. 28);

However, despite the presence of diversity in the sample universities core values, again the words of the deans of student in the interview indicates that it was not put in action or the emphasis given for it is minimal. One of the student deans said the following on this issue:

We are trying to accommodate diversity in principle not in practice. Let alone student diversity issues, academic staff diversity is not something that we are proud of. Regrettably, in our university case, apart from putting as a core value, we didn't translate it in terms of plans; mean we are doing nothing practically. Had we acted properly, we couldn't face this much problem to it. (Dean of Students, #6, February, 2020)

Similarly, the data from document review on the availability and contents of policies related to students' diversity management also confirms that student's code of conduct, which is taken from the university's legislation and further developed, are being prepared and distributed

for students when they join their universities. With this point, one of the deans of students said the following:

When freshman students join our university, there is an orientation session prepared to make them aware of their university and the different rules and regulations of the university. On this occasion, the office of student service directorate will make clear what is expected of each student when they live together and distribute student code of conducts for the students. (Dean of Students, #2, November, 2109)

Most of the interview participants, similarly, agree that orientation sessions are prepared for freshman students. However, more than half of the participants do not agree that the code of conduct is distributed for newly joining students.

There was an orientation session prepared for us when we joined this university. The main message by then was mainly about the types of departments that we could join, the expected level of performance to pass a semester and an academic year and to some extent what is expected of us as a university student, and about the rules and regulations of the university. Truth to be told, the university did not distribute the code of conduct for us or I didn't get the code of conduct. (Student, #6, February, 2020)

An attempt was made to gather the student codes of conduct prepared by each sample university and managed to get three approved codes of conduct from three universities. Though the rest also said that they have the code of conduct, I could not get the documents. To make the analysis further clear, below are the contents of the codes of conduct of the three universities, Jigjiga, Dire Dawa, and Salale University.

Jigjiga University's students code of conduct in its forward states that the manual is prepared primarily to teach students the norms of living together in an atmosphere of care and concern for one another rather than penalizing students. The contents of the manual also state that the document contains important information about the consequences of disrespect for others, dishonesty, disobedience of rules and regulations of service giving sections, and offense against the university's justice system, and disciplinary actions and procedures, determination of

sanctions, appeal and its proceedings and miscellaneous. Related with the very concern of this study, for example, Article 10 sub-article 1 of the student code of conduct (JJU, 2018) states that:

Verbally abusing, slandering, threatening, or harassing a student intentionally or recklessly will result in a sanction of warning and a community service of not less than thirty (30) hours (pp. 16).

Similarly, article 11 with a subtitle of ‘Disdaining and mockery of religion, ethnicity, nationality, languages etc’ and having four sub articles states the following:

- (1) Defiling religions of others: This includes but is not limited to abusing, burning and/or defacing holy books, scriptures, religious symbols, preventing the solmization of, or disturbing scoffing at an authorized religious ceremony, or office, profaning a place, image or object used from religious ceremonies will result to an expulsion from the university;
- (2) Abusing religions, languages, cultures, ethnicity etc of others verbally or in writing will have a sanction of a suspension from the university for not less than one (1) year;
- (3) Offensive comments intent on harming which include but is not limited to ethnic slur, derogatory comments about ethnicity, language, tradition, nationality, religion etc will result in a sanction of suspension from the university for not less than one (1) year (pp. 20); and
- (4) Vandalism or Graffiti that is hate-motivated or conveys an ethnic, religious, linguistic, cultural etc hatred or otherwise hateful message will result in a sanction of suspension for not less than one (1) year (p. 20).

Article 87 of the same student code of conduct, on the other hand, states how to file a complaint by students.

A complaint should be in writing and submitted as soon as possible after the event have taken place preferably within 7 working days but not more than 30 workdays after the incident has taken place. However, the dean of students or any higher official of the university may launch an investigation in to a serious violation of the code of conduct discovered later regardless of when the incident occurred (pp. 104).

Article 89 of the student code of conduct states the composition and jurisdiction of the Student Disciplinary Advisory Committee (SDAC) which is mainly responsible to look over disciplinary problems and put sanctions or recommend the top leadership about the type of action to be take when the measure to be taken is beyond its jurisdiction. The article was stated as:

The SDAC is a committee that investigates alleged violations of the student code of conduct, which would not normally lead to suspension or expulsion, and imposes

sanctions according to the provisions given in the student code of conduct. The committee shall refer to serious violations of the code of conduct that it believes will lead to suspension or expulsion to the student disciplinary Hearing Committee (SDHC). The committee reserves the right to reject a complaint where it feels that the complaint is out of the scope of code of conduct or when it feels that the complaint is trivial (p. 104-105).

Students codes of conduct of the three universities suggest that an emphasis was there for students diversity in a way that students' are not allowed to discriminate, abuse or make any physical harm to any other students due to ethnicity or religion. A broader look to the issue in the sample universities also suggests that all the sample universities senate legislation gave enough emphasis on students' diversity on a separate chapter which they named it as "Student Affairs". For example, the Senate legislation of Haramaya University on chapter nine Article 151 put the following:

- 151.5. Students admitted into the University are expected to act honourably based on integrity, common sense, and respect for the law of the land and public morality at all times, both on and off-campus settings. They assume an obligation to behave in a manner compatible with the University's function as an educational institution (p. 218).
- 151.8. When, however, a student abuses his academic freedom he may be subject to disciplinary actions in accordance with the Student Code of Conduct of the institution (p. 219).

In general, the results from both the quantitative and qualitative data above indicate that the sample universities have policies and plan that can address diversity-related issues of their students although their implementation is not given much attention. This may be due to the lack of concern given by the university top administrators. In support of this, for example, Norris (2000) and Tarasco (2012) state that no plan can be implemented successfully without the strong support and commitment of higher officials of an institution. University of Dominican (2017) also states that the value that a university places on diversity and multiculturalism is a point of

satisfaction for students and the university community and should be published in websites, brochures etc.

4.3.1.1. Perception Difference of Respondents about Diversity related Policies

An attempt was made to see if there is a difference in perception by respondents about the diversity related policies. The analysis tried to determine whether there is a perception difference about diversity related policies based on students' demographic backgrounds (sex, ethnicity, and religion). In addition to the demographic variables, an attempt was also done to determine a difference of perception of students in different generation of universities. The hypotheses formulated in relation to this analysis were stated as:

H: 2.1. There is no statistically significant difference on perception of the availability of diversity related policies among male and female Ethiopian Public university students.

H: 2.2. There is no statistically significant difference on perception of diversity related policies among different ethnic background students of Ethiopian Public universities.

H: 2.3. There is no statistically significant difference on perception of diversity related policies among different religion background students of Ethiopian Public universities.

H: 2.4. There is no statistically significant difference on perception of diversity related policies among students of different generations of Ethiopian Public universities.

Table 4.17: Independent Sample t-test of Respondents Regarding Diversity related Policies

| Group Statistics | | | | | | Independent sample T test | | |
|----------------------------|--------|-----|--------|----------------|-----------------|---------------------------|-----|-----------------|
| | Sex | N | Mean | Std. Deviation | Std. Error Mean | t | df | Sig. (2-tailed) |
| Diversity related Policies | Female | 196 | 3.3914 | .81648 | .05832 | -.115 | 456 | .908 |
| | Male | 262 | 3.4008 | .89074 | .05503 | | | |

To check the impact of gender difference on perception diversity related policies t-test was used. As can be seen from table 4.17 above, no significant mean difference between sample population was observed ($p=0.908$). This implies that there was no significant perception difference between male and female students about availability and implementation of diversity related policies. Thus the null hypothesis, H 2.1, was supported.

Table 4.18: Perception Difference of Respondents Regarding Diversity Policy

| | Sum of Squares | df | Mean Square | <i>F</i> | Sig. |
|----------------|----------------|-----|-------------|----------|-------------------|
| Between Groups | 1.457 | 3 | .486 | .600 | .615 ^a |
| Within Groups | 367.619 | 454 | .810 | | |
| Total | 369.076 | 457 | | | |
| Between Groups | 1.613 | 3 | .538 | .728 | .536 ^b |
| Within Groups | 335.474 | 454 | .739 | | |
| Total | 337.087 | 457 | | | |
| Between Groups | 4.548 | 3 | 1.516 | 2.070 | .103 ^c |
| Within Groups | 332.539 | 454 | .732 | | |
| Total | 337.087 | 457 | | | |

a. Predictor: (constant), ethnicity

b. Predictor: (constant), religion

c. Predictor: (constant), generation classification of universities

As can be seen from table 4.18 above also, no significant perception difference regarding diversity related policies was observed by students of different ethnic groups ($F(3, 454) = 0.600$, $p=0.615$), religion ($F(3, 454) = 0.728$, $p=0.536$), and generation of universities ($F(3, 454) = 2.070$, $p=0.103$). Thus, all the three the null hypotheses, H 2.2, H 2.3, and H 2.4 were supported.

4.3.2. Top Leadership Commitment to Promote Students' Diversity

For the promotion of students' diversity at universities, again the literature strongly argues that top leaders commitment specifically and institutional commitment, in general, is very crucial. As can be noted from table 4.19 below, respondent students almost strongly agree that a

welcome ceremony/an orientation session was organized for freshman students when they join their university (M=3.91, SD= 1.23). The university leadership also emphasizes the value of having an ethnically (M=3.37, SD= 1.27) and religion (M=3.21, SD= 1.25) diverse student body when they meet their students on different occasions or meetings.

Table 4.19: Mean Ratings on Top Leadership Commitment to Promote Students’ Diversity

| Item | Mean | SD |
|--|-------------|-----------|
| A welcome ceremony or orientation session was organized for first year students when they join the university | 3.91 | 1.23 |
| The University Leadership emphasizes about the value of having ethnically diverse ethnic student body in different occasions or meetings | 3.37 | 1.27 |
| The University Leadership emphasizes about the value of having diverse religion student body in different occasions/meetings | 3.21 | 1.25 |
| The University Leadership is committed to create a campus environment that welcomes all students of different ethnic background | 3.36 | 1.25 |
| The University Leadership is committed to create a campus environment that welcomes all students of different religion background | 3.29 | 1.29 |
| The University Leadership promotes the understanding of Ethnic differences | 3.20 | 1.31 |
| The University Leadership promotes the understanding of religion differences | 3.09 | 1.29 |

Again, as also can be noted from table 4.19 above, the university leadership is committed to create a campus environment that welcomes students from different ethnic (M=3.36, SD= 1.25) and religion backgrounds (M=3.29, SD= 1.29). Moreover, the students’ response also shows that they agree with the fact that their university leadership is promoting the understanding of ethnic (M=3.20, SD= 1.31) and religious (M=3.09, SD= 1.29) differences to create an understanding between students.

An attempt was also made to substantiate the findings of the quantitative data with qualitative data from students and deans of students through interview. For example, though students and deans of students have different understandings about the messages passed during the freshman welcome ceremony or an orientation session, as was mentioned previously (See

section 4.2.3), they agree with the fact of the presence of the mentioned program. As to the word of one of the participant students:

A year before last year, when I first joined this university, there was an orientation session organized for the freshman students in which I took part. I can't deny the fact that there were some messages about what is expected of students when living together on the campus. But most of the focus was on academic issues like the minimum requirement to pass a semester, the number of departments in each college and awarding best achieving senior students in general and female students, in particular, to motivate us in our upcoming study. I do not think that the issue of diversity was given much focus though there was high tension at public universities of conflict between students for diversity issues mainly ethnicity. (Student, #6, February, 2020)

A dean of students from the same university also agrees with the presence of the session and believes that the messages passed about diversity and tolerance is enough as a starting message which could be further developed after students get used to their campuses:

In our university case, time is allotted for student service directorate to briefly discuss the student code of conduct which clearly informs them to leave harmoniously and refrain from wrong doings. Taking the length of the program, I think it is enough though I definitely think that there should be other session on this issue. (Dean of Students, #5, November, 2019)

Despite the other, despite the presence of university leaders on the orientation session is acknowledged, the qualitative result is in disagreement with the quantitative result about their continued effort to promote students' diversity is questioned by interview participants. Both students and deans of students claim that university leaders meet their students during holidays and some circumstances like serious conflict not regularly in a planned manner. For example, one student interview participant said the following:

Our University leaders are personally sociable and easy to approach. They try to discuss different issues with the whole student body in general and student union members in particular if there are serious instances like conflicts. (Dean of Students, #3, December, 2019)

Similarly, a dean of students from one of the sampled universities supports the above claim made by the student:

Unless it is on holydays or serious conflict incidents, the university top leaders do not intentionally gather students' and discuss with students different issues including diversity. I know they have very frequent contact with student union members. Even with student union members, I doubt that the issue of is diversity is their main concern. (Dean of Students, #4, December, 2019)

In general, as the qualitative findings mainly informed, there are no formal sessions between the universities' top leaders and students to discuss the issue of student diversity. If that is the case, then their effort to create harmony and tolerance among students is highly doubtful. One case though is undeniable; their effort to discuss the issues of diversity even after compelling instances like conflicts. A study by Wisconsin–Whitewater University (2018) found out that university administrators should regularly speak about the value of diversity to show their institutional commitment to diversity. Their commitment creates a feeling of satisfaction and comfort for their students and university communities.

4.3.2.1. Perception Difference of Respondents about Leadership Commitment to Students' Diversity

An attempt was made to see if there is a difference in perception by respondents about leadership commitment towards diversity. The hypotheses formulated concerning this analysis were stated as:

H: 2.5. There is no statistically significant difference on perception of the top leadership commitment for the promotion of students' diversity among male and female Ethiopian Public university students.

H: 2.6. There is no statistically significant difference on perception of the top leadership commitment for the promotion of students' diversity among different ethnic background students of Ethiopian Public universities.

H: 2.7. There is no statistically significant difference on perception of the top leadership commitment for the promotion of students' diversity among different religion background students of Ethiopian Public universities.

H: 2.8. There is no statistically significant difference on perception of the top leadership commitment for the promotion of students' diversity among students of different generations of Ethiopian Public universities.

Table 4.20: Independent Sample t-test regarding Leadership Commitment to Diversity

| Group Statistics | | | | | | Independent sample t-test | | |
|--|--------|-----|--------|----------------|-----------------|---------------------------|-----|-----------------|
| | Sex | N | Mean | Std. Deviation | Std. Error Mean | t | df | Sig. (2-tailed) |
| Leadership commitment to students' Diversity | Female | 196 | 3.3980 | .88176 | .06298 | .955 | 456 | .340 |
| | Male | 262 | 3.3108 | 1.02475 | .06331 | | | |

As can be seen from table 4.20 above, the result from the t-test implied that no significant mean difference between the sample population was observed ($p=0.379$). This implies that there was no significant perception difference between male and female students about leadership commitment towards diversity. Thus the null hypothesis, H 2.5 was supported.

