

**TEACHERS' AWARENESS, ATTITUDE AND PRACTICES
OF EDUCATION FOR DIVERSITY: THE CASE OF WEREHA
YEKATIT PRIMARY SCHOOL**

**BY
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**ADDIS ABABA UNIVERSITY
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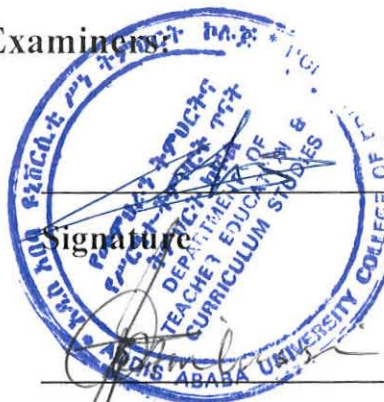
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List of Acronyms

AACTE-	American Association for College of Teachers Education.
ADEA-	Association for Development of Education in Africa
ETP-	Education and Training Policy
FDRE-	Federal Democratic Republic of Ethiopia.
ICDR-	Institute for Curriculum Development and Research
MCE-	Multi Cultural Education
MOE-	Ministry of Education
NCER-	National Council of Educational Research.
NGOs-	Non Governmental Organizations
SES-	Socio Economic Status
STD-	Sexually Transmitted Diseases
WYPS	Wereha Yekatit Primary School

Abstract

The purpose of this study was to investigate teachers' awareness, attitudes and practices towards education for diversity; for this data was collected from Wereha Yekatit government primary school from the principal, teachers and students through in-depth interviews, focus group discussion and observations. Documentary sources which were considered relevant were also analyzed. Participants for the purpose of interview were selected based on their willingness, cooperation, academic performance, responsibility, and qualification. Participants i.e. the school's principal and twelve teachers were interviewed, focus group discussion were conducted with five student participants. The findings disclosed that teacher's awareness towards education for diversity was encouraging. The study revealed that teachers have good understanding of student's diversity in terms of culture, gender, economic status, language and exceptionality but, have reservation towards expressing about religion and ethnicity. The reasons for this reservation were, accepting of religion and ethnicity issue as having the potential to fragment the social cohesion and secularity of schools. The relationship between teachers and students were found to be good. Furthermore teachers have desirable attitude towards education for diversity from multicultural perspective. In spite of this, teachers practice to present the lessons from the points of view of diverse groups, the techniques of teaching, their use of teaching aids, treating ability groups, aggregating records based on diversity and efforts to create positive relationship among students of diverse culture from multicultural perspective were not as adequate as it should be. Possible solutions useful to change the effects of the observed state of affairs have been proposed.

CHAPTER ONE

1. Introduction

1.1 Background of the study

Ethiopia is a country with diverse ethnic and cultural groups. In a country like Ethiopia, it is recommended the educational programs be designed and practiced in a way that is reflective of all cultures. That means, it should be multicultural in approach. Arguing this, Bennet (1995) states that in a society where there is cultural diversity, the nature of education should be multicultural in character. Diversity is a concrete biological or social reality that differentiates one group of people from the other (Lynch, 1984). Every thing in education is related to culture-to its acquisition, preservation, improvement, and transmission (Pia and Adler, 1990). All subjects should be taught from the stand points of diverse cultures. Similarly, Manning and Baruth (1996) confirm that, the tremendous diversity of cultural, ethnic, religious, and socioeconomic groups in the school today calls education for diversity that reflects understanding and respect for cultural differences'.

Multicultural education is supported for various reasons. First, it gives an opportunity for schools to make use of diversity as an asset that enriches the classroom practices. Therefore, it makes education relevant to all learners. Culturally diverse students get culturally appropriate learning environment which enhance self-concept, and maintain interest in classroom. This in turn, raises the academic achievements of all learners. Secondly, it maintains integrity and dignity of all cultural differences. Therefore, it empowers the learner providing with the potential to overcome rejection, celebrate diversity and maximize the full potential of all in cultural context where every one benefits. Thirdly, it develops students' cross cultural competency which includes the skills, attitudes and knowledge, towards the individuals own culture and the culture of others. It encourages individuals to experience other cultures and thus become more fulfilled as human beings. Finally, it reveals cultural diversity as a valuable resource that should be preserved and extended. This allows the learners to accept cultural pluralism as national strength that should be appreciated (Grant, 1995; Banks, 1986; 1993, Sleeter, 1996). Understanding of the background difference among

diversified learners is a prerequisite for the implementation of the issues of practices related to education for diversity. This goes to Banks (2001) idea, which considers the socio cultural diversity as an opportunity for better academic performance, for students can contribute a lot from their rich home experience to the same topic. Similarly, Gay (1997) states that students can participate actively in their learning when they begin from their background experience.

According to Banks (1993), MCE consists of 3 major components a) an idea or concept, b) an educational reform movement and c) a process. As an idea or concept, MCE maintains that all students should have equal opportunities to learn regardless of their racial, ethnic, social class or gender groups to which they belong. As reform movement, MCE aims to reform schools so that all students have an equal opportunity to learn. And , as a process ,it is a continuous development with the goal to create within schools and society the democratic ideals such as justice ,equality ,and freedom which are never totally achieved (Banks ,1993).Therefore , multicultural education suggests improving human relations through in-depth studies of various racial and ethnic groups as part of the curriculum or to transform the entire educational system so that students learn to be politically effective in reshaping society (Grant and Sleeter, 1989).