Table 4.21: Perception Differences Regarding Leadership Commitment towards Diversity

| | Sum of Squares | <i>df</i> | Mean Square | <i>F</i> | Sig. |
|----------------|----------------|-----------|-------------|----------|-------------------|
| Between Groups | 2.035 | 3 | .678 | .725 | .537 ^a |
| Within Groups | 424.510 | 454 | .935 | | |
| Total | 426.544 | 457 | | | |
| Between Groups | 5.595 | 3 | 1.865 | 2.011 | .112 ^b |
| Within Groups | 420.949 | 454 | .927 | | |
| Total | 426.544 | 457 | | | |
| Between Groups | 16.354 | 3 | 5.451 | 6.034 | .000 ^c |
| Within Groups | 410.190 | 454 | .904 | | |
| Total | 426.544 | 457 | | | |

a. Predictor: (constant), ethnicity

b. Predictor: (constant), religion

c. Predictor: (constant), generation classification of universities

As can be seen from table 4.21 above, a significant perception difference regarding leadership commitment towards diversity was observed among students of different generations of universities, $F(3, 454) = 6.034, p = 0.000$). The result of the post hoc analysis revealed that differences exist between second and third generation of universities and second and fourth generation of universities. Thus, the null hypothesis, H 2.8 was not supported. On the other hand, there was no significant difference observed about leadership commitment towards diversity among students of different ethnicity $F(3, 454) = 0.725, p = 0.537$) and religion $F(3, 454) = 2.011, p = 0.112$). In other words, the two null hypotheses, H 2.6 and H 2.7 are supported or failed to be rejected. In contrary to the result of this study, a study by University College of South Dakota showed that URM students show significantly different perception than white and students from other races about leadership commitment to diversity (UCSD, 2018). This implies that, students from minority groups are very sensitive about their university leadership commitment towards diversity. Abebaw (2014) also stated that the current student body diversity in Ethiopian public universities resulted not because of the effort of universities, but due to the

diversity of the country. However, to make their university destiny-by choice for diverse students, university leaders have to make the issue of diversity their main concern.

4.3.3. Co-curricular Activities Practices related to Promotion of Students' Diversity

The third strategy that can be used to manage students' diversity is involving students in different co-curricular activities. According to Engberg, 2004 and Umbach and Kuh, 2006, promoting and managing students' diversity in higher education can be related to providing various opportunities for students that help them acquire knowledge about and experience diversity. These co-curricular activities can range from, in the Ethiopian context, organizing life skill training to freshman students, inviting different guests which may include religious and cultural leaders to encouraging students to participate in different club activities and associations.

Table 4.22: Mean Ratings of Respondents on Practice of Co-Curricular Activities

| Items | Mean | Std. Deviation |
|---|------|----------------|
| I had attended the life skill trainings that contained issues of ethnicity and religion when I first joined this university | 3.45 | 1.30 |
| At this University, I had attended themed events and activities organized to promote understanding of students from different backgrounds | 3.44 | 1.23 |
| I had attended a session whereby invited guest speakers from different ethnic groups gave lecture on ethnic diversity awareness | 3.17 | 1.29 |
| I had attended a session whereby invited guest speakers from different religion groups gave lecture on religion diversity awareness | 2.99 | 1.25 |
| I had participated on ethnic/cultural festivals organized by this university | 3.04 | 1.27 |
| I had attended to watch performance organized by students on ethnic and religion issues | 2.99 | 1.22 |
| At this University, there are associations and clubs that appeal to students' varied interests | 3.12 | 1.31 |
| I am participating in club activities | 2.90 | 1.26 |
| Students from different ethnic backgrounds hold positions at students union | 3.09 | 1.30 |
| Students from different religious and backgrounds hold positions at students union | 3.00 | 1.36 |

The result from the responses of the quantitative study participants shows, as can be seen from table 4.22 above, that the practice of diversity-related co-curricular activities can be rated as good as the mean ratings for the dimension range from 2.90 to 3.45. The item by item

analysis of result indicated that students agree ($M=3.45$, $SD=1.30$) that a life skill sessions which acknowledges and promotes diversity of students have been prepared for students when joining their university.

The qualitative data obtained from students and deans of students on this aspect of diversity management also shows an agreement with the result of the quantitative study. For example, a student participant had said the following on the presence and contents of the life skill training organized by his university and attended by his and his colleagues assigned to the university three years ago:

There was a life skill training session that lasted for two days. Informative topics were discussed including how to live with friends from different cultures and how to live in the campus peacefully while attaining the main objective of being here, learning. I think that training was very helpful most students to help themselves better know the general knowledge of campus life. (Student, #5, November, 2019)

Most of the deans of students also agree that the session is very helpful and very crucial for students to equip them psychologically to college life waiting for them ahead.

The life skill training session is prepared by the guidance and counseling directorate and most of the trainers are from the department of psychology. Though that is given, as far as the information that I have on the session is concerned, the training is very help full for students to pre equip them about the type of life that awaits them, advise them on how to be successful in their training and equip them psychologically to be strong to enjoy their life in campus. Therefore, in a way to discuss the importance of peaceful co-existence on campuses, a different discussion will also be raised about diversity and respecting differences including but not limited to differences in ethnicity and religion. (Dean of Students, #5, November, 2019)

On the other hand, respondents of the quantitative study have a moderate agreement about their participation in a session whereby guest speakers from different ethnic groups gave lecture on ethnic ($M=3.17$, $SD=1.29$) and religious ($M=2.99$, $SD=1.25$) diversity awareness.

As can also be inferred from the table above again, students participation in ethnic or cultural festivals organized by their university is moderate ($M=3.04$, $SD=1.27$). Again, though study participants agree on the presence of different clubs that appeal to students' varied interest

(M=, 3.12 SD=1.31), their participation in the clubs is minimal (M=2.90, SD=1.26). Regarding the composition of the student union in their university, students have a moderate perception that students from different ethnic (M=3.09, SD=1.30) and religion (M=3.00, SD=1.36) background hold different positions. In general, though the respondents have rating about most of the diversity-related activities in their university, their rating about their participation in club activities, cultural festivals, and workshops and other platforms related to diversity is not satisfactory.

The qualitative data, in most cases, also supported the finding of the quantitative study on the issue of diversity-related co-curricular activities practice by the sampled universities. One point of (dis)agreement with the quantitative data is on the availability of different workshops that students were invited to discuss the issue of diversity. For example, two deans of students said the following:

We invited many peace activists, intellectuals from the region, and even famous artists to make a speech for our students about peace, difference, and the beauty of our diversity. I can mention some of them. Obang Metho, the peace activist known for his motto of “Humanity First, Somali professors who thought and served in high positions abroad and here in this country and artists like Solomon came to our university and discussed with our students the issue of diversity and peace. The sessions were very interesting and very informative. I have a feeling that the relative peace that we had in these turbulent periods of conflicts in many of the other public universities goes to the implication of these. As I had told you, since we have a diversity Directorate in this university, every one of the sessions were planned not random. (Dean of Students, #2, November, 2019)

Though it is not frequent, we had invited local leaders including religious leaders from different religions to discuss the issue of peace with students once this year. I also remember there was also one guest speaker from abroad last year. In general, truth to be told, though it is not much organized and frequent, the effort is there. (Dean of Students, #3, December, 2019)

On the other hand, however, another dean of students witnessed the absences of such sessions in his university. His words were:

I certainly believe that such sessions have paramount importance to promote diversity. Unfortunately, as to my best knowledge, I didn't participate in such sessions which were planned and organized by the university. Actually, as I am the student service director, if there was a plan, I think, it was supposed to be the plan of my office. But, I cannot deny the fact that Aba Gedas (Cultural leaders of the Oromo ethnic group), the local community elders, and religious leaders do participate in welcoming our students at the beginning of the year and even participate in the freshman welcoming ceremony. (Dean of Students, #1, November, 2019)

As was argued in the background and literature session, these types of sessions have to be well planned and targeted to raise the perception of students on diversity issues and should not necessarily be done when there are some issues of diversity including conflicts between students for diversity issues. But in most cases, the platforms were there after conflicts were raised between different ethnic groups of students to settle down students who wanted to leave their campus in a group. Again here two deans of students said the following:

Honestly speaking, we didn't do much on this issue by having a plan. But, after the very terrible and regrettable conflict the we had between Amhara and Oromo students which costed us the precious lives of two of our students, some students wanted to leave the campus claiming that they don't feel safe here because of what happened and their ethnicity, we invited local and religious leaders to talk to students and it helped us a lot. Personally, though I always felt the importance of such platforms, after that incident, I had a strong initiation to have these sessions regularly in the future. (Dean of Students, #4, December, 2019)

The sessions were not as planned before the violent conflict between students that cost the lives of two of our students, many injured, 27 of them expelled, and our university to be officially closed for more than three weeks because of the conflict. Even after that conflict, many students wanted to leave the campus and were convinced to stay with the effort of the local community and religious leaders. After that, we had invited guests like Professor Fikre Tolossa, Ambassador Mrs Mulu Solomon, and Mohammed Kope to discuss about peace, diversity and federalism with students. We also had continued Ustazs (Islamic Teachers) and religious leaders from Christianity to frequently come and discuss the issue of peace and peaceful coexistence with our students. (Dean of Students, #6, February 2020)

Just like that of the deans of students, students also witnessed the same on the issue. For example one of the interview participant students said the following:

I didn't know such session's before this years' conflict between Amhara and Oromo students. But after the university was reopened, some guests mainly community and religious leaders were invited to talk to us about peace. It is working, I think. In general, the university's effort regarding this is very poor. I don't know whether you're the people of this city, they are very sociable, peaceful and very generous. They don't care about your ethnicity or religion. If you approach them, they will treat you as a family and they are known for this behavior of them throughout the country. They are the huge resources that our university failed to use to create peace. (Student, #6, February, 2020)

Other co-curricular activities that better help to acknowledge and promote student diversity is involvement of students in different cultural and other festivals meant to strengthen the students' unity and coexistence. The Ethiopian public universities previous trend indicated these festivals include sports festival, different cultural ceremonies, Irrecha (thanks giving festival of the Oromo ethnic group mainly celebrated at the beginning of a new year), the celebration of Nations and Nationalities day, the day the current constitution of the country was enacted, December 6/7 each year and many more others. The qualitative results held with both students and deans of students, however, show that the celebration of such festivals is weakened and even in some cases banned by university leaders as the platforms are becoming sources of conflicts for students. As to the word one of the student:

Every year there is a football competition, which we call it as GC (graduating students) cup, between different departments of graduating class students. I am a graduating class student but since it was banned by the university officials starting from last year claiming that students are going to conflict for simple issues, I had no chance to enjoy that competition and it is very sad. The same is true for the case of nations and nationalities day. We didn't celebrate it this year as our campus was not peaceful by then. Truth to be told, it was also banned two years before. (Student, #4, December, 2019)

In a way to share the opinion of the above student, a student dean also said the following with a very sad tone:

We used to have a sports competition, mainly football, among different batches of students to strengthen their unity. Also, the Nations and Nationalities day celebration was so colorful that every student eagerly wanted to celebrate by preparing foods and wearing clothes of different cultural and ethnic groups. In our campus even, there is a roundabout in front of the main gate named as Nations and Nationalities square. But these days as they became a source for conflicts, the university administration banned the celebration of such festivals. Students may say that the music from my ethnic group was not played and may simply disturb the event and may go to conflict with others. In football competitions, you don't know when and how students go to conflicts. You think that they are from different batches but you may see conflicts between students based on ethnicity. It is very sad, and that is the reason for the university to ban such competitions and festivals. (Dean of Students, #3, December, 2019)

Another finding of the qualitative study regarding co-curricular activities pertains to the involvement of students in club activities and student union, an association which is legally recognized by the senate legislation of all the sample universities and responsible to be the voice of the student community. For example, Chapter 30, Article 272 and sub article 1 of the senate legislation of Dire Dawa university (Dire Dawa, 2019, p. 242) states:

As students constitute a vital component of the University community, they shall be provided with the means and forums for enhancing self-government and democratic participation in the affairs of the university, particularly by forming student's organizations promoting academic pursuits and their personal development.

Concerning the student organization, the same legislation in its article 273 sub-article 6 states the following:

The Director of Students' Services Affairs shall devise a mechanism for the organization of the Student Union in a manner conducive for democratic representation of students and inclusive of all student interest groups (p. 243).

Very importantly, the objectives of students' organizations were clearly outlined in the Article 274 of the legislation as follows:

Participate in the overall governance of the University as provided under this Legislation and HEP No. 650/2009;

Promote academic excellence, research, intellectual culture of tolerance to diverse opinions;

Encourage debates on public issues in varied forms including discussions and publications;

Supplement the University's curricula by promoting such activities as panel discussions, debates, seminars, field trips, drama, films, art exhibitions and other recreational activities among members of the University community and the society at large;

Promote mutual respect, understanding, tolerance and co-operation among University students, other members of the University Community and between University administrations;

Promote the welfare of students;

Promote the contribution of students to the public; and

Supplement and participate in the socioeconomic activities of the society at large. (p. 243)

In line with the legislation provisions, an attempt was made to explore the presence of varied clubs that students can participate in and more importantly the presence and representation of diverse background students in the student union, the main association of students. Concerning the involvement of students in clubs, in agreement with the quantitative findings, except for two of the students' interview participants, the rest had no formal involvement in clubs. Asked on the main reasons for her failure to participate in club activities, one student said the following:

I had no such experience when I was at elementary and secondary schools. Besides, after I joined this university, I found the study to be time taking and stressful. So I thought that participating in clubs would consume my time and for that I had no involvement in such activities. (Student, #5, November, 2019)

With regard to clubs and associations that work mainly on diversity issues, the following is the word of another student interviewee:

In our university, apart from many clubs, we do have peace forum and student union that work directly about the wellbeing of the student community. It is known that, even by legislation, the student union is an association of students responsible for every matter concerning students and participate in the student discipline committee and had representation in the senate. On the other hand, the peace forum, being responsible directly for the president of the university, is responsible to work on issues related to peace including creating awareness about peace, making a discussion with students on different issues including diversity issues, and solving minor incidents between students before it grows to major conflict. (Dean of Students, #2, November, 2019)

Though these two student associations are very critical to promote students' diversity, interview participants also could not hide the fact that there are some issues in representations of different students in such associations, mainly student union and the peace forum. The word of one student dean states:

One of our findings of the overall performance of the student service directorate after the conflict that made us to close our university was related to the student union and peace forum associations. We had learned that, instead of settling down students during the conflict, student peace forum members were mainly involved in the conflict in support of students from their ethnic group. Also, when we examine the ethnic composition of both student union and peace forum, we had found that it was highly dominated by one ethnic group. Therefore, after the re-opening of our university, we had dismantled both associations and replaced them with new members. Many students were not happy about both associations and it makes sense. (Dean of Students, #6, February, 2020)

In conclusion, sports competitions, religious and cultural festivals and other events that bind students and create a sense of unity are being diminishing from time to time because of the fear of university leaders that they are becoming platforms of students' conflict. However, results from studies on diversity in US universities strongly suggest that students' participation in on-going campus-organized discussions on racial/ethnic issues, events focused on diversity (e.g. Presentations, performances, art exhibits, debates etc) and other ethnic/religious/disability issues

is essential to promote students diversity (University of Delaware, 2016; University of Dominican, 2017; University of Wisconsin-Whitewater, 2018).

4.3.3.1. Perception Difference of Respondents to Co-curricular Activities Practices

An attempt was made to see if there is a difference in perception by respondents about diversity-related co-curricular activities. The hypotheses formulated in relation to this analysis were stated as:

H: 2.9. There is no statistically significant difference on perception of the practice of co-curricular activities related to students' diversity promotion among male and female Ethiopian Public university students.

H: 2.10. There is no statistically significant difference on perception of the practice of co-curricular activities related to students' diversity promotion among different ethnic background students of Ethiopian Public universities.

H: 2.11. There is no statistically significant difference on perception of the practice of co-curricular activities related to students' diversity promotion among different religion background students of Ethiopian Public universities.

H: 2.12. There is no statistically significant difference on perception of the practice of co-curricular activities related to students' diversity promotion among students of different generations of Ethiopian Public universities.

Table 4.23: Independent Sample t-test Regarding Diversity related Co-curricular Activities

| Group Statistics | | | | | | Independent sample T test | | |
|--|--------|-----|--------|----------------|-----------------|---------------------------|------|-----------------|
| | Sex | N | Mean | Std. Deviation | Std. Error Mean | t | df | Sig. (2-tailed) |
| Diversity related Co-curricular Activity | Female | 196 | 3.0684 | 3.1485 | .87755 | .06268 | .636 | .456 |
| | Male | 262 | 3.0053 | 3.0954 | .88749 | .05483 | | |

As can be seen from table 4.23 above, the t-test result showed that no significant mean difference between the sample population was observed ($p=0.456$). This implies that there was no significant perception difference between male and female students about the practice of co-curricular activities in promoting students' diversity. Thus the null hypothesis, $H_0: 2.9$, was supported.

Table 4.24: Perception Difference of Respondents Regarding Co-curricular Activities

| | Sum of Squares | df | Mean Square | F | Sig. |
|----------------|----------------|-----|-------------|-------|-------------------|
| Between Groups | 1.063 | 3 | .354 | .453 | .715 ^a |
| Within Groups | 354.997 | 454 | .782 | | |
| Total | 356.060 | 457 | | | |
| Between Groups | .731 | 3 | .244 | .311 | .817 ^b |
| Within Groups | 355.328 | 454 | .783 | | |
| Total | 356.060 | 457 | | | |
| Between Groups | 3.866 | 3 | 1.289 | 1.661 | .175 ^c |
| Within Groups | 352.193 | 454 | .776 | | |
| Total | 356.060 | 457 | | | |

a. Predictor: (constant), ethnicity

b. Predictor: (constant), religion

c. Predictor: (constant), generation classification of universities

The result from the one way ANOVA, as can be seen from table 4.24 above, also revealed that no significant perception difference regarding diversity-related co-curricular activities were observed by students of different ethnic groups $F(3, 454) = 0.453, p = 0.715$,

religion $F(3, 454) = 0.311, p = 0.817$), and generation of universities $F(3, 454) = 1.661, p = 0.175$). Thus, all the three the null hypotheses, H: 2.10, H 2.11, and H 2.12 were supported.

4.3.4. Curricular Practices related with Students' Diversity

The last aspect or strategy of diversity management described in the literature is related to curricular activities at universities (See section 2.6). Banks (2001) and Banks et al. (2005) also argued that students should learn about the complex relationship between unity and diversity through related courses to reduce prejudice and stereotypes and challenge inequalities and injustice. To counter the challenge diversity poses, Hansen (2011) stated that some educational institutes have included diversity contents to the formal curriculum, religion for example, to expose them with different religious faiths and enable them to acknowledge the beliefs of other religions. In addition to the inclusion of the diversity contents to the formal curriculum, institutions also have recruited teachers from different backgrounds to increase the diversity of their academic staff and create a positive environment for diverse students.

Table 4.25 below presents the responses of students about the curricular practices in relation to diversity in their respective universities. As can be noted from the table, students' take on the curricular practice related to diversity is relatively low with an overall mean rating of 2.76. For example, the respondents disagree that they had taken courses that have reading on religion ($M=2.87, SD=1.33$) issues which allowed them to make a dialogue with students of different religion ($M=2.86, SD=1.28$) backgrounds. This shows that the curriculum is insufficient in creating an exposure either to read diversity issues, mainly religion, or to make a dialog with other students of different religious backgrounds in a way to explore the cultures and principles of other religions. Though the clear disagreement, according to the results, is related to religious issues, the case of ethnic issues is also not satisfactory as the mean ratings are very close to the

cut point, 3.0. Similarly, the respondents disagree that their university library has wide variety of materials on ethnicity (M=2.74, SD=1.30) and religious (M=2.55, SD=1.25) issues. The lack of these reading materials, apart from the exclusion of diversity contents in the curriculum will make the effort of the students to know and explore diversity inefficient.

Table 4.25: Mean Ratings of Respondents on Practice of Curricular Activities

| Item | Mean | SD |
|--|------|------|
| In this university, I have taken courses that have a reading on ethnic issues | 3.16 | 1.34 |
| In this university, I have taken courses that have a reading on religious issues | 2.87 | 1.33 |
| In this university, I had taken courses that gave me opportunity to make a dialogue with students of different ethnic background | 3.01 | 1.30 |
| In this university, I had taken courses that gave me opportunity to make a dialogue with students of different religion background | 2.86 | 1.28 |
| The university library has wide variety of materials on ethnicity issues | 2.74 | 1.30 |
| The university library has wide variety of materials on religion issues | 2.55 | 1.25 |
| In classes, teachers' pay the same amount of attention to all students regardless of their ethnicity | 3.53 | 1.29 |
| In classes, teachers' pay the same amount of attention to all students regardless of their religion | 3.46 | 1.30 |
| In classes, teachers treat students more negatively if they are not from their ethnicity | 2.53 | 1.31 |
| In classes, teachers treat students more negatively if they are not from their religion | 2.48 | 1.30 |
| In classes, teachers instruct us on good ways to communicate across ethnicity | 3.34 | 1.24 |
| In classes, teachers instruct us on good ways to communicate across religion | 3.21 | 1.29 |
| In classes, teachers make students aware of the harm of stereotyping other students on the basis of their ethnicity | 2.87 | 1.29 |
| In classes, teachers make students aware of the harm of stereotyping other students on the basis of their religion | 2.91 | 1.33 |
| In classes, teachers encourage students to express different views and perspectives | 3.52 | 1.23 |
| In classes, teachers encourage students to challenge popular ideas | 3.26 | 1.25 |
| When assigning groups, teachers place students with different ethnic and religion backgrounds together | 3.26 | 1.31 |
| In classes, teachers encourage students to participate in discussions and ask questions | 3.60 | 1.26 |

Another practice related with the curricular activities that was assessed in this study pertains to the behavior of teachers about giving attention to their students, equal treatment irrespective of the students' background, ethnicity and religion. In this regard, respondents of the quantitative study agree that teachers are fair in giving attention and treating students irrespective of their ethnicity (M=3.53, SD=1.29) and religious (M=3.46, SD=1.30) backgrounds. Very

specifically, respondents strongly disagree that students are not negatively treated by a teacher due to his/her ethnicity ($M=2.53$, $SD=1.31$) or religion ($M=2.48$, $SD=1.30$).

Teachers' behavior related to the encouragement of students to participate and make communication across different backgrounds was also assessed by the quantitative respondents. For example, teachers' effort in encouraging students' to participate in discussions and ask questions ($M=3.60$, $SD=1.26$), to communicate across ethnicity ($M=3.34$, $SD=1.24$), and religion, express different views and perspectives ($M=3.52$, $SD=1.23$), challenge most popular ideas ($M=3.26$, $SD=1.25$), and form groups by placing different students from different ethnicities and religions ($M=3.26$, $SD=1.31$) is in positive agreement by the quantitative respondents. As the literature suggests, these kinds of efforts by teachers highly contribute in promoting diversity, create a very good relationship between students and explore different languages and cultures. On the other hand, however, student participants of the quantitative study disagree that the effort of teachers to make students aware of the harm of stereotyping other students based on their ethnicity ($M=2.87$, $SD=1.29$) and religion ($M=2.91$, $SD=1.33$). In instances where students from different backgrounds are being assigned in the same dormitory to live together and students go to conflict for ethnic and religious issues, the lack of such commitment from teachers may pose a challenge in diversity promotion in public universities.

An effort was also made to triangulate the findings of the quantitative study with qualitative data obtained from the interviews held with students and teachers. For example the qualitative results about fair treatment of students by their teachers' in academic matters show an agreement with quantitative findings although the qualitative data suggests that there are

incidents where by some teachers do not follow their professional ethics. For example, the following was said by one of the students:

Student # 1: ... most of my teachers are very ethical and do not make differential treatment of students if they are not either from their ethnic or religious group. This doesn't mean that all are the same. I remember, for example, that most of my batch students were having a complaint on the communicative English instructor who thought us when we were freshman students. I mean, we tried our best by studying to score a good grade, but the final result was not up to our expectations. Very surprisingly, we finally noticed that students who came from some area were having an excellent grade despite the fact they were also poor in the subject.

Mesfin: How did you know that they are poor in that subject matter?

Student #1: Some of them used to live with us in the same dormitory and study the subject together. Apart from that, their performances in the class, like speaking practice, was not different from us. Also, after the final grade, when we claim for regarding for our department, they said it will not be possible though they were also convinced that our claim is true. But after I joined this department, I can say that, such differential treatment is almost none, as to my best knowledge. (Student, #1, November, 2019)

Almost similar to the above student, one teacher also said the following about professional ethics of teachers in his department:

As I am the department head for almost the last two years, it gave me to look this issue very closely. Generally, the treatment of our academic staffs to our students is very good. This doesn't mean that there are no cases of complaints by students about very few teachers' about differential treatment especially in relation to grading. Truth to be told, we found some of the complaints to be true. (Teacher, #2, November, 2019)

The same teacher also complains students' in some cases of false accusations of their teachers. As to his words:

... sometimes when students find their courses very difficult and score lower grades, they also come to the department to accuse the instructor claiming that the teacher illegally punished them or reduced their grades because of their ethnicity or some gender issues. I mean, it is the order of the day to relate anything and everything with ethnicity. They think that they can win the case if they precede it this way. We take such cases very seriously and do a check following the procedure and put the party responsible for a discipline. (Teacher, #1, November, 2019)

In any case, the-much appreciated effort of teachers to be ethical in treating their students irrespective of their background, ethnicity or religion, is an encouraging practice that can hugely

contribute to diversity promotion, as such behaviors of teachers will put students in comfort and create a good relationship between the two. One critical problem worth mentioning here also is the diversity composition of instructors at public universities. As the qualitative findings also suggest, most instructors of the sample universities came from the region where the university is located, mainly from the same local area. For example one of the teachers said the following on this issue which is supported almost by the rest of the qualitative respond teachers and students too:

It is facts that in the last four years, after ethnic-based conflict in the country get very worse and many displaced from their home and made to leave, many academic staffs also left their universities in the same way. For example, after the conflict between Somali and Oromo people in this region, man Oromo teachers left our university, formally or informally. For that case, if you go to some universities, because of the mass presence of this university's academic staffs, they are being called as branches of our university. What is very sad above all is that, the number of Oromo and Amhara teachers in our university used to be very good, but now it is very low and I can feel that that is not good and even it may not give comfort for students from these ethic groups and direct every of the complaint in line with this issue. (Teacher, #2, November, 2019)

The case of the inclusion of diversity issues in the curriculum of undergraduate programs in Ethiopian public universities was also a point of discussion in the interview with students and teachers. Though students have a huge interest to know about the history, culture, and uniqueness of ethnic groups other than theirs specifically and the history of Ethiopia in general, they suggest that the curriculum is not giving them such a chance. Except for some departments, for example history, sociology, psychology, anthropology, and sociology, students in other departments indicated that they did not take courses that helps them to enquire about diversity except the course known as Civic and Ethical Education which they used to take it beginning from junior school level, the second cycle of elementary education, to be exact as per the structure of the Ethiopian Education system before the suggestion of new road map. As to the response of some teachers, even in the above departments, the curriculum content of the issue of

diversity for students of a highly diverse country like Ethiopia is not satisfactory. In his words one teacher commented the following:

I do not think that the curriculum is exposing the students of higher education at the level required especially for students of colleges of engineering, natural and computational college and business and economics. It doesn't mean that all students of the college of social science, however, have better exposure. If you take for example, in our department, psychology, there is a very interesting course that I took at under graduate level, but no more in the curriculum nowadays, cross-cultural psychology. I think the issue of such courses in general of the question of the academicians of the country for long. The courses vanished when the freshman program was made to disappear by the governments' decision. I think starting from this year, courses pertaining to diversity that will enable us to know about different cultures and religions are being introduced at the freshman level which is very encouraging and may bring students understanding of each other by exposing to different discussions inside the class. It is very interesting and important. (Teacher, #2, November, 2019)

Capitalizing on the importance of such courses, one student also said the following about the curriculum's responsiveness to diversity issues:

... what we understood from the overall situation of the country is that history and ethnicity are at the conflict between Ethiopian society. For that, at least, higher education students should know the basic history of our country and multiculturalism to be problem solvers in the future. But from the way I see it, I didn't have enough lessons that I took in relation to this except the course of civic and ethical education which I know it from elementary school. Even if you take that course, its content was better at the high school level as it deals with the Ethiopian context mostly, which the university one is lacking. Honestly speaking, as I was very eager to know about different cultures and the history of Ethiopia, I am very sad to graduate without having enough knowledge in these areas. At the very least, there were no field trips, even a single one, which I had to explore the culture of one ethnic or local group. Everything focuses on your professional area. Though it is good from quality perspective, I think as a higher education graduates, we need some knowhow on history and multiculturalism too. (Student, #6, February, 2020)

The Ethiopian Education Development Road Map (MoE, 2018), also states the following about diversity and Equity in higher education when revealing the result of desk review:

Ethiopia, after the adoption of the constitution in 1995, has endorsed the federal system, which recognizes unity in diversity. Nations, Nationalities and Peoples were exercising their political, cultural and languages rights. However, while universities have exercised to promote diversity, none of the Ethiopian universities have activities to promote unity (pp.51).