It has been strongly advocated in Africa these days for instance, Association for Development of Education in Africa (ADEA) on its biennial meeting of 2003 emphasized the following:

African countries are nations of such diverse cultures and ethnic groups composed of people with different physical features, religious beliefs, multilingual aptitudes, a diversity of cultural backgrounds and ethnic origins. Societal institutions, particularly schools, may be expected to make their contributions towards the attainment of African multiculturalism. In

Ethiopia multiculturalism is a policy direction as the following instances may indicate. The Educational and Training Policy of 1994 support the urgency of MCE, it states that education should promote democratic culture, tolerance and peaceful resolution of differences. In relation to this, the three statements among others have addressed the issue of diversity in the country:

1. *Cognizant of pedagogical advantage of the child learning in mother tongue and the right of nationalities to promote the use of their languages. primary education will be given in nationality language (3.5. 1,p.26)*

2. *Ensure that the curriculum developed and textbooks prepared at federal and regional levels with technical assistance from the federal organ (ICDR) are based on sound pedagogical and psychological principles and are up to international standards ,giving due attention to concrete local conditions and gender issues (3.13,p.16) To enable both the disabled and the gifted learn in accordance with their potential and needs (2.2.3,p.12). These statements confirms that, the Ethiopian Educational Policy underscores the need to addresses the issues of, medium of instruction, gender, special needs and other aspects of diversity in education. The 1997, Cultural Policy of Ethiopia also states, education should develop the cultures of all ethnic groups in the country by integrating their values in school curriculum. The Cultural Policy also envisages the development of shared common culture for mutual understanding, on the basis of equal development of ethnic group's culture of the country.*

Some current theories about curriculum development practices propose that multi-cultural issues should be incorporated in to the traditional curriculum. For instance, Wilson et al (1991) conducted a 3- year collaborative research project to develop curricula for the 21st century. Dominant themes include change and adaptability, global interdependence and cultural diversity, quality of life, technology and self-actualization. Therefore, curriculum development in the 21st century should value cultural diversity, quality of life, technology and self actualization. According to Yoder (2001), school curriculum which is multicultural can bridge the gap between culturally different of students and help to respect their cultural diversity by developing actions that are culturally adaptive and responsive. A multicultural curriculum is informed by the principles which inform that curriculum is intended for all students and recognizes the experience, knowledge and abilities of individual students and their various cultural groups.

In confronting the many challenges that the future holds in store human kind sees on education an indispensable asset in its attempt to attain the ideals of peace, freedom and social justice... education is not a miracle cure or a magic formula opening the door to a world in which all ideals will be attained, but as one of the principal means available to foster a deeper and more harmonious form of human development and the way to reduce poverty, exclusion, ignorance, oppression and war (UNESCO, Paris (1996).Education that values cultural diversity accepts "a culture is not wrong because it is different." Knowledge of other societies and customs gives students choices that may be more meaningful to them than those offered in their society. It is possible that there are other and better ways to live than those we have grown to know and love

. A multicultural curriculum tries, while valuing differences, to teach a fair curriculum to students with diverse backgrounds. This is not a threat to the unity of society, but a provision

of relevant education. *Regarding this MC Cormic (1984) suggested that multicultural education is assured fuller meaning, it must begin, when children first enter school, other wise the intermediate grades are too late in the educational lives of students, since attitude, values and beliefs related to diversity have already been formed. Therefore, it is important to think thoroughly the need of education for diversity in the primary schools to achieve the benefits it provides for quality education.* James banks (1993) suggests , the notion that consider multicultural education as divisive has no grounds because the nation is already united as state, but it is divided deeply along political and sociological lines into race, gender ,and class. The idea of multicultural education is that all students – male, female, disabled, rich, poor, from different racial and ethic groups, or speaking different languages should have a full and equal opportunity to learn in school and to be respected. To make this statement more than just a slogan, teachers must understand the barriers some students face in attaining education. Banks (2001) and Gay (1986), argue that multicultural sensitive materials may become ineffective in the hands of teachers who have negative attitude towards different ethnic and cultural, groups. Such teachers may use multicultural materials rarely or in a detrimental way .Thus, the attitude, values and commitment (awareness, attitude and practice) of teachers play great role for the effective implementation of MCE in primary schools. Supporting this Guruvadoo, et al (1995) pinpoints that: Teacher training for MCE is more effective when the teacher's educators themselves have internalized the positive attitude towards cultural difference and provide themselves a role model for the student teachers .This opinion holds true concerning the identity of primary school teachers for effective MCE implementation.

1.2 Statement of the problem

Many multicultural educators agree that schools are multicultural due to student's diverse background of ethnicity, religion, socioeconomic status etc. Therefore, it is a necessity to design the school program from diverse prospective to treat all students equally, in order to improve their academic achievement regardless of their cultural and other diversity(Banks 1981). Diversity in education has been researched and discussed in detail as it helps to improve literacy levels. Diversity in education has its disadvantages as well; however, like it or not, even in small towns and isolated rural areas, diversity is our future, and all projections point to continued growth in diversity in the years ahead. Instead of responding to rising diversity with fear and insecurity, we can treat our diversity as an asset and devise ways of responding to it which enable our

society to reap benefits from our pluralism. Eventhough, modern education was introduced to Ethiopia more than a century ago; the education system in the past could not promote fair educational opportunity for diverse students of the country. For many decades the education system was dominated by main stream cultural assumption. Concerning this, the Education and Training Policy (ETP) stated “It is known that our country’s education is entangled with complex problems of relevance, quality, accessibility and equity” (MOE, 1994). Furthermore, the (ETP) provided the right for all ethnic- linguistic groups of the country to learn in their own language in the elementary grades. Therefore, cultures of different ethnic groups got the chance to reflect in elementary schools by instruction offered in different languages. The practice of Education for diversity at the early years has two fold advantages. Firstly, enables all students equally treated in the teaching learning process and school program. Second, help to minimize group tension that sometimes occurs in higher institutions among diverse ethnic backgrounds. Therefore, the role of teachers in education for diversity has paramount importance because their awareness, attitude and practice affect the learner in particular and the learning environment in general. Furthermore, there are few research works in Ethiopia on teachers’ awareness, attitude and practices towards education for diversity. Some of those worth to mention here are Alemayehu (1998), on the attitude of teachers trainer’s towards the implementation multicultural education, Beyene (2007) Educational practice in a multicultural community and Genene (2008), Teachers Awareness, Attitude and practices of multicultural education. However, for instance Alemayehu treated only culture as the major marker of diversity, Beyene limited his study on language diversities and Genene studied the major markers of diversity for multicultural education. Due to this, I felt that, there is a gap that needs to be assessed in order to present the compressive current status of teachers awareness, attitude and practice in terms of the major markers of diversity i.e. ethnicity, culture, gender, socio- economic status, language, religion and exceptionality in relation to education for diversity. Fundamentally, I am convinced to conduct this research to assess teacher’s awareness, attitude and practices towards education for diversity so as to make an endeavor to fill the gap, and enable educational experts in Ethiopia to benefits out of education for diversity by indicating the existing status of teachers Awareness, Attitude and practices of multicultural education and the required direction of change to concerned bodies.

1.3 Research Questions

To attain the objectives of this study the following basic questions are raised.

- What is the knowledge of teachers towards education for diversity?
- What is the attitude of teachers towards education for diversity from multicultural perspective?
- What are the educational practices of teachers in accordance with the fundamental assumptions of multicultural education for diversity?
- What are teachers' perception towards education for diversity and the opportunities of its implementation?

1.4 Objectives of the study

The overall intent of this study is to appraise the current status of education for diversity in Wereha Yekatit primary school of Kirkos sub- city (Addis Ababa). The study specifically strives to achieve the following objectives.

1. To describe the primary school teachers contemporary experiences of preparation and presentation of instructional strategies that serve diverse students and presumably valuable for students to develop competencies in education for diversity.
2. To assess teachers' perceptions towards education for diversity and the opportunities to its implementation in primary grades.
3. To contribute a drop to the body of knowledge towards MCE in Ethiopia by depicting the awareness, attitudes and practices of teachers towards inclusion of issues of diversity in Wereha Yekatit primary school programs.

1.5 Significance of the study

There are no significant baseline data that indicate the level of teachers' awareness, attitude and practices for diversity education in Ethiopia. Even the available previous studies are targeted mainly to rural schools and teacher training colleges mainly. This primary school diversity study from teachers, principal and students perspectives is hoped to be significant to:

Portray the current awareness, attitude and practices of teachers towards education for diversity from perspective of multicultural education that would serve as a parameter for policymakers, education planners, administrators and experts at all levels of education to think over the issues in depth so as to design appropriate measures on time.

Helps as a springboard for discussions and serve as information resource document for researchers who conduct in-depth studies in the area.

1.5 Delimitation of the study

The study is delimited only to education for diversity, the case in Wereh Yekatit government primary school in Kirkos sub city (AA). I intentionally selected and confined the study to Wereha Yekatit primary school ,because of its relatively higher student population and accessibility .Accordingly , the nature of qualitative research in general and multicultural issues in particular demands the researcher to make detail observation of natural setting ,which requires sufficient time to perform research work based on in-depth interview. The study is also delimited only to the major diversity markers i.e. ethnicity, language, religion, gender and disabilities that have considerable implication for education on diversity.

1.6 Limitation of the study

Budget constraints together with the attempt made to treat seven markers of diversity instead of one or two variable(s) are important limitations to the study. Therefore, the researcher mainly limited the study to one government primary school. Due to the above short comings and limitations this study by no means claims to be conclusive .But, it would serve as a spring board to study teachers awareness, attitude and practices towards education for diversity.