Interestingly, in agreement with the comments by students and teachers of the qualitative participants, the document also recommends the following:

Introduce new courses to make students get exposure to the diverse culture/peoples of Ethiopia. Introducing multicultural course including Geography and Anthropology courses that focus on Ethiopia may help students to focus on unity within diversity, and

The education policy should encourage universities to promote co-curricular and extra-curricular activities that help students to be involved in different clubs that fit their inclination so that they can interact with people different from them. The government needs to allocation earmarked budget for these activities and designate office that would coordinate such activities (pp. 52)

Another practice explored in relation to curricular practices of sample universities is students group formation behavior inside classrooms and the attention given by teachers to make the group diversified so that students of different background can interact, know each other, and get engaged academically and socially inside and outside the classroom. Regarding the issue a student in an interview said the following:

If given the chance, I think students want to organize themselves mainly taking mother tongue language or ethnicity and the area where they came from in to consideration. This is very evident from the fact students sit inside the class that way. Unfortunately, most of the time, teachers and the department assign group members for classroom discussion and group assignment based on academic performance to make students help each other. (Student, #2, November, 2019)

Asked the same question during an interview, teachers also aid similar to the students about the preference of students in organizing themselves for group formation and the practice they are following. As to the word of one teacher:

... no question, if we allow them to form a group by themselves, the criteria to be considered will be language and ethnicity in most cases. Some may go for friendship or being in the same dormitory, very possibly. In reality, a group is made by the subject teacher in a way to help low performing students to get help from academically better students. Truth to be told, I also consider background mix as I am sociologist and always wanted my students of different background to interact. That may create a strong relationship between students as they have to meet to do group projects and assignment frequently. That way they may share language and culture main importantly know each other better and stand for each other at times of conflict or other circumstances. Because this is the way we live and we are living as Ethiopians. (Teacher, #4, December, 2019)

The quantitative study showed that students disagree that teachers' advise their students about the harm of stereotyping others based on their background. Though most of the teachers said that most teachers were trying to calm down students during conflicts, they also stated that some teachers were also on the opposite side. Taking this as a starting point, they also said that some teachers may not be engaged in advising their students about stereotyping because of their background. One teacher said the following:

I think most of our staffs are very ethical and do advise their students about the issue. But this doesn't mean that there are no teachers who were found out of their ethics. For example, sadly, we had found some teachers behind the recent conflicts let alone give a bit of advice for their students on the harm of stereotyping. These teachers used to wear black clothes to pass a message that they also are with the student as students were also wearing black cloths to imply that they are in grief because of the loss of their ethnic group students at other public universities. (Teacher, #6, February, 2020)

In general, both the quantitative and qualitative data show that the curriculum is not fully responsive to promote students' diversities at the sample universities. In addition to that, in some cases, the teaching-learning process is not fully supporting promotion of students' diversity. However, US universities assessment on campus climate for diversity found out that curriculum is an important strategy that can help promote diversity. A curriculum that have readings on race/ethnicity/religion issues, socioeconomic differences, gender/gender identity; classroom activities that give opportunities for intensive dialogue between students of different backgrounds and beliefs; and other related activities that can give students an opportunity to study their surrounding community are very critical in promoting students' diversity on campuses (University of Delaware, 2016; University of Dominican, 2017; University of Wisconsin-Whitewater, 2018).

4.3.4.1. Perception Difference of Respondents about Curricular Activities Practices

An attempt was made to see if there is a difference in perception by respondents about diversity related curricular activities. The hypotheses formulated regarding this include:

H: 2.13. There is no statistically significant difference on perception of the practice of curricular activities related to students' diversity promotion among male and female Ethiopian Public university students.

H: 2.14. There is no statistically significant difference on perception of the practice of curricular activities related to students' diversity promotion among different ethnic background students of Ethiopian Public universities.

H: 2.15. There is no statistically significant difference on perception of the practice of curricular activities related to students' diversity promotion among different religion background students of Ethiopian Public universities.

H: 2.16. There is no statistically significant difference on perception of the practice of curricular activities related to students' diversity promotion among students of different generations of Ethiopian Public universities.

Table 4.26: Independent Sample t-test regarding Diversity related Curricular Activities

| | Group Statistics | | | | | Independent sample t-test | | |
|---|------------------|-----|--------|----------------|-----------------|---------------------------|-----|-----------------|
| | Sex | N | Mean | Std. Deviation | Std. Error Mean | t | df | Sig. (2-tailed) |
| Diversity related Curricular Activities | Female | 196 | 3.0684 | .66890 | .04778 | .940 | 456 | .348 |
| | Male | 262 | 3.0053 | .73866 | .04563 | | | |

As can be seen from table 4.26 above, the t-test result showed that no significant mean difference between sample population was observed ($p=0.348$). This implies that there was no

significant perception difference between male and female students about attitude towards diversity. Thus the null hypothesis, H 2.13, was supported.

Table 4.27: Perception Difference of Respondents Regarding Curricular Activities

| | Sum of Squares | <i>df</i> | Mean Square | <i>F</i> | Sig. |
|----------------|----------------|-----------|-------------|----------|-------------------|
| Between Groups | 1.385 | 3 | .462 | .917 | .433 ^a |
| Within Groups | 228.717 | 454 | .504 | | |
| Total | 230.102 | 457 | | | |
| Between Groups | .176 | 3 | .059 | .116 | .951 ^b |
| Within Groups | 229.925 | 454 | .506 | | |
| Total | 230.102 | 457 | | | |
| Between Groups | .576 | 3 | .192 | .380 | .767 ^c |
| Within Groups | 229.525 | 454 | .506 | | |
| Total | 230.102 | 457 | | | |

a. Predictor: (constant), ethnicity

b. Predictor: (constant), religion

c. Predictor: (constant), generation classification of universities

As can be seen from table 4.27 above, no significant perception difference regarding diversity-related curricular activities was observed by students of different ethnic groups ($F(3, 454) = 0.917, p = 0.433$), religion ($F(3, 454) = 0.116, p = 0.951$), and generation of universities ($F(3, 454) = 0.380, p = 0.767$). Thus, all the three the null hypotheses, H 2.14, H 2.15, H 2.16, were supported.

4.4. Students' Sense of Belonging and Pluralistic Orientation

Students' sense of belongingness and pluralistic orientation were mentioned as outcome variables that can have a relation with the campus climate for diversity and students' diversity management practice of universities (See section 2.7).

4.4.1. Sense of Belonging of Students

Studied through research conducted by Hurtado and Carter (1997), sense of belonging was identified as an important variable impacted by the environment in higher education. When applied to higher education, the level of sense of belonging felt by the student reflects the extent

that a student has integrated into the environment and/or has become part of a social group (Harper & Hurtado, 2007). As such, administrators need to understand this phenomenon as they work toward developing their students and ultimately retaining them. In this study also, a sense of belonging of students to their respective university was assessed as presented in table 4.28 below.

Table 4.28: Mean Ratings of Respondents on Sense of Belongingness (N= 458)

| Items | Mean | SD |
|--|------|------|
| This University is a good University for students from all ethnic groups | 3.40 | 1.34 |
| This University is a good University for students from all religion groups | 3.42 | 1.30 |
| I feel like I am an accepted member of this University’s community | 3.52 | 1.20 |
| I am glad to be a student of this university | 3.36 | 1.26 |
| I would be willing to encourage students from my ethnicity to attend this university | 3.23 | 1.25 |
| I would be willing to encourage students from my religion to attend this university | 3.24 | 1.28 |
| I often think about leaving this university | 3.03 | 1.32 |
| I am ready to transfer to a different university | 2.92 | 1.33 |

As can be observed from the table above, table 4.28, the mean ratings of students’ response to specific items that describe their sense of belongingness ranges from 3.23 to 3.52, which is a moderate rating. More specifically, students reported that they feel being an accepted member of their university (M=3.52, SD=1.20). Their feeling of being an accepted member may have come from their perception that they also think that their university is a good university for students from all ethnicities (M=3.40, SD=1.34) and religion (M=3.42, SD=1.30). Moreover, a significant number of respondents also recommend their university to other students from their ethnicity (M=3.23, SD=1.25) and religion (M=3.24, SD=1.28) group. In other words, significant number of students also do not think of leaving their university to be transferred to other universities (M=2.92, SD=1.33).

The responses of the interview participant students also support the findings of the quantitative result. Students mentioned that their universities are good for them in many ways,

the community the universities are located, relative fair treatment of teachers and administrative staff, and campus life in general despite their fear of living in conflicts and feeling of insecurity sometimes. Students' interaction with the local community, in some instances, even created a feeling that the community can contribute for peace development of the university. Most of the students describe the communities around universities as kind, sociable, and hospitable. The same was their feeling, in most cases, for their teachers and the administrative staff. A student concurs:

I can't deny the presence of teachers and administrative staff at the café and the gate who are ethnically biased. But if we take the university in general, this is not the case. Most teachers treat their students without bias, and despite the difference in ethnicity and religion, we call most of the cafeteria workers as "mothers". They are really kind and always happy to serve us. Though much remains to be done to make it more comfortable for all students, I take our university as a good university for many students. But, this doesn't mean the same for all students. I hear students' complaining about many things; for me it is good. (Student, # 3, November, 2019)

Similarly, most of them also reported that if the ethnic-oriented conflict and discriminatory attacks can be minimized or avoided, they may not think of transfer to other universities. The good sense of belonging of the quantitative study respondents from the sample universities can be related to the positive experience that they have at their universities. As can be remembered from discussions above in this unit (see section 4.2.1), students reported that they have more of a positive than negative experiences in general and a good interaction with other students of different background. Studies by US universities on the issue also reveal the same. Positive experiences of diversity and campus climate for diversity are generally positively related to sense of belonging (University of Delaware, 2016; University of Dominican, 2017; University of Wisconsin-Whitewater, 2018).

4.4.2. Pluralistic Orientation of Students

According to Hurtado et al. (2012), fostering a positive campus climate for diversity enhances the development of much-needed multicultural competencies which includes the pluralistic orientation of students. According to the authors, this is possible by creating opportunities for students to participate in different curricular and co-curricular activities. In this study also, an attempt was made to assess the pluralistic orientation of students.

Table 4.29: Mean Ratings of Respondents on Pluralistic Orientation

| Items | Mean | SD |
|---|------|------|
| At this university, I have developed the ability to see the world from someone else's perspective | 3.76 | 1.12 |
| At this university, different exposures had made me to develop tolerance of others with different ethnic and religion groups | 3.62 | 1.20 |
| I have developed openness to having my own views challenged about my ethnicity and religion in this university | 3.42 | 1.16 |
| My stay at this university had made me to develop the ability to discuss and negotiate controversial ethnic, and religious issues | 3.41 | 1.20 |
| My stay at this university had made me to develop the ability to work cooperatively with diverse people | 3.58 | 1.17 |

As can be observed from table 4.29 above, students perception of pluralistic orientation due to their experience and interaction with other students of different backgrounds from them was reported as moderate as the mean ratings of the respondents range from 3.41 to 3.76 for items describing the variable. The quantitative findings show that students believe that different exposures at their university had made them to develop the ability to see the world from someone else's perspective (M=3.76, SD=1.12) and tolerance of others with different ethnic and religious groups (M=3.62, SD=1.20). They also reported that their interaction with other students had made them develop the ability to work cooperatively with diverse people (M=3.58, SD=1.17), their views were challenged about ethnicity and religion (M=3.42, SD=1.16) and they became able to discuss and negotiate controversial ethnic, and religious issues (M=3.41, SD=1.20).

Various literatures indicated that students who stay at university can develop different skills, language for example, and widen their perception of different cultures and the world. As different ethnic, religion, and culture background students of Ethiopian public universities stay together for years, it was argued by many local researchers including Abebaw (2014) and Hailemariam (2016) that it is a good learning opportunity for students about the culture, language, and religions other than their own. In support of the ideas of the researchers and the above quantitative result, interview participant students also agreed that the different exposures, curricular and co-curricular, and their interaction with other students were indeed a good learning platform. They mentioned that they had got the opportunity to learn and know languages, dressing styles, cultural foods, and music. Though this is the best-case scenario, others also indicated that some students, for different reasons, mainly political, do not want to share their culture and language with others from different backgrounds. They even went to mention their assignment with other students at the same dormitory as challenging.

I was very eager to learn different languages and cultures from my high school time. For that, I intentionally selected a university outside my region thinking that I can learn what I wanted from society and campus students. But, though I my dormitory assignment was with other ethnic background students, I couldn't learn much since they are not willing to talk to me much. They even intentionally avoid me sometimes when I tried to talk to them. Now, if truth has to be told, I have no intention of talking much with students of a different background than me and even do not intend to work in other regions than where I come from when I graduate. (Student, #1, October, 2019)

Teachers also said that though the scenario of students of different background staying together cannot be avoided, the chance of culture and language sharing may not be as expected. Their very argument goes with the current political instance of the country, ethnic federalism. They claim that students are made to think about their ethnicity and language much rather than exploring others which made them very ethno-polarized. This may affect their interaction with others.

4.4.3. Perception Difference of Respondents about Sense of Belonging and Pluralistic Orientation

To explore perception differences of the quantitative study participants about the two variables, sense of belonging and pluralistic orientation, in terms of gender, ethnicity, religion, and generation of universities, t-test and ANOVA were carried out. The t-test result showed that there was no perception difference about the two variables in terms of gender.

Table 4.30: Perception Difference of Respondents Regarding the Outcome Variables

| | Sum of Squares | <i>df</i> | Mean Square | <i>F</i> | Sig. |
|----------------|----------------|-----------|-------------|----------|-------------------|
| Between Groups | 5.274 | 3 | 1.758 | 2.366 | .001 ^a |
| Within Groups | 337.427 | 454 | .743 | | |
| Total | 342.701 | 457 | | | |
| Between Groups | 12.529 | 3 | 4.176 | 4.924 | .002 ^b |
| Within Groups | 385.052 | 454 | .848 | | |
| Total | 397.581 | 457 | | | |

a. Dependent, Sense of belongingness

b. Dependent, Pluralistic orientation

c. Predictor: (constant), generation of universities

On the other hand, as can be shown from table 4.30 above, the ANOVA result showed that there is a perception difference between respondents about both variables in terms of the generation of universities. More specifically, as the post hoc result showed, fourth generation universities were found to have a perception difference with first generation university students in terms of sense of belonging. On the other hand, fourth generation universities have showed perception difference in terms of pluralistic orientation with first and second generation university students. However, no significant perception difference about both variables was observed among the quantitative participants of different ethnicity and religion. In the case of

some studies in US also no significance perception difference was found between white and URM students (University of Delaware, 2016).

4.5. Relationship between Campus Climate for Diversity and Students' Sense of Belonging

This section of the chapter will mainly focus in discussing about the relationship between campus climate for diversity in Ethiopian public universities with students' sense of belonging and pluralistic orientation. In doing so, it will present and discuss the quantitative data analyzed using correlational analysis. The results from the correlation matrix on relationships were interpreted as follows as presented in chapter three (see section 3.7.1). Accordingly, correlation values between .10 and .39 are referred as weak positive relationships; between .40 and .69 as moderate positive relationships; and .70 and above as high positive relationships (Gliner & Morgan, 2000; Tian & wilding, 2008). The main question to be addressed in this section was stated as follows in the first chapter as follows.

Basic Question 3: Is campus climate for diversity in Ethiopian public universities related to students' sense of belonging and pluralistic orientation?

The hypotheses formulated in relation to the basic question were also stated as:

Hypothesis 1: There is no statistically significant relationship between campus climate for diversity and students senses of belonging.

Hypothesis 2: There is no statistically significant relationship between campus climate for diversity and students pluralistic orientation.

A Pearson product-moment correlation coefficient analysis was carried out to assess the relationship between dimensions of campus climate for diversity and students sense of belongingness. The correlation matrix result is presented in Table 4.31 below.