1.8 operational definitions of terms

1. **Multiculturalism:** is the appreciation, acceptance or promotion of multiple ethnic cultures, applied to the demographic make-up of a specific place, usually at the organizational level, e.g. schools, businesses, neighborhoods, cities or nations. In this context, multiculturalists advocate extending equitable status to distinct ethnic and religious groups without promoting any specific ethnic, religious, and/or cultural community values as central

2. **Multicultural curriculum:** curriculum which has content that helps to reflect perspectives and experiences of different cultures and being flexible to integrate teachers and students voice.
3. **Multicultural education:** education that incorporates the idea that all students should be helped learn in schools with equal opportunities regardless of their gender, religion, ethnic, racial or cultural characteristics (Banks, 2001). Generally it means education in diversity.
4. **Multicultural community:** a community with ethnic, religious, etc, diversities that acknowledge multicultural ideology for social change and school reform.
5. **Multicultural Knowledge:** Understanding customs, languages, gaining first hand familiarity, variation of cultural characteristics due to intercultural, generational, socio economic-status and geographical differences and avoiding decisions based on inaccurate stereotypical generalizations.(M. Lee Manning,1995)
6. **Multicultural attitude:** A pre-disposition to act in a positive or negative way towards the implementation of multicultural education in primary schools. In the study ,it was seen in terms of teaches' views , values and their commitment to create culturally appropriate learning environment as well as teachers' role as a positive role models for students to learn ,respect and concern for all people
7. **Multicultural awareness:** Involves teachers' values, myths, stereotypes and world views. In the study it was seen in terms of teachers' values, myths, stereotypes and world views towards multicultural education, to teach students of diverse cultural backgrounds.
8. **Multicultural practice:** the actual accomplishment of teaching learning process in line with multicultural perspectives and principles. In this study it was seen in terms of:
 - Teachers lesson presentation practices to culturally diverse students
 - Teachers' efforts to create conducive classroom environment for diverse students from multicultural perspectives.
 - Teachers utilization of various teaching techniques so as to accommodate diversity
 - Teacher-student's relationship in a diverse school setting.
 - Relationship among diverse students in a multicultural context.

CHAPTER TWO

Review of Related Literature

This chapter is devoted to review of relevant theoretical concepts, perspectives, assumptions and principles with aim to offer theoretical framework for the study.

2.1 Meaning of Multicultural Education

AACTE (1973) defines multicultural education as education which values cultural pluralism a situation in which different cultural groups' lives in a mutual respect but retain their ethnic or cultural identity. Cultural pluralism rejects the view that educational institutions should melt away cultural differences. Instead, it affirms that educational institutions should be oriented towards the cultural enrichment of all students through the program rooted in the preservation and extension of cultural alternatives. According to this view, cultural pluralism seems to recognize cultural diversity as a fact of life in a multicultural society. Grants (1982), on the other hand define multicultural education as a fundamental belief all students must be accorded recognition and acceptance in the school, regardless of their ethnic or cultural background. This multicultural definition neither advocates nor tolerates, the "assimilation approach" "teaching from the perspective of dominant culture more creating "multi mono cultural" education programs. Thus, it is reflected in an educational process that promotes acceptance of cultural differences as a resource for teaching learning process. Without segregation of any kind, according to White (1973) it is above all a means of teaching all students know and respect all members of society rather than only some.

For James banks (1978), multicultural education refers to the process of making the educational experience more responsive to the cultural diversity that characterizes a multicultural society"

Multicultural is neither a topic/unit to be easily included in the separate course nor a subject added to the existing school curriculum. It is centered on the premise that all courses can and should be taught from multicultural perspectives. Therefore, James definition makes

multicultural education pervade all aspects of learning, and is considered by most scholars as a comprehensive one.

2.2 Importance of Multicultural Education for Primary Schools

Multicultural education is introduced to educational system of several countries in the early 1979 and 1985. Starting from its inception it encountered remarkable significance by promoting the instructional process in culturally diversified educational settings. The Ethiopian constitution of 1995 article 39/2 states that every nations, nationalities and peoples in Ethiopia have the right to express, to develop and to perform its culture; and to preserve its history likewise, objective no. 3 of Cultural Policy of Ethiopia (1995) ensures that all citizens could freely, equally and democratically participate in all cultural activities and benefit from the sector. Accordingly, MCE is the major means that empower to exercise the objectives of the constitution and cultural policy of Ethiopia. Therefore, in order to implement these constitutional rights in to practice and to promote its objectives in the country, reformed schools in multicultural perspectives are inevitable. In addition, most scholars contend that primary education is the most important level in education system. The basic reason for this is that primary education provides fundamental basis not only for the total educational life of individual but also for her or his attitude formation. According to Gay, (1979) suggestion primary school age level children are impressionable and malleable. At this stage they are capable of formulating attitudes, values, and impressions about different people and experiences they encounter. Gay asserts that the impressions and orientations about ethnic diversity and cultural differences which formed during the first few years of their formal education can have lasting effects up on the students' social perspectives and interpersonal capacity. On that note, the developmental period between the ages of ten and fourteen is crucial for the development of self esteem and identity formation. Therefore, intervention works well when children are young. When children grow older it becomes increasingly difficult to modify cultural attitudes and beliefs, (Banks, 1995; May, 2000). Multicultural education necessitates due to support in research work that revealed the group of learners who do not achieve positive outcomes from their learning's due to their cultural backgrounds (Commins 1989, and Ogbu 1978). Unquestioningly, opinions of one's self and one's culture play significant roles in academic achievements, social development, behavior, and one's over all out look on life (Schultz, 2001). To summarize the most common significances of