Table 4.31: Pearson Product-Moment Correlations between Campus Climate for Diversity and Students' Sense of Belonging

| Variables | | 1 | 2 | 3 | 4 |
|-----------|--------------------------------|--------|--------|--------|---|
| 1 | Sense of Belongingness | 1 | | | |
| 2 | Attitude towards Diversity | .143** | 1 | | |
| | | .002 | | | |
| 3 | Diversity Related Satisfaction | .468** | .221** | 1 | |
| | | .000 | .000 | | |
| 4 | Diversity related Experience | .758** | .791** | .524** | 1 |
| | | .001 | .002 | .000 | |

** Pearson Correlation is significant at the 0.01 level (2-tailed). *Pearson Correlation is significant at the 0.05 level (2-tailed)

As can be seen from Table 4.31 above, there is a weak, statistically significant positive relationship between students attitude towards diversity and their sense of belongingness towards their university ($r=.143$, $p<0.05$). The result of $r^2=0.020$, also indicates that attitude towards diversity explains 2.0% of variance in students sense of belongingness towards their university.

Regarding diversity related satisfaction of students, the study found moderate, statistically significant positive relationship between diversity related satisfaction and students sense of belongingness towards their university ($r=.468$, $p<0.05$). The $r^2=0.219$ value also indicates diversity related satisfaction explains 21.9% of variance in students sense of belongingness towards their university.

On the other hand, the study found out that, students diversity related experience has strong relationship with students sense of belongingness towards their university ($r=.758$, $p<0.05$). The $r^2=0.575$ value also indicates diversity related satisfaction explains 57.5% of variance in students sense of belongingness towards their university. This is in line with the finding of University of that found strong relationship between students' sense of belonging with positive cross-racial interactions and conversations (University of Delaware, 2016). Therefore, the null hypothesis proposed, hypothesis is not supported or it is rejected.

Table 4.32: Pearson Product-Moment Correlations between Students’ Diversity Management Practices of Public Universities and Students’ Sense of Belonging

| Variables | 1 | 2 | 3 | 4 | 5 |
|------------------------------|----------------|--------|--------|--------|---|
| 1 Sense of Belongingness | 1 | | | | |
| 2 Diversity related Policies | .341** .000 | 1 | | | |
| 3 Leadership Commitment | .340** .000 | .567** | 1 | | |
| 4 Co-curricular Activities | .439** .000 | .397** | .391** | 1 | |
| 5 Curricular Activities | .364** .000 | .248** | .199** | .464** | 1 |

** Pearson Correlation is significant at the 0.01 level (2-tailed). *Pearson Correlation is significant at the 0.05 level (2-tailed)

As can be seen from Table 4.32 above, there is a positive statistically significant correlation that exists between sample universities campus climate for diversity and students’ sense of belonging (ranges from .40 to .4439). The specific analysis result is presented below.

Regarding the relationship between availability of diversity related policies and students’ sense of belonging, the result, as can be observed from Table 4.32 above, shows that there is a weak, statistically significant positive relationship between diversity related policies and students’ sense of belonging towards their universities ($r=.341$, $p<0.05$). The $r^2=0.116$ indicates that diversity related policy explains 11.6% of the variance in students sense of belongingness to their universities.

Similarly, as can be again seen from table above, there is a weak, statistically significant positive relationship between leadership commitment to promote diversity and students’ sense of belonging ($r=.340$, $p<0.05$). The $r^2=0.120$ indicates that leadership commitment to promote students’ diversity explains 13.6% of the variance in students sense of belongingness towards their university.

On the other hand, the study found out moderate, statistically significant positive relationship between co-curricular activities practice of the sample universities and students' sense of belonging ($r=.439$, $p<0.05$). The $r^2=0.193$ indicates that co-curricular activities practices of the sample universities explains 19.3 % of the variance in students sense of belonging towards their university.

Finally, again as can be observed from Table 4.32 above, the study found weak, relationship between curricular activities practice of the sample universities and students' sense of belongingness ($r=.364$, $p<0.05$). The $r^2=0.132$ indicates that curricular activities practices of the sample universities explains 13.2 % of the variance in students sense of belongingness to their universities. Therefore, hypothesis 2 is not also supported or it is rejected.

4.6. Relationship between Campus Climate and Students' Pluralistic Orientation

Pearson product-moment correlation coefficient was also computed to examine the relationship between the sample universities campus climate for diversity and students' pluralistic orientation. The main question to be addressed in this section was stated as follows in the first chapter as follows.

Basic Question 4: Is institutional practice of Ethiopian public universities to promote students diversity related to students' sense of belonging and pluralistic orientation?

The hypotheses formulated in relation to the basic question were also stated as:

Hypothesis 3: There is no statistically significant relationship between students' diversity management practices and students' pluralistic orientation.

Hypothesis 4: There is no statistically significant relationship between students' diversity management practices and students' pluralistic orientation.

Table 4.33: Pearson Product-Moment Correlations between Campus Climate for Diversity and Students' Pluralistic Orientation

| Variables | | 1 | 2 | 3 | 4 |
|-----------|--------------------------------|----------------|----------------|---------------|---|
| 1 | Pluralistic Orientation | 1 | | | |
| 2 | Attitude towards Diversity | .242** .000 | 1 | | |
| 3 | Diversity Related Experience | .150** .001 | .079 | 1 | |
| 4 | Diversity related Satisfaction | .479** .000 | .221** .000 | -.052 .270 | 1 |

** Pearson Correlation is significant at the 0.01 level (2-tailed). *Pearson Correlation is significant at the 0.05 level (2-tailed)

As can be seen from Table 4.33 above, there is a weak, statistically significant positive relationship between students attitude towards diversity and their pluralistic orientation ($r=.242$, $p<0.05$). The result of $r^2=0.059$, also indicates that attitude towards diversity explains 5.9% of variance in students pluralistic orientation.

Regarding diversity related satisfaction of students, the study found moderate, statistically significant positive relationship between diversity related satisfaction and students pluralistic orientation ($r=.479$, $p<0.05$). The $r^2=0.229$ value also indicates diversity related satisfaction explains 22.9% of variance in students pluralistic orientation.

On the other hand, the study found out that, students diversity related experience has a weak, statistically significant positive relationship with students pluralistic orientation ($r=.150$, $p<0.05$). The $r^2=0.023$ value also indicates diversity related satisfaction explains 2.3% of variance in students pluralistic orientation. Therefore, the third null hypothesis is rejected or failed to be supported.

Table 4.34: Pearson Product-Moment Correlations between Students' Diversity Management and Students' Pluralistic Orientation

| Variables | 1 | 2 | 3 | 4 | 5 |
|---|--------|--------|--------|--------|---|
| 1 Pluralistic Orientation | 1 | | | | |
| 2 Diversity related Policies | .346** | 1 | | | |
| 3 Leadership Commitment towards Diversity | .326** | .567** | 1 | | |
| 4 Co-curricular Activity Practices | .404** | .397** | .391** | 1 | |
| 5 Curricular Activity Practices | .315** | .248** | .199** | .464** | 1 |

** Pearson Correlation is significant at the 0.01 level (2-tailed). *Pearson Correlation is significant at the 0.05 level (2-tailed).

As can be seen from Table 4.34 above, there is a positive statistically significant correlation that exists between sample universities students' diversity management practices and students' pluralistic orientation (ranges from .315 to .404). The specific analysis result is presented below.

Regarding the relationship between availability of diversity related policies and students' pluralistic orientation, the result, as can be observed from Table 4.20 above, from the study found out that there is a weak, statistically significant positive relationship between diversity related policies and students' pluralistic orientation ($r=.346$, $p<0.05$). The $r^2=0.120$ indicates that diversity related policy explains 12% of the variance in students pluralistic orientation.

Similarly, as can be again seen from Table 4.34 above, there is a weak, statistically significant positive relationship between leadership commitment to promote diversity and students' pluralistic orientation ($r=.346$, $p<0.05$). The $r^2=0.120$ indicates that leadership commitment to promote students' diversity explains 12% of the variance in students pluralistic orientation.

On the other hand, the study found out moderate, statistically significant positive relationship between co-curricular activities practice of the sample universities and students' pluralistic orientation ($r=.404$, $p<0.05$). The $r^2=0.163$ indicates that co-curricular activities practices of the sample universities explains 16.3 % of the variance in students pluralistic orientation.

Finally, again as can be observed from Table 4.34 above, the study found weak, relationship between curricular activities practice of the sample universities and students' pluralistic orientation ($r=.315$, $p<0.05$). The $r^2=0.099$ indicates that curricular activities practices of the sample universities explains 9.9 % of the variance in students pluralistic orientation. Therefore, the fourth null hypothesis was also rejected or failed to be supported.

Next to correlational analysis, regression analysis was carried out to examine the relative weight of each dimensions of campus climate for diversity and students' diversity management practices as predictors of students' sense of belonging and pluralistic orientation. For this purpose, multiple linear regression analysis was used to examine the independent effect of each of the dimensions. The enter method was used to analyze the combined and relative effect of the seven variables which have relatively better correlation coefficients on both students' sense of belongingness and pluralistic orientation.

Table 4.35: Multiple Regression Analysis for Students' Sense of Belonging

| Model | Coefficients ^a | | | | Sig. |
|---|-----------------------------|------------|---------------------------|--------|------|
| | Unstandardized Coefficients | | Standardized Coefficients | t | |
| | B | Std. Error | Beta (β) | | |
| (Constant) | 1.644 | .285 | | 5.768 | .000 |
| Attitude towards diversity | .054 | .060 | .038 | .891 | .374 |
| Diversity related experience | .046 | .040 | .048 | 1.155 | .024 |
| Diversity related satisfaction | .484 | .045 | .457 | 10.773 | .000 |
| Diversity related policy | .117 | .051 | .116 | 2.303 | .022 |
| Leadership commitment to promote diversity | .124 | .045 | .139 | 2.766 | .006 |
| Diversity related co-curricular activities practices | .245 | .048 | .249 | 5.069 | .000 |
| Diversity related curricular activities | .234 | .056 | .192 | 4.205 | .000 |
| a. Predictors (constant): attitude towards diversity, diversity related experience, satisfaction, policies, leadership commitment to promote diversity, co-curricular and curricular activities practices | | | | | |
| b. Dependent Variable: Sense of Belongingness | | | | | |

A closer look at table 4.35 shows that diversity related experiences ($B=-.046$, $\beta=-.048$, $p=0.024$), diversity related satisfaction ($B=.484$, $\beta=.457$, $p=0.000$), availability of diversity related policies ($B=.117$, $\beta=.116$, $p=0.02$), leadership commitment to promote students' diversity ($B=.124$, $\beta=.139$, $p=0.01$), diversity related co-curricular activities ($B=.245$, $\beta=.249$, $p=0.000$), and diversity related curricular activities ($B=.234$, $\beta=.192$, $p=0.000$) had significant independent effects on students' sense of belonging. However, attitude towards diversity ($B=.054$, $\beta=.038$, $p=0.374$) did not significantly predict the variance in students sense of belonging towards their universities.

Table 4.36: Model Summary of Students' Sense of Belonging

| Model Summary ^b | | | | | | | | | |
|---|-------------------|----------|-------------------|----------------------------|-----------------|----------------------------|-----|-----|-------------------|
| Model | R | R Square | Adjusted R Square | Std. Error of The Estimate | R Square Change | Change Statistics F Change | df1 | df2 | Sig |
| 1 | .516 ^a | .266 | .259 | .745 | .266 | 41.028 | 4 | 453 | .000 ^b |
| a. Predictors (constant): Diversity related experience, satisfaction, policies, leadership commitment to promote diversity, co-curricular and curricular activities practices | | | | | | | | | |
| b. Dependent Variable: Sense of belongingness | | | | | | | | | |

The result above, in table 4.36, shows that the six variables had an overall positive effect on explaining students' sense of belonging, $F(4, 453) = 41.028$, $p=0.000$, $R=.516$, $R^2=.266$, $R^2=.259$). The result also shows that 26.6% of the variance in students' sense of belonging can be explained by the six variables of campus climate for diversity and students' diversity management practices. For further analysis, when the adjusted R^2 is used, the model predicts about 25.9% of variation in students' sense of belonging.

Table 4.37: Multiple Regression Analysis for Pluralistic Orientation

| Coefficients ^a | | | | | |
|---|-----------------------------|------------|---------------------------|--------|------|
| Model | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
| | B | Std. Error | Beta (β) | | |
| (Constant) | 1.462 | .299 | | 4.890 | .000 |
| Attitude towards diversity | .205 | .063 | .135 | 3.248 | .001 |
| Diversity related experience | -.121 | .042 | -.117 | -2.885 | .004 |
| Diversity related satisfaction | .505 | .047 | .443 | 10.718 | .000 |
| Diversity related policy | .163 | .056 | .150 | 2.907 | .004 |
| Leadership commitment to promote diversity | .119 | .050 | .123 | 2.393 | .017 |
| Diversity related co-curricular activities practices | .240 | .053 | .228 | 4.516 | .000 |
| Diversity related curricular activities | .194 | .061 | .147 | 3.158 | .002 |
| a. Predictors (constant): attitude towards diversity, diversity related experience, satisfaction, policies, leadership commitment to promote diversity, co-curricular and curricular activities practices | | | | | |
| b. Dependent Variable: Pluralistic Orientation | | | | | |

As can be shown from the table above, table 4.37, all the predictor variables have an effect on students' pluralistic orientation. More specifically, the table shows that attitude towards diversity ($B=.205$, $\beta=.135$, $p=0.001$), diversity related experiences ($B=-.121$, $\beta=-.117$, $p=0.004$), diversity related satisfaction ($B=.505$, $\beta=.047$, $p=0.000$), availability of diversity related policies ($B=.163$, $\beta=.056$, $p=0.004$), leadership commitment to promote students' diversity ($B=.119$, $\beta=.123$, $p=0.02$), diversity related co-curricular activities satisfaction ($B=.240$, $\beta=.228$, $p=0.000$), and diversity related curricular activities satisfaction ($B=.194$, $\beta=.147$, $p=0.000$) had significant independent effects on students' pluralistic orientation.

Table 4.38: Model Summary of Students' Pluralistic Orientation

| Model Summary^b | | | | | | | | | |
|---|-------------------|----------|-------------------|----------------------------|-----------------|----------------------------|-----|-----|-------------------|
| Model | R | R Square | Adjusted R Square | Std. Error of The Estimate | R Square Change | Change Statistics F Change | df1 | df2 | Sig |
| 1 | .480 ^a | .230 | .223 | .822 | .230 | 33.871 | 4 | 453 | .000 ^b |
| a. Predictors (constant): Attitude towards diversity, diversity related experience, satisfaction, policies, leadership commitment to promote diversity, co-curricular and curricular activities practices | | | | | | | | | |
| b. Dependent Variable: Pluralistic Orientation | | | | | | | | | |

As can be shown from Table 4.38 above, all the seven dimensions of campus climate for diversity and students' diversity management had a combined positive effect on explaining the variance in students' pluralistic orientation, $F(4, 453) = 33.871$, $p=0.000$, $R=0.480$, $R^2=0.230$, $R^2= 0.233$). The result revealed that 23% of the variation in students' pluralistic orientation can be explained by all the seven dimensions of campus climate for diversity and students' diversity management practices. The adjusted R^2 also shows that the model predicts about 22.3% of variation in students' pluralistic orientation.

4.7. Challenges of Ethiopian Public Universities in Managing their Students' Diversity

This section of the chapter will mainly focus on challenges faced by Ethiopian public universities to manage their students' diversity, ethnic and religious diversities to be specific, in a way to answer the fifth basic question of the study. In doing so, it will present and discuss the qualitative data obtained from students and student deans collected through interviews in relation to the issue.

As the interview results indicated, the challenges the public universities faced to manage their students' diversity can be divided in to two: internal and external challenges. The internal challenges included the value given for students' diversity for by the public universities, service provision related to cafeteria services, ethnic homogeneity of universities top leadership, dominance of students and staffs (both academic and administrative) from local areas, and political issues run by students and teachers. On the other hand, the external challenges mentioned by interview participants included the overall political situation of the country, political activists focus on university students to proceed with their agenda, and the placement criteria of the MoE.

It was argued earlier in this chapter that most Ethiopian public universities did not include the issue of students' diversity in their mission statement which implies the value they give to the student is minimal not to say that have ignored it completely. Even in some cases where by some public universities manage to include the issue of their students' diversity in their strategic plan, they failed to translate it to working plans and couldn't achieve success by putting their plan to action. However, as to writers in the field like Hurtad et al. (2008) and Pillay (2010), in countries like Ethiopia where by ethnic and religious diversity are markers of the country, higher education institutes should have a lot of concern so as to bring the best out of their

students' diversity. The diversity promotion can take the form, as to the interview participant dean of students, inclusion of the issue in annual in a way that can be implemented, preparing different panels and forums with known personalities and local and religious leaders to create more awareness of the issue by students, and establishing different units and clubs that work on diversity issue. The response of one dean of students asserts the instance of top leaders' commitment towards diversity. He said:

Unless there are instances of conflict or some serious matters, top leaders do not meet with students. Again, though we had stated that students' diversity to be one of our concern in our strategic plan, you don't see much commitment from the university in doing so which can be witnessed from lack of specific strategies, well-planned panels and forums on diversity, and weak commitment to enforce what is put on students discipline guideline. For example, after incidents of conflicts between students, we invited community elders and religious leaders to talk with students and that brought a very good result. It means that, if we had done it regularly before incidents of conflicts, which could be a very good strategy to promote students' diversity. (Dean of students, #4, December, 2019)

Higher education institutes in Ethiopia are perceived as secular institutes, free from ethnic and religious interferences. Concerning this, MoE prepared a guideline for students which state about worship, dress code, and food etiquette in higher education institutes (MoE, 2011). The guideline states what is and is not allowed in relation to religious issues. Among issues that are not allowed to be practiced include preparation of foods that are similar to all students of all religious groups. However, in reality, this is not the case. As argued by students and deans of students, foods for Christians and Muslims are prepared and served in different compartments during fasting periods of Orthodox Christians and in days where by the food contains meat as an ingredient. In addition to that, as some of the deans of students explained, during fasting periods of orthodox Christians and Muslims, cafeterias are opened after the normal service time to serve fasting students.

Though we do not assign workers to serve the students like the regular service period, we open the cafeteria for fasting periods [for both Christians and Muslims] so that they can serve themselves after their fasting for the day is over. This is usually at 2:30 PM for Orthodox Christians and near to 7 PM for Muslims. (Dean of students, #5, November, 2019)

If universities refuse to serve fasting students in special circumstances as indicated earlier, the issue can be a point of conflict between the students and the university administration. The special arrangement also creates dissatisfaction for other students, for Christians in the case of Muslims fasting period and vice versa, and will be an issue during other periods. Students' interview participants also indicate that there is a special favor made for students of the same religion with that of the administration. Most dean of students perceive this practice as against the secular education policy of higher education institutes and can also widen religious differences of students which will result in students segregation in terms of religion for other in-campus activities.

Another issue stated by respondents as a challenge to manage students' diversity is the homogeneity of the academic staff and university leadership in terms of ethnicity in most cases and religion in some instances. Because of the political and administrative system at the national level, there seems to be a growing tendency of teachers towards working in one's region. For example, according to Abebaw and Tilahun (2007) and Tilahun (2010), there is a tendency for teachers from other regions to leave the University and for teachers from the region where the University is geographically located to come to the University, and this decreases teacher diversity. In the same token, it is customary to see the top university leadership to be from the same ethnic group, in most cases. When students see teachers and top leaders from their ethnic or religious group, they feel a sense of belongingness towards their university. When this is not the case, students feel dissatisfied by their university and look for a transfer to another university,

mostly to the region where they came from. This will, in turn, decrease the structural diversity of students and may create dominance of other ethnic groups.

As I was telling you earlier, due to a conflict between Oromo and Somali students, many Oromo students and teachers left our university [Jigjiga University]. That hugely affected the ethnic composition of our students. Not only that, again as I stated earlier, Oromo students who are being assigned to our university after that incident are not feeling comfortable not to see many Oromo teachers and students on the campus. Observing this situation, I and my colleague are assigned to serve here, Student Service Directorate, since we speak Afan Oromo just to make them feel better. (Dean of Students, #2, November, 2019)

I consider universities not only national but also universal. If you take, for example, the case of most public universities in our country, it is usual to find Indian professors almost everywhere. Sadly, on the contrary, public universities are stacked with Ethiopian teachers from the locality of the university, take our university for example. Of course it is advantageous for the teachers as the current political scenario of the country forces you to do that to be secured. On the other hand it is very challenging for the university and students coming from other regions. Students who came from other regions would not feel this much discomfort had the teachers mix [ethnically] been reasonable. I even think that the extreme polarization of ethnicity is mainly related to this case. (Teacher, #4, December, 2019)

The recently increasing political activities of students and teachers inside campuses were also mentioned as a challenge to manage students' diversity in the sample universities.

According to teachers and students respondents, students usually bring a political agenda to the campus and informally organize students from their ethnic group, mainly, to promote it. It was also noted that the same agendas are being pushed by teachers and even administrative staff members. Sadly, most of the agendas were ethnic issues that resulted in conflicts between students of different ethnic groups.

In recent conflicts between students [Amhara and Oromo], our assessment showed that there were students who intentionally ignited it. Sadly and very surprisingly, their agenda was also supported by teachers and administrative staff which made the control very difficult. For example, during peace talks, we observed teachers wearing black cloths [to indicate grief] to indicate they are with students. How can other students expect fair treatment in class from those teachers? Do you think that they feel comfortable here? I don't think. (Dean of Students, #1, October, 2019)

As argued by interview respondents also, fake news, activists and other politicians focus on university students to initiate conflicts between students and the overall political situation of the country are mentioned as external factors that made students' diversity management challenging for public universities. All students' participants in the interview agree on the fact that fake news disseminated through social Medias like Facebook was one contributing factor for students not to stand together irrespective of their ethnicity on certain issues which resulted in conflicts. The students claim that most of the fake news was related to ethnic issues that segregate students based on their ethnic identity. One student said the following:

As we know very well, almost all university students are on Facebook and there is much fake news circulating on different social Medias including Facebook. Surprisingly, most of the fake news is related to ethnic issues and students accept it as true even without cross-checking it with other sources. These fake news always preach that one ethnic group of students are being oppressed in a certain university by another ethnic group which will then create a sense of hate between students of different ethnic groups in other universities. Then taking that news, you will see that students of the different ethnic group of students seeing each other as enemies in the campus and whenever they find it suitable, they even go to conflicts with simple issues. (Student 6, February, 2020)

About the fake news, the students and dean of students mention that the messages of different activist and political groups for public university students were also another issue that made the students' diversity management challenging for public universities. The respondents mentioned that the recent political change in the country had resulted in known political activists and parties/groups in different ethnic groups which are very much respected and their words heard. The challenging aspect of this trend is that peoples including public university students take their words without questioning even if it will result in conflict between students which may claim their lives. Remembering such circumstances, a student said the following:

There are political activists of different ethnic groups which, I can say that are worshiped by peoples including students. Sadly, these activists or political groups pass a message through social Medias that creates a sense of being an enemy among students. I do not think that they really care about students' lives, they simply pass their message and the result is going to be ugly. Taking their words, I heard students saying "I do not want to learn together with students of such and such ethnicity". (Student, #7, February, 2020)

Of course, both the students and deans of students claim that all the challenges are related to the current political instance of the country. After the recent political crisis in the country, it was customary to hear conflict between different ethnic groups of peoples which resulted in mass execution and killings. The participants agree that these instances at the country level had impacted students relationship inside campuses which makes students' diversity management challenging.

CHAPTER FIVE

5. SUMMARY OF MAJOR FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the major findings, conclusions drawn from these findings and finally recommendations of the study.

The purpose of this study was to explore the practices and challenges of Ethiopian public universities in managing their students' diversity. To achieve the stated objective, the study was guided by the following basic questions:

1. How do public university students perceive their campus climate for ethnic and religion diversity?
2. What are the perceptions of Ethiopian public university students about their institutions practice to enhance the campus climate for students' diversity?
3. Is campus climate for diversity in Ethiopian public universities related to students' sense of belonging and their pluralistic orientation?
4. Is institutional practice of Ethiopian public universities to promote students diversity related to students' sense of belonging and pluralistic orientation?
5. What are the challenges of Ethiopian public universities in managing their students' diversity?

A mixed research design, convergent parallel, was employed to conduct the study. Both quantitative and qualitative data collection methods were concurrently employed to gather quantitative and qualitative data on the practice and challenges of students' diversity management by Ethiopian public universities. Primary data were collected from students, teachers, and student deans of the sample universities. While questionnaire was the main

instrument used to gather the quantitative study, the qualitative data was collected using interview and document review.

To select sample universities for the study, stratified proportional sampling was used. Accordingly, two universities from each of the four generation of universities under MoSHE were taken to make the total number of sample universities to be eight. The sample size for the quantitative study participants was calculated using the formula stated by Yemane (1967) and was found out to be 398. Accordingly, to select sample students for the quantitative study, first four colleges, college of Engineering, social science, natural science, and business and economics, were selected randomly. Finally, simple random sampling was used to select students to participate in the quantitative study from the selected colleges. A modified version of questionnaire used by Hurtado et al. (2012) was used to gather the quantitative data for this study. Before the actual dissemination of the questionnaire, a pilot study was conducted. Based on the pilot study, the reliability of the instrument for each of its dimensions and the overall instrument were checked using SPSS version 23 by calculating the Cronbach's Alpha Coefficient. The result indicated that the instrument's overall Cronbach's Alpha Coefficient was 0.95 and ranged from 0.73 to 0.91 for the specific dimensions which indicated that the instrument can serve the study's purpose. In addition to that, some of the vocabularies were changed to make the tool very easy to understand for study participants based on the comments from advisors, colleagues and study participants. Finally, to improve the questionnaire response rate, 718 questionnaires were distributed for the actual quantitative data collection and 469 were returned. Due to incompleteness, eleven of the questionnaires were discarded and the final 458 were used for quantitative analysis.

In addition to the quantitative data, interviews were held with twenty four participants from the sample universities which included students, teachers, and deans of students. Moreover, document review was carried out to obtain additional data on existence of diversity-related policies, students' enrollment, and other studies related to the study. These consulted documents included sample universities senate legislations, strategic plans, students' code of conduct, and the Education Development Road Map.

The quantitative data collected from students of the sampled universities was analyzed using descriptive and inferential statistics. Descriptive statistics such as frequency counts, percentage, mean, and standard deviation and inferential statistics such as one sample t-test, Pearson correlation, one way ANOVA, and multiple regressions were used to analyze the quantitative data. The qualitative data gathered through interviews and documents were transcribed, coded and thematically interpreted.

Presentation, discussion, and interpretation of results were concurrently made during the analysis. The quantitative data were displayed first in tables and then substantiated and triangulated by the qualitative data in the form of texts and direct quotes. Throughout the analysis, three (3) was used as a mean score to indicate the level of respondents' agreement on dimensions of the campus climate for diversity, diversity management practices and outcome variables, sense of belonging and pluralistic orientation. While mean scores above three indicated the agreement of respondents about an item, mean scores below three indicated disagreement about an item during quantitative analysis (except for the case of one dimension of the questionnaire, diversity-related experiences of students). Besides, throughout the study, 0.05 alpha (or significance level) was used to determine whether statistically significant differences exist between male and female, different ethnic and religious background students, and

generation of universities. Finally, for correlation analysis, correlation values between .10 and .39 were referred as weak positive relationships; between .40 and .69 as moderate positive relationships; and .70 and above as high positive relationships.

5.1. Summary of Major findings

Regarding the background information of sample quantitative respondents, the greater proportion were male; Amhara, and Orthodox Christians. To be specific, 262 (57.2%) were male, 180(39.3%) of them were from ethnic Amhara, and 239 (52.2%) were Orthodox Christians. On the other hand, out of the 24 qualitative research participants, 16 (75%) of them were teachers and the rest were undergraduate students. Out of the students participants, the majority 6 (75%) were male and third year students. Regarding the teachers, 14 (87.5%) of them were male and again most 11 (68.8%) of them were lecturers. Professional experience wise, majority 10 (62.5%), of the teachers also served more than 5 years at their universities.

Regarding the dimensions of the campus climate for diversity, the study found out that students have generally positive attitude ($t_{(.05, 457)} = 35.88, p < .001$) towards ethnic and religion diversity, lower levels of negative diversity related experiences ($t_{(.05, 457)} = -7.76, p < .001$), and lower levels of diversity-related satisfaction ($t_{(.05, 457)} = 4.20, p < .001$).

The study also found that the practice of students' diversity management practices by the sample universities to be moderate. To be specific, that the sampled universities internal diversity-related policy practice ($t_{(.05, 457)} = 9.89, p < .001$), leadership commitment towards diversity promotion ($t_{(.05, 457)} = 7.71, p < .001$), diversity-related co-curricular activities ($t_{(.05, 457)} = 2.86, p < .001$), and diversity-related curricular activities ($t_{(.05, 457)} = 2.86, p < .001$) with respect to managing diversity of their students are remarkably above the expected values. This indicates that the effort of the sample universities in managing their students' diversity or crating a

positive campus climate for students' diversity can be rated as good. This implies that the universities have about moderate level of curricular activities that can help to manage their students' diversity.

Regarding the status of the outcome variables, sense of belongingness and pluralistic orientation, the study found out that students have a positive sense of belonging towards their campuses ($t_{(0.05, 457)} = 8.09, p < .001$) and positive development of pluralistic orientation ($t_{(0.05, 457)} = 12.85, p < .001$).

Concerning the perception difference of participants, the study found out that a significant perception difference regarding attitude towards diversity was observed among students of different ethnic groups, $F(3, 454) = 2.938, p = 0.033$. The result of the post hoc analysis revealed that a difference exists between Amhara and other ethnic groups of students.

Regarding diversity-related experience of students, a significant perception difference exists among students of different religious background, $F(3, 454) = 3.079, p = 0.027$ and generation of universities $F(3, 454) = 8.523, p = 0.000$. The result of the post hoc analysis revealed that religion wise differences exist between protestant and Muslim students about diversity-related experiences. Generation of universities wise, the post hoc result similarly showed that, there existed a significant difference of perception about diversity-related experiences between students of first and third generation, first and fourth generation and second and fourth generation of universities.