multicultural education, it is a process that enables teachers to connect learners' culture with their learning in a manner to address issues of equity and commitment to social action. Its purpose is to promote academic excellence and social justice for all students. Therefore, multicultural education teaches cultural diversified students in a way that will not alienate them from their home culture. These stimulate the students' motivation for learning and help them to increase their academic performance in all aspects of their learning. It makes education more relevant and meaningful to the experience of culturally diversified students, through the use of teaching strategies and materials that are sensitive to student's socio cultural backgrounds (Biehler and Snowman, 1990; Gollnick and Chin, 1990 in Gollnick, 1992). When multicultural education is thoroughly understood and appropriately implemented, it promotes better relationship and mutual respect among learner's diverse cultures in general and education for diversity among urban communities in particular. It enhances the rational acceptance of cultural diversity and active affirmation of individual and group differences within society (Lynch, 1983, Mayers and Walter, 1983). Similarly, Verma (1983) and Wowell (1993) contend that multicultural education in schools also encourages students to maintain and get proud of their own cultural identities. It also helps students to develop an appropriate level of awareness about those around them. Moreover, it helps each student with unique cultural features of different ethnic or cultural groups to foster better understanding among one another and there by reduce intergroup conflict.

2.2.1 Cultural Diversity Issues

According to cultural Policy of Ethiopia (1997), culture is a wide concept which includes the modes of life, beliefs, traditions and the set of material and spiritual wealth which characterize a certain society as distinct from others. In the context of various nations and nationalities in Ethiopia:

Culture incorporates their varied social, economic, political, administrative, religious and psychological conditions. The languages, history, oral traditions, housing, instruments of production, food preparation, eating habits, costumes, ornamentation, aesthetic values and appreciations, beliefs and religious practices are also components of their culture. Furthermore, the ritual ceremonies related to birth, wedding and death, principles of mutual cooperation and communal concerns that emanate from kinship, neighborhood and other types of relationships, as well as traditional ways of

social governance, traditional health care practices and many other related aspects of their respective communities are also included (FDRE, 1997).

2.2.2 Ethnic Diversity

The term ethnic group is usually overlapping with other kinds of cultural diversity. In order to differentiate with other types of cultural groups, Banks (1991) provides the following characteristics of an ethnic group: Ethnic group is an involuntary group, although individual identification within the group may be optional. It has an ancestral tradition and its members share a sense of people-hood and an interdependence of fate. Its existence has an influence, in many cases a substantial influence, on the lives of its members. Membership in the group is influenced both by how members define themselves and by how they are defined by others.

The extent to which people identify with a particular ethnic group varies considerably; many have two or more identities. When ethnic identification is strong, individuals maintain ethnic group values, beliefs, behaviors, perspectives, language, culture and ways of thinking (Hernandez, 1989).

2.2.3 Religious Issues

Given that the role religious groups and persons have long played in all aspects of education, it is not surprising to detect religious views in approved textbooks (Greaney, 2005). Following a review of the country's curriculum and text books in 2002, a group of Pakistani academics reported that the islamicized curriculum and textbooks contained material they saw as incentive to religious diversity (Nayyar and Salim, 2003; cited in Greaney, 2005). Among the most serious problems, they found perspectives that encouraged prejudice, bigotry, and discrimination toward fellow citizens, especially women and religious minorities. On the other hand, in 2000 Pakistan's immediate neighbor, India, through its National Council of Educational Research (NCER), produced a new national curriculum. Critics noted its Hindu bias and narrow nationalism casting other religions as alien (Bidwi, 2002; cited in Greaney, 2005).

2.2.4 Gender Balance

Gender is one of the most basic divisions of humanity and encompasses such broad diversity across other variables such as religion, race and ethnicity, age, and sexual orientation. Gender issue is one of the most important variables in the education of society. Since women roughly

constitute half proportion of a human population, it is the responsibility of schools to create an educational environment free of gender bias. This can be facilitated by increased understanding and use of gender-balanced resources and language, and by employing non-sexist language and instructional assessment approaches. Expectations primarily based on gender limit students' ability to develop to their fullest potential. Among the goals of multicultural Education, one is ensuring equal representation of female role models in every aspects of the community's life. More specifically, their voices, contributions and problems should receive equal coverage in textbooks to that of males. That is to say, the gender interactions should be carefully monitored to equalize opportunities to both sexes. As Pai (1997) suggests, the gender sensitive approach should be applied for the reason that such action can prevent sex discrimination and advance sex equality.

2.2.5 Persons with Disabilities

Persons with disabilities have often been depicted inaccurately in print, media and other classroom resources. It is critical that the curriculum materials should portray persons with disabilities realistically and fairly. Materials should convey respect for the individuals of all persons, including those with disabilities.

However, in reality exceptional learners, whether disabled, handicapped, or gifted, may suffer alienation from mainstream society because they are viewed in terms of the extent to which they deviate from the standards of the normal people (Pai, 1977). Therefore, persons with disabilities should be represented in curriculum materials in a non stereotypic way in the same way as done fore the 'normal' people.

According to Iyob (2008), in Ethiopia, studies and reports indicate that persons with disabilities are discriminated in various walks of life on their grounds of disabilities including in education.

2.3 Culturally Responsive Teaching

Culturally responsive teaching is validating. According to (Gay, 2000), cultural responsive teaching is using cultural knowledge, prior experience and performance styles of diverse students to make learning more appropriate and effective for them; It teaches and through the strengths of these students. Gay (2000) also explains culturally responsive teaching as to having the characteristics. It acknowledges the legitimacy of the cultural heritage of different ethnic groups, it links meaningfulness between home and school experiences, it uses a wide

variety of instructional strategies that are connected to different learning styles, it teaches students to know and appreciate their own and others cultural heritages. Also, it incorporates multicultural information resources, and materials in all subjects and skills routinely taught in schools. In general, multicultural responsive teaching is validating comprehensiveness, multicultural empowering, transformative and emancipator. That is:

- **Comprehensive:** As Ladson-Billings (1992) explain that culturally responsive teaching incorporate culturally appropriate social situations for learning and culturally valued knowledge in curriculum content.
- **Multicultural empowering:** The nature of culturally responsive teaching involves curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, and performance assessments. Multicultural Empowering nature of culturally responsive teaching enables the students to be better human beings and more successful learners. It can be explained as academic competence, self-efficiency and initiative. Learners need to develop attitude that enhance their learning tasks and have motivation to preserve. Shor (1992) characterizes empowering education as a critical democratic pedagogy for self and social change. It is student centered program for multicultural democracy in school and society. It approaches individual growth as an active cooperative and social process, because the self and society create each other. The goal of this pedagogy is to relate personal growth to public life, to develop strong skills, academic knowledge, habits of inquiry and critical curiosity about society, power inequality and change. The learning process is negotiated requiring leadership by the teacher, and mutual teacher-student authority. In addition the empowering class does not teach the students to seek self-centered gain while excluding public welfare.

Transformative: Culturally responsive teaching does not in-corporate traditional educational practice with student of Color (Gay, 2000). It means respecting the cultures and experiences of various groups and then uses these as resources for teaching and learning. It appreciates the existing strengths and accomplishments of all students and develops them further on instruction. Emphasizing this, Banks (1991) asserts that if education is to empower marginalized groups it must be transformative. Its transformative nature help “ students to

develop the knowledge, skills and values needed to become social critics who can make reflective decisions and implement their decisions in effective personal, social, political and economic actions.

In general culturally responsive teaching recognize, respect and use students identities and backgrounds as meaningful sources for creating optimal learning environment.

Emancipator: Culturally responsive teaching is emancipator that is liberating (Gordon, 1993; Pewewardy, 1994). It guides students in understanding that no single version of "Truth is total and permanent". This freedom results in improved achievements of many kinds, including increased concentrations on academic tasks, clear off insightful thinking, more caring, concerned, human interpersonal skills, better understandings of interconnections among individual, local, national, global and human identities and acceptance of knowledge as some thing to be consciously shared revised and renewed (Ladson – Billings, 1994).

2.4. Culturally Responsive Teachers

Teachers assigned to multicultural classroom face challenges in creating an appropriate classroom environment and high standard construction that foster the academic achievement of all students. Culturally responsive teacher realize not only the importance of academic achievement but also the maintaining of cultural identity and heritage (Gay, 2000). Background factors as SES, ethnicity, gender, religion etc are some of the main factors that affect teachers' attitudes and behavior in relation to teaching culturally diverse students (Smith, 2000). Teachers must demonstrate ambition and appropriate expectations and exhibit support for students to motivate their effort towards their academic achievement. This can be done, through the attribution retraining, providing resources and personal assistance, modeling positive self-efficacy beliefs and celebrating individual and collective accomplishment (Gay 2000).

Culturally responsive teachers should utilize student's culture as vehicle for teaching (Ladson-Billings, 1995). In teaching culturally diverse students in urban settings norms are at risk if teachers have little knowledge, sensitivity or appreciation of diversity (Taylor, 1990). Most research findings indicate that when teachers and students have little or no shared background students opportunities to learn valuable knowledge are at risk (Llein feld, 1993). For similar reason teachers assigned to diverse urban schools need to have knowledge and skills for teaching culturally diverse students .Culturally responsive teachers work together

with parents and the community (Dibernard, 1996). Teachers concerned with developing culturally relevant and responsive class room environment take the time to gain trust of parents have to offer. Students also learn best when they believe that the teacher cares about them and their background. Despite the fact that, teachers can't teach what they don't know (Dibernard, 1996), teaching what they are not, refers tot teaching students that are different from what the teacher is (e .g teaching students who have different culture, language, religion and rail from the teacher; teaching opposite sex, teaching people with disability when the teacher is able). In this regard multicultural education will be an important instrument in accomplishing such tasks, because it helps the teacher to teach and treat all students equally regardless of their culture, religion. sex, ability etc (Banks, 1997).