The study also found out that that there is a significant perception difference among students of different religion, $F(3, 454) = 2.544, p = 0.036$ and generation of universities $F(3, 454) = 4.979, p = 0.002$ about their diversity-related satisfaction. The post hoc analysis revealed that, religion wise, differences exist between Muslim and Protestant students. Similarly, the post

hoc result revealed that perception differences exist between second and third and second and fourth generation of universities students.

Regarding leadership commitment towards diversity, the study found out that a significant perception difference is observed among students of different generations of universities, $F(3, 454) = 6.034, p = 0.000$). The result of the post hoc analysis revealed that differences exist between second and third generation of universities and second and fourth generation of universities.

Concerning students' sense of belonging and pluralistic orientation, the study found out that there is a perception difference of students about both variables in terms of the generation of universities. More specifically, fourth-generation universities students were found to have a perception difference with first generation university students in terms of sense of belonging. On the other hand, the same table shows that fourth generation universities students have showed perception difference in terms of pluralistic orientation with first and second generation university students.

Concerning the relationship between dimensions of the campus climate for diversity, diversity management practices and students' sense of belonging, the study found out that there is a weak, statistically significant positive relationship between students attitude towards diversity and their sense of belonging towards their university ($r = .143, p < 0.05$), diversity-related policies and students' sense of belonging to their universities ($r = .341, p < 0.05$), leadership commitment to promote diversity and students' sense of belonging towards their university ($r = .340, p < 0.05$), and curricular activities practice of the sample universities and students' sense of belongingness towards their university ($r = .364, p < 0.05$). On the other hand, the study also found moderate, statistically significant positive relationship between diversity-related

satisfaction and students sense of belonging towards their university ($r=.468, p<0.05$) and co-curricular activities practice of the sample universities and students' sense of belonging towards their university ($r=.439, p<0.05$).

Regarding the relationship between dimensions of the campus climate for diversity, diversity management practices and students' pluralistic orientation, the study found out that there is a weak, statistically significant positive relationship between attitude towards diversity and their pluralistic orientation ($r=.242, p<0.05$), students diversity-related experiences and pluralistic orientation ($r=-.150, p<0.05$), diversity-related policies and students' pluralistic orientation ($r=.346, p<0.05$), leadership commitment to promote diversity and students' pluralistic orientation ($r=.346, p<0.05$), and curricular activities practice of the sample universities and students' pluralistic orientation ($r=.315, p<0.05$). On the other hand, the study found moderate, statistically significant positive relationship between diversity-related satisfaction and students pluralistic orientation ($r=.479, p<0.05$) and co-curricular activities practice of the sample universities and students' pluralistic orientation ($r=.404, p<0.05$).

The result from the multiple linear regression also found out that diversity-related satisfaction ($B=.484, \beta=.457, p=0.000$), availability of diversity-related policies ($B=.117, \beta=.116, p=0.02$), leadership commitment to promote students' diversity ($B=.124, \beta=.139, p=0.01$), diversity related co-curricular activities ($B=.245, \beta=.249, p=0.000$), and diversity-related curricular activities ($B=.234, \beta=.192, p=0.000$) had significant independent effects on students' sense of belonging. More specifically, the model summary showed that the five variables had an overall positive effect on explaining students' sense of belonging, $F(4, 453) = 41.028, p=0.000, R=.516, R^2=.266, R^2=.259$.

The study also found out that attitude towards diversity ($B=.205, \beta=.135, p=0.001$), diversity-related experiences ($B=-.121, \beta=-.117, p=0.004$), diversity related satisfaction ($B=.505, \beta=.047, p=0.000$), availability of diversity related policies ($B=.163, \beta=.056, p=0.004$), leadership commitment to promote students' diversity ($B=.119, \beta=.123, p=0.02$), diversity-related co-curricular activities satisfaction ($B=.240, \beta=.228, p=0.000$), and diversity-related curricular activities satisfaction ($B=.194, \beta=.147, p=0.000$) had significant independent effects on students' pluralistic orientation. The model summary also indicated that all the seven dimensions of campus climate for diversity and students' diversity management had a combined positive effect on explaining the variance in students' pluralistic orientation, $F(4, 453) = 33.871, p=0.000, R=0.480, R^2=0.230, R^2= 0.233$).

Moreover, the qualitative finding showed that the student body of Ethiopian public universities is diversified as almost all of the sampled universities had students from different ethnic and religious groups despite the fact there are some dominant groups at the sampled universities. The dominant groups are mainly students from the region where by the university is located. The study also found out that the main reasons for the presence of dominance groups to be preference of students to be assigned to their nearby universities and transfer of students from one to another university.

In this study, it was also found that students experienced conflicts mainly related to ethnic issues which caused property damage, injuries, students leaving campuses, and deaths of students. It was mentioned by the respondents that the main reasons for students conflicts to be political instances of the country, fake news circulating in the social media and political activists/groups focus on public university students.

The absence of well-planned strategies including the invitation of influential figures to discuss sensitive diversity-related issues, the deficiency of the curriculum to respond to diversity related issues, and lack of commitment of university leaders to promote diversity and act immediately during conflicts were mentioned as gaps in managing students diversity at public universities.

Finally, on top of what is mentioned above, the current political system, ethnic-based regional politics, irresponsible messages of political activists through social media, and lack of commitment of the government to enforce justice at the country level were mentioned as issues that made students diversity management challenging by public universities.

5.2. Conclusions

This study examined the students' diversity management practices and the challenges of Ethiopian public universities. In doing so, it examined the campus climate for ethnic and religious diversity of the public universities, their practice in enhancing the campus climate for diversity and the challenges they faced in managing their students' diversity. It also examined the relationship between the students' diversity management and their sense of belonging and pluralistic orientation. The findings of the study revealed that the campus climate for diversity of the public universities was moderate. This was expressed by the relative dominance of certain ethnic groups, mainly from the region a particular university is located, unsatisfactory ethnic mix of academic staff, moderate satisfaction of the students by their universities and their encounter of conflicts related to diversity issues which, in most case, the response of the administration was found to be unsatisfactory. Similarly, the students' diversity management practice of the Ethiopian public universities was found out to be moderate. More importantly, the inadequate attention given by the public universities to include diversity issues in a concrete plan and put in

action and their failure to organize different panels and sessions by inviting popular personalities and religious leaders were the gaps observed in managing their students' diversity. The findings of the study further showed that the relationship between the diversity management practices of the public universities and students sense of belonging and pluralistic orientation to be weak. Finally, the study also found out that the general political situations of the country, the focus of political activists on public university students to run their agenda, and weak law enforcement by the government were also mentioned as main challenges faced by public universities for managing their students' diversity. Based on the findings of the study, the following conclusions were drawn:

- The Campus climate for diversity is moderately positive with the existence of pockets of dominance and conflicts for ethnic issues.
- The practice of students' diversity management by Ethiopian public universities is not satisfactory. Lower leadership commitment, gap in implementing policies, inadequacy of curricular and co-curricular activities led to inadequate level of students' diversity management by public universities. The important missing co-curricular practices include cultural festivals, club activities and workshops and panel discussion with political, local, and religious leaders.
- Campus climate for diversity and Students' DM strategies have positive moderate relationship and explain 26.6% and 23% of the variance in students' sense of belonging and development of pluralistic orientation. The diversity-related experience of students, discrimination and relationships with students and teachers, at their campuses is a prerequisite for their sense of belonging. The relative absence of ethnically well-mixed academic staff, mainly teachers, and the presence of ethnically motivated conflicts

between students made students leave their campus in the sense that they were in danger of an attack due to their ethnic background. On the other hand, the relative absence of important co-curricular activities which included cultural ceremonies and festivals and platforms that expose to discuss sensitive issues in public and inadequate exposure of students' to diversity issues in the curriculum were found to affect their pluralistic orientation. Additionally, ethnically motivated conflicts made students of different backgrounds to stay apart, mostly, and limit their interaction which in turn limited their pluralistic orientation.

- Ethiopian public universities have internal and external challenges in managing their students' diversity. While homogeneity of top-leaders and academic staffs' in-terms of ethnicity and absence of well-planned are the internal factors, the country's political instance is the external and main factor that made the students' diversity management by public universities challenging.

1.3. Recommendations

Based on the findings identified and conclusions drawn, the following policy, practice and further implications are made.

1.3.1. Implications for Policy

The result of the study showed that some policies of the Ministry of Education (MoE), placement and transfer, are resulting in the domination of some ethnic group of students at universities, mainly the transfer policy. Therefore, it is suggested that due attention should be given for these policies with enough emphasis about their implementation by universities. This will contribute for more diversification of the student bodies of Ethiopian public universities.

Another challenge for students' diversity management, as revealed by the results of the study, is the homogeneity of the university leadership in terms of ethnicity and religion, most of the time. Therefore, similar to the diversification of students, diversifications of the university leadership also have to be given due attention by MoSHE. This will be more effective if the decision can be supplemented by policy and implementation guidelines. In addition to this, trainings related with emotional intelligence and conflict resolution also should be given for the university leaders to help them better manage their students' diversity.

As can be understood from the findings of this study and recent assessment of the higher education sector of the country, the curriculum of the public universities lacks strength in addressing diversity issues. Though there are some decisions on the way to include courses pertaining to the issues of students' diversity at freshman program level, the dissatisfaction of academic staffs about the course compositions is still there. Therefore, a revision of the courses and inclusion of others which have a direct implication will be of paramount importance. In relation to this, inclusion of diversity issues in a more concrete way at the general education level, especially in secondary school curriculum, will also increase the exposure of students on the issue before they start to live it. This can assist students when they join universities and help them have a peaceful start in their college life, which in turn can also ease the challenges of public universities in relation to the issue.

1.3.2. Implication for Practice

As was repeatedly mentioned in this study and in different literature, in countries like Ethiopia whereby diversity is a marker of the society, universities should show commitment to promote the diversity of their student body, in the form of a mission statement to begin with. As the results of this study revealed, this is not the case in Ethiopian public universities, mostly.

Therefore, due emphasis for the issue in their mission statement in general, and in their strategic and operational plans is a must. Here, the inclusion of the issue in the mission statement or plans should not be considered as an end, rather the implementation should be given an emphasis.

Public universities in Ethiopia have autonomy to recruit their academic staff, in most cases, especially in recent times. As the results of this study showed, one dissatisfaction point of students about their campus climate for diversity is the diversification of the academic staffs, mainly the teachers. In cases where students felt that no teacher is there from their ethnic background, they have expressed a lot of dissatisfaction and discomfort. Therefore, it is suggested that Ethiopian public universities should use their autonomy to recruit their teachers for the benefit of diversifying the staff which will hugely assist them in their effort to manage their students' diversity. Here also, apart from diversifying the academic staffs, a due emphasis should also be given in giving diversity sensitivity and professional ethics training for them.

In relation to training, a positive note on the effort of the public universities to manage their students' diversity is their provision of life skill trainings for their students. Therefore, diversifying the training topics, making them more relevant for campus life and academic success of students and strengthening their mode of delivery can be much help for their effort. As the results of the study also revealed, conflicts related with diversity issues were challenges of the public universities. Therefore, it will be of much importance if the life skill trainings can also include conflict resolution techniques mainly focusing on negotiation and sustained dialogue. Diversity-sensitive training for teachers' is also an issue that should be given enough emphasis by Ethiopian public universities. This will benefit instructors with limited exposure to diversity issues during their academic life to acquaint themselves with the issue.

From the strategies applied to manage their students' diversity by Ethiopian public universities, the application of the co-curricular activities was found to be poor, as can be inferred from the result of the study. In cases where there are some of the practices, it was found that it is to mitigate conflicts between students act of leaving their campus in group. Also, considering some events to be sources of conflicts, cultural and nations and nationalities days for example, universities have banned their celebration by students. But, seen from the perspective of taking these events as good platforms for students to learn different cultures and strengthen relationships, universities should resume the celebration of the events with enough preparation to avoid what they expect to happen, conflict. Not only these days, but also other events also have to be planned to increase students' interaction, different contests and sport festivals to mention some. Moreover, establishment of cultural centers and engagement of students in different clubs apart from strengthening the existing structures like student union and peace forum should also be taken in to consideration.

In countries with diversified student body, having a diversity officer to the minimum and an office working on diversity issues and make a continuous assessment on campus climate for diversity and recommends on how to further promote students' diversity is a common practice (University of Delaware, 2016; University of Dominican, 2017; University of Wisconsin-Whitewater, 2018). This had helped to promote their students' diversity. Therefore, taking this experience in to consideration, Ethiopian public universities also need to establish a structure that can implement national diversity policies in to practice and help to promote diversity.

As was noted by the findings of this study, community members especially elders and religious leaders roles were paramount in resolving conflicts between students and convincing students to stay at their campus. Sadly, much of the effort of the university to organize

discussions with these community members was just to set the fire off, conflicts, rather than managing students' diversity. Therefore, taking the lesson from their past experience on the role of these community members, the universities should plan and organize panel and discussion sessions with such and other personalities to discuss different diversity related issues. In this case, it will be much easy if they can coordinate their effort with other ministries having the same role like Ministry of Peace (MoP), just to mention as an example. In addition to this, taking the practice of some other public universities, University of Gondar for example, assigning students to families in the town where by the university is located can facilitate the experience of students in sharing new culture and language there by assisting the universities in their effort to manage their students diversity.

1.3.3. Implications for Further Research

The issue of diversity management in the higher education settings is not much explored in Ethiopian context. Therefore, at least two areas can be further recommended for future researchers interested in the issue. The first possible research area is to see the relationship between students management by the public universities with other important variables, students' academic achievement for example. If literature is to be consulted, other interesting areas which are of much importance for improving the practice of public universities can be explored to be considered for study.

Also, like students' diversity management, exploring the practice of public universities in managing their academic and administrative staff is another area. Here also, apart for exploring the practice and challenges of the public universities in managing their academic and administrative staff, relating to institutional performance and staff satisfaction can also be another important area of research which is of high importance for the universities. Comparative

studies among universities of different generations can also give an indication on difference of practices and experience sharing of the public universities.

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APPENDIX 1: QUESTIONNAIRE TO BE FILLED BY STUDENTS

Addis Ababa University

College of Graduate Studies

Department of Educational Planning and Management

Dear Participant,

I am Mesfin Manaze, a PhD student in Addis Ababa University, department of Educational Planning and Management, currently working on my dissertation entitled *Students Diversity Management in Ethiopian Public Universities: Practice and Problem*. The purpose of this questionnaire is to collect data for the fulfillment of my dissertation. Your university has been selected as a study site for the research and the concerned management body of your University has been informed about the study through the request letter from AAU dated _____ with a copy of the questionnaire and had given me the approval to proceed.

The information and response you provide in the discussion will be vital for the success of the study. Your response to the questions on the questionnaire will be used strictly for the study only; your anonymity and privacy will be kept confidential indefinitely. Therefore, feel free and give your genuine information for the questions. You are free not to respond to any question you don't feel comfortable to talk about; and you are also free to refrain and withdraw from the study anytime when you do not feel comfortable.

Thank you in advance for your cooperation and time.

BACKGROUND INFORMATION

The following background information is requested so that I can describe who responds to the survey. Please circle, check (x), or write in the information that best describes you.

Please keep in mind that all of your answers are strictly confidential and in no way be will traced to you.

Sex : Female ____ Male ____

Year: _____

Your Ethnicity: _____

Your Religion: _____

1. Please indicate to what extent you agree or disagree with your university's student diversity and your attitude to others.

| No | | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|----|---|----------------|-------|---------|----------|-------------------|
| 1 | In this university, it is good to have students from different ethnic background | | | | | |
| 2 | In this university, it is good to have students from different religion background | | | | | |
| 3 | As university students, I should have basic understanding of other ethnicities | | | | | |
| 4 | As university students, I should have basic understanding of other religions | | | | | |
| 5 | I should develop meaningful relationships with students outside my ethnicity in this university | | | | | |
| 6 | I should develop meaningful relationships with students outside my religion in this university | | | | | |
| 7 | I accept the different way of life of other students from different ethnic background of me | | | | | |
| 8 | I accept the different way of life of other students from different religion background of me | | | | | |
| 9 | In this University, I have friends from different Ethnic groups | | | | | |
| 10 | In this University, I have friends from different religion groups | | | | | |
| 11 | In University, I often study with students from different ethnic backgrounds | | | | | |
| 12 | In University, I often study with students from different religious backgrounds | | | | | |
| 13 | At this University, students from different Ethnic groups socialize with one another | | | | | |
| 14 | At this University, students from different religion groups socialize with one another | | | | | |

2. Please indicate your experience in this campus relate to ethnicity and religion.

| No | | Very Often | Often | Sometimes | Seldom | Never |
|----|---|------------|-------|-----------|--------|-------|
| 1 | I have experienced Ethnic discrimination at this University from Students | | | | | |
| 2 | I have experienced Religious discrimination at this University from Students | | | | | |
| 3 | At this University, I sometimes hear offensive jokes and stories about people from some Ethnic groups | | | | | |
| 4 | At this University, I sometimes hear offensive jokes and stories about people from some Religion groups | | | | | |
| 5 | I have been treated unfairly by a teacher or staff member because of my Ethnicity | | | | | |
| 6 | I have been treated unfairly by a teacher or staff member because of my Religion | | | | | |
| 7 | At this university, I had experienced physical assault/injury because of my ethnicity | | | | | |
| 8 | At this university, I had experienced physical assault/injury because of my religion | | | | | |
| 9 | At this university, I had experienced property damage because of my ethnicity | | | | | |
| 10 | At this university, I had experienced property damage because of my religion | | | | | |
| 11 | At this university, I have observed conflict among students because of ethnic issues | | | | | |
| 12 | At this university, I have observed conflict among students because of religion issues | | | | | |
| 13 | Ethnic conflicts are very difficult to control at this university | | | | | |
| 14 | Religious conflicts are very difficult to control at this university | | | | | |

3. Please indicate to what extent you agree or disagree with the availability and implementation of diversity related policies.

| No | | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|----|--|----------------|-------|---------|----------|-------------------|
| 1 | The university's mission specifically refers to the value of having a diversified student body | | | | | |
| 2 | Student code of conduct was distributed for all students when they join this university | | | | | |
| 3 | Discrimination against any student on the basis of ethnicity is not allowed in this university | | | | | |
| 4 | Discrimination against any student on the basis of religion is not allowed in this university | | | | | |
| 5 | This University has clear procedures for anyone to report prejudiced or discriminatory experiences on ethnic and religion issues | | | | | |
| 6 | The university has clear disciplinary procedures to address issues of harassment or discrimination on ethnic and religion issues | | | | | |

4. Please indicate to what extent the top leadership is committed to promote students' diversity.

| No | | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|----|---|----------------|-------|---------|----------|-------------------|
| 1 | A welcome ceremony was organized for first year students when they join the university | | | | | |
| 2 | The University Leadership emphasizes about the value of having ethnically diverse ethnic student body in different occasions/meetings | | | | | |
| 3 | The University Leadership emphasizes about the value of having diverse religion student body in different occasions/meetings | | | | | |
| 4 | The University Leadership is committed to create a campus environment that welcomes all students of different ethnic background | | | | | |
| 5 | The University Leadership is committed to create a campus environment that welcomes all students of different religion background | | | | | |
| 6 | The University Leadership promotes the understanding of Ethnic differences | | | | | |
| 7 | The University Leadership promotes the understanding of religion differences | | | | | |

5. Please rate your satisfaction with your university in the following areas.

| No | | Very Satisfied | Satisfied | Neutral | Dissatisfied | Very Dissatisfied |
|----|--|----------------|-----------|---------|--------------|-------------------|
| 1 | Ethnic diversity of students' body | | | | | |
| 2 | Religious diversity of students' body | | | | | |
| 3 | Ethnic diversity of teachers | | | | | |
| 4 | Religious diversity of teachers | | | | | |
| 5 | Ethnic diversity of support staff | | | | | |
| 6 | Religious diversity of support staff | | | | | |
| 7 | Interactions among different ethnic background students | | | | | |
| 8 | Interactions among different religion background student | | | | | |
| 9 | Atmosphere for ethnic differences | | | | | |
| 10 | Atmosphere for religious differences | | | | | |
| 11 | Atmosphere for political differences | | | | | |
| 12 | Administrative response for incidents of ethnic discrimination/conflict | | | | | |
| 13 | Administrative response for incidents of religious discrimination/conflict | | | | | |
| 14 | Fasting Cafeteria services | | | | | |

6. Please indicate to what extent you agree or disagree with the following co-curricular activities at your university

| No | | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|----|---|----------------|-------|---------|----------|-------------------|
| 1 | I had attended the life skill trainings that contained issues of ethnicity and religion when I first joined this university | | | | | |
| 2 | At this University, I had attended themed events and activities organized to promote understanding of students from different backgrounds | | | | | |
| 3 | I had attended a session whereby invited guest speakers from different ethnic groups gave lecture on ethnic diversity awareness | | | | | |
| 4 | I had attended a session whereby invited guest speakers from different religion groups gave lecture on religion diversity awareness | | | | | |
| 5 | I had participated on ethnic/cultural festivals organized by this university | | | | | |
| 6 | I had attended to watch performance organized by students on ethnic and religion issues | | | | | |
| 7 | At this University, there are associations and clubs that appeal to students' varied interests | | | | | |
| 8 | I am participating in club activities | | | | | |
| 9 | Students from different ethnic backgrounds hold positions at students union | | | | | |
| 10 | Students from different religious and backgrounds hold positions at students union | | | | | |

7. Please indicate to what extent you agree or disagree with the following curricular activities at your university.

| No | | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|----|--|----------------|-------|---------|----------|-------------------|
| 1 | In this university, I have taken courses that have a reading on ethnic issues | | | | | |
| 2 | In this university, I have taken courses that have a reading on religious issues | | | | | |
| 3 | In this university, I had taken courses that gave me opportunity to make a dialogue with students of different ethnic background | | | | | |
| 4 | In this university, I had taken courses that gave me opportunity to make a dialogue with students of different religion background | | | | | |
| 5 | The university library has wide variety of materials on ethnicity issues | | | | | |
| 6 | The university library has wide variety of materials on religion issues | | | | | |
| 7 | In classes, teachers' pay the same amount of attention to all students regardless of their ethnicity | | | | | |
| 8 | In classes, teachers' pay the same amount of attention to all students regardless of their religion | | | | | |
| 9 | In classes, teachers treat students more negatively if they are not from their ethnicity | | | | | |
| 10 | In classes, teachers treat students more negatively if they are not from their religion | | | | | |
| 11 | In classes, teachers instruct us on good ways to communicate across ethnicity | | | | | |
| 12 | In classes, teachers instruct us on good ways to communicate across religion | | | | | |
| 13 | In classes, teachers make students aware of the harm of stereotyping other students on the basis of their ethnicity | | | | | |
| 14 | In classes, teachers make students aware of the harm of stereotyping other students on the basis of their religion | | | | | |
| 15 | In classes, teachers encourage students to express different views and perspectives | | | | | |
| 16 | In classes, teachers encourage students to challenge popular ideas | | | | | |
| 17 | When assigning groups, teachers place students with different ethnic and religion backgrounds together | | | | | |
| 18 | In classes, teachers encourage students to participate in discussions and ask questions | | | | | |
| 19 | Students get more personal attention from teachers who are similar to them in ethnicity | | | | | |
| 20 | Students get more personal attention from teachers who are similar to them in religion | | | | | |

8. Please indicate to what extent you agree or disagree with the following.

| No | | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|----|--|----------------|-------|---------|----------|-------------------|
| 1 | This University is a good University for students from all ethnic groups | | | | | |
| 2 | This University is a good University for students from all Religion groups | | | | | |
| 3 | I feel like I am an accepted member of this University's community | | | | | |
| 4 | I am glad to be a student of this University | | | | | |
| 5 | I would be willing to encourage students from my Ethnicity to attend this University | | | | | |
| 6 | I would be willing to encourage students from my religion to attend this University | | | | | |
| 7 | I often think about leaving this University | | | | | |
| 8 | I am ready to transfer to a different University | | | | | |

9. Please indicate to what extent you agree or disagree with the following.

| No | | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|----|---|----------------|-------|---------|----------|-------------------|
| 1 | At this university, I have developed the ability to see the world from someone else's perspective | | | | | |
| 2 | At this university, different exposures had made me to develop tolerance of others with different ethnic, religious and gender groups | | | | | |
| 3 | I have developed openness to having my own views challenged about my ethnicity and religion in this university | | | | | |
| 4 | My stay at this university had made me to develop the ability to discuss and negotiate controversial ethnic, and religious issues | | | | | |
| 5 | My stay at this university had made me to develop the ability to work cooperatively with diverse people | | | | | |

APPENDIX 2: CONSENT FORM
Addis Ababa University

College of Education and Behavioral Studies

Department of Educational Planning and Management

Dear Participant,

I am Mesfin Manaze, a PhD student in Addis Ababa University, department of Educational Planning and Management, currently working on my dissertation entitled *Managing Students Ethnic and Religion Diversity in Ethiopian Public Universities: Practice and Challenges*. The purpose of this Interview is to collect data for the fulfillment of my dissertation. Your university has been selected as a study site for the research. The concerned management body of your University has been informed about the study through the request letter from AAU dated November 06, 2019.

The information and response you provide in the discussion will be vital for the success of the study. Your response to the discussion will be used strictly for the study only; your anonymity and privacy will be kept confidential indefinitely. Therefore, feel free and give your genuine information for the discussion points. Because I do not want to miss any of your information, I will digitally record your response, transcribe and translate it into English and show it to you for verification before I use the data for the research purpose. You are free not to respond to any question you don't feel comfortable to talk about; and you are also free to refrain and withdraw from the study anytime when you do not feel comfortable during the research process.

Thank you in advance for your cooperation and time!

I am willing to participate in the interview and for my interview to be digitally recorded.

Name Sign Date

APPENDIX 3: INTRVIEW GUIDE FOR STUDENTS

Bio Data

Gender

Ethnicity

Year -----

Religion__

1. Would you explain to me students' diversity in your campus in terms of ethnicity and religion? Is there a dominant ethnic or religion group?
2. How is your/students interaction with other students from different ethnic or religious background in your dormitory, classroom and study area?
3. Have you ever felt or discriminated in the university because of your ethnicity or religion or gender? Can you explain to me with an incident that happened to you? Did you report for the administration? How did they treat you?
4. Have you ever witnessed a conflict between students because of ethnic or religion issues? Can you please explain it to me with incidents happened? Were there causalities, lives lost, properties damaged, or students left the campus because of the incident?
5. How satisfied are you by your university in terms of the students' ethnic and religious diversity management? Do you feel you are part of this university or you want to leave?
6. Were there trainings, panels, workshops or festivals related to ethnic or religion issues in the campus? Did you participate? How did you felt?
7. How are teachers organizing students in groups in classrooms? Do they form mixed groups? Do they initiate issues related to ethnicity and religion and encourage students' to express their views? Do they treat all students fairly irrespective of their ethnic or religious background?
8. How do you explain the availability of diversity issues in your booklet? Do you know any other policies that contain diversity issues?
9. Do the top management talk about ethnic and religion issues when they meet with students?
10. From your point of view, what should be done to create a campus that welcomes all students from different ethnic and religion backgrounds?

APPENDIX 4: INTRVIEW GUIDE FOR TEACHERS

Bio Data

Gender

Qualification

Year of Experience

Ethnicity

Religion

1. Can you please tell me something about yourself: Educational background and teaching experience?
2. How do you explain student social diversity in your university and in your class in terms of ethnicity and religion? Is it a threat or an opportunity for the university and for the teaching learning? How?
3. Which of the variables is serious threat for the university and for the teaching learning process? Can you please mention an incident that you witnessed or heard in this regard?
4. How do you explain diversity sensitivity of lecturers towards students in terms of teaching and learning activities? How about their fairness in assessment and grading?
5. How do you evaluate the curriculum of your department in addressing diversity issues of students? Do you recommend any additional course in this regard?
6. How do you think equality of students could be ascertained in the classroom and outside learning processes such as in terms of teaching materials and teaching learning process in the institution?
7. How do students tend to organize themselves for group learning activities and how do you like to organize students for classroom discussions and for accomplishing outside classroom learning tasks and projects?
8. Do you think that the curriculum and the teaching learning process impacting students' pluralistic orientation? How?
9. What do you advise the institution and your colleagues to make the institution a supportive learning environment for the diverse student population?

APPENDIX 5: INTRVIEW GUIDE FOR DEAN OF STUDENTS

Bio Data

Gender Year of experience in the position

Qualification Ethnicity

Total Year of Experience Religion

1. How do you explain students' body diversity in the campus in terms of Ethnicity and religion? Is there a dominant ethnic or religion group?
2. What diversity policies and plans do you have to manage students' diversity? Is diversity included in your mission, strategic plan, and other activities?
3. Do you give diversity related trainings for teachers? Which departments are mainly working with students' diversity issue? Eg. Guidance and Counseling, SU or Peace club.
4. How do you see the top management commitment to promote and manage students' ethnic and religious diversity? What efforts were made so far by the top leadership?
5. Did the university usually invites guests from different ethnic and religion groups or organize panels to discuss diversity issues with students? How do you see the participation of students in such events and in different clubs? How do you think students are benefiting from such events? Is the student union body diversified in terms of ethnicity and religion?
6. How are ethnic and religious festivals and holydays celebrated? What do you do to make students enjoy it?
7. In your work experiences so far, have you ever encountered student conflicts related to ethnicity or religion? Which one was mostly occurring? What motivates the conflicts? Were there any causality, properties damaged and students left the campus?
8. How do you rank ethnicity, gender and religious issues in the campus in terms of their threat against building mutual trust among diverse students? Why?
9. Were there external factors that made your diversity management effort tough?
10. How successful, do you think is your institution in addressing student social diversity needs? Why?
11. What is most challenging to manage students' diversity? Is politics affecting it? Why?
12. What should be done in the future to overcome the challenge?