2.5 Postmodernism: As a Theoretical Pace Maker for Multicultural Education

The term postmodernism refers to one of the philosophical approaches, which brought with it, a questioning of the previous approaches (i.e. Pre-modernism and modernism) to knowledge. In stead of relying on approach to knowledge, it advocates for an epistemological pluralism which utilizes multiple ways of knowledge. This includes the pre-modern ways of revelation and modern ways of science and reason along with many other ways of knowledge such as intuition, rational and spiritual. Thus, postmodernism may further be defined as a movement that seeks to repudiate western epistemology and its related ontologies and axiologies as the sole basis for humanity, human understanding and human experiences Akintunde (2001), because as Akitunde writes, the postmodernists rejects the modernist taught of the supremacy of the dominate culture [White western culture] as the center of the universe that the dominant group creates or constructs the "World" or the "real" and does so its own image in terms of its ways and its social historical experiences. Thus, the goal of postmodernism and Akintunde (2001) noted that:

Is the construction of a paradigm that doesn't recognize race as "reality" and seeks to implement a socio cultural epistemology that is inclusive of all perspectives and that will deconstruct modernism and reposition power in a more equitable way.

Therefore, in many ways postmodernism constitute an attack on modernist claims about the existence of truth and value claims that stem from the enlightenment of the 18th century. In disputing past assumptions postmodernist generally play a preoccupation with the inadequacy of language as a mode of communication. To this end, Jacques Derrida

originated the philosophical method of deconstruction (take part to analyze and critique), a system of analysis that assumes a text has no single, fixed meaning, both because the inadequacy of language to express the author's original intension and because a reader's understanding of the text is culturally oriented that influenced by the culture in which the reader lives (Bishop; 1996). Thus, the postmodernist believes, texts have many possible interpretation as the legendary saying goes "beauty is in the eyes of the beholder", where there are endless number of interpretations that is, there is no final meaning for any particular sign, no notion of text, no interpretation can be regarded as superior to any one. Furthermore, Giroux (1993) writes the dominant culture has defined a privileged canon, a body of literature and ideas that is seen as true and good. This canon has marginalized the voices and ideas of those with little or no power. For instance, the writing and thinking of the oppressed and the poor have not been seen as having equally worth with the voices of the dominant culture. To substantiate Pai and Adler (1990) write.

The postmodern perspective argues against efforts to strive towards objectivity. What has been defined as school knowledge, as universal and true, has in fact, been defined by those in power. From a postmodern perspective; it is necessary to deconstruct both those power relations and the canon of knowledge that has emerged from them. Only by seeing knowledge and language with in historically constructed contexts can we begin to know only by attending to diverse voices can we really begin to understand the world and our lived experiences.

Therefore, postmodernists argue for the need for multiple narratives so that subordinated and excluded groups are given voices and opportunities to discover their worlds and histories.

Moreover, the postmodernists question the validity of the worth in science and rationalism that originated during the enlightenment and that become associated with the philosophy known as modernism. They also question whether anthropology is, or should be science. Because all knowledge is necessarily shaped by culture, they argue anthropologist can't be objective in their research. Due to this postmodernists deny objective truth because objectivity is an illusion and it is impossible to be discovered by science. Science according to the ideological argument subverts oppressed groups, females, ethnics, third world peoples (Spiro: 1996). Therefore, there is no true objectivity and the authentic implementation of the scientific method is impossible (Bishop, 1996). According to postmodernists, therefore, people should break traditional frames of references which considered as "class" due to its special characteristics. These include literature, painting, music etc. People should also

oppose stylistic unity and struggle to overthrow off categories that are the result of way of writings artificially created by those who were in power to satisfy their own interest at the expense of the oppressed groups. Thus, postmodernists argue, that there is no absolute truth, any thing written has the same status as any thing else, no point of view is privileged. Hence, society urge to reject what are seen as the false imposed unities of Meta narrative and hegemony. Therefore, the postmodernists deny a linear narrative that only serves a group in power rather they appreciate a multiple narratives that permits diverse voices. They also believed in that knowledge is strongly influenced by one's cultural background. This and other issues makes postmodernism as a theoretical foot step for multicultural education. It is an educational movement claims educational equality for all students regardless of ethnicity, culture, language, gender socio-economic status, and exceptionality etc, stresses the relationship of these markers of diversity to one's learning.

2.6 Major ideological position of Education in a pluralistic Society

In a multicultural society education may be organized in one of three ways. It could be structured from the ideological position of the assimilations (exists to the left extreme of the continuum, claims dominate culture) or pluralist position (exists to the right extreme of the continuum, claims multi mono cultures) or from multicultural position (equilibrium position along the continuum, claims the common and diverse cultures). Thus, the question of diversity in education may be responded by a country through any of these three approaches according to the political ideology of the country. In this regard, for a better conception a brief summary (similarities and differences of three paradigms) of these major ideological positions in education is presented as follows:

Pluralism	Multiculturalism	Assimilation
Considers the existence of different ethnic cultures equally in a society	Considers the existence of different ethnic cultures equally being tied to one another by a shared common culture.	Considers one dominant culture with in society
Educational institutions teach knowledge, values and skills to learners to participate to their own ethnic cultures.	Educational institutions teach knowledge, values, and skills to learners to participate in their own ethnic cultures as well as in the shared common culture	Educational institutions teach knowledge, values and skills to learners to participate in the mainstream culture.

Curriculum develops learners commitment to their own ethnic culture	Curriculum develops learners' commitment to their own ethnic cultures and shared common cultures	Curriculum develops learners' commitment to the dominant culture
Each ethnic group has unique learning style	Ethnic groups have some unique learning styles but share many learning styles with one another.	All learners have the same learning style regardless of their ethnic groups
Class room instruction is provided from culture specific perspectives	Classroom instruction is provided from multicultural perspectives	Classroom instruction is provided from the dominant cultural perspectives.
Teachers are recruited on the basis of their ethnic group	Teachers are recruited to reflect the cultural diversity that characterizes the society	Teachers are recruited regardless of their ethnic group.

2.7 The prerequisites for the Implementation of Multicultural Education in Schools

The implementation of multicultural education in the primary grades requires teachers' competencies in all of the three areas i.e. knowledge, attitudes and skills, supporting this, Manning and Baruth (1996) noted that, teachers' competencies for effective multicultural education fall into three categories, knowledge, attitude and skill each being complementary and necessary for the existence of the other. These make teachers to develop, concept of multicultural education, sensitive cultural diversity and skills in providing instruction from multicultural perspectives. To this effort teachers themselves are required to possess the knowledge, attitude and skills. Hence, for teachers to be effective in a multicultural classroom setting they need to have some basic knowledge about cultural diversity and positive attitude toward it. They also need to have pedagogical competence in translating cultural knowledge in to instructional plan for use of students. Thus teachers' expertise in all these areas enables them to have good knowledge of the cultural resources of students, to develop respect for cultural differences and enhance their teaching skills and strategies that enable them to use wisely these cultural resources in the teaching learning process.

2.8 Knowledge of Multicultural Education

According to Manning and Baruth (1996) multicultural knowledge includes an understanding of learners; culture, race, ethnicity, social class etc. And teacher should comprehend the implications of these characteristics (identities) on the teaching learning process. In other words, teachers need to have a working knowledge and understanding of the culturally diverse students. They need to understand what culture is and how it affects the interaction of culturally diversified students and the interaction of students among each other. They should

also know and understand the ramification of racism, discrimination, prejudice, and injustice and what it means to be culturally different learners (ibid: 214). Because of Gay (1986) explains, instructional activities can't be facilitated in the absence of a clear understanding of how to provide classroom instruction from culturally diverse points of view. Hence, a classroom with institutional process un aware of and incentive to the existing cultural differences or with essentially monoculture teaching and learning activity may negatively affect students whose cultural background and experiences are different from the one being stressed. This is because, according to Darder (1991), cultural diversity in the classroom is frequently considered by most teachers as some thing which has negative impact in educational process. Due to this most teachers still hold the notion of the melting pot assumption in which cultural differences need to be melting down and create a monoculture nation state. It appears common knowledge that effectiveness of teachers in multicultural classroom is greatly enhanced if they understand the cultural diversity that prevails in the classroom than say encapsulated in their own cultural milieu. Thus, in a multicultural setting, teachers need to understand the cultural backgrounds of their students. They need be aware of the cultural experience that students bring to the classroom.

2.8.1 Attitude toward Multicultural Education

According to Manning and Baruth (1996) multicultural attitudes includes, developing positive attitudes and values, creating culturally appropriate learning environments and modeling for children to learn respect and concern for all. It helps teachers to identify and clarify their own ethnic and cultural identities and develop positive attitude toward other cultural groups (AACTE; 1973). However, this can't be realized unless teachers themselves develop positive attitude toward cultural diversity. This implies that no teacher can teach positive attitude toward cultural diversity to his or her students unless he or she posses it himself/herself (Burger; 1994). Substantiating this Johnson, et al (1974) suggests that teachers must develop positive attitude toward ethnically different students and other cultures, since they are the most important variable in the students' learning environment. To this effect teaches should be aware of their personal biases and stereotypes and should objectively examine their attitudes regarding race, ethnicity, culture, gender, socio-economic status, language, exceptionality etc. they must also dig out the direct and the indirect effects o their own cultural backgrounds of their performance to teach successfully in the diversified

student population. In a real sense however, teachers often bring to the classroom biases and prejudices toward people different from themselves. These attitudes influence the communication of accurate and objective information about ethnic groups in education settings (Pai and Adler: 1990). Therefore, it is necessary for teachers to get rid of negative attitudes toward cultural diversity, since such attitudes curtain to understand students' cultures and accept their particularities (Galardi; 1995). Educators lack of acceptance of language diverse students can affect educational decisions as well as their interactions with learners. M.Lee Manning , Deborah Byrnes, and Gary Kiger (1995) found that some teachers held attitudes that were not particularly open minded . These negative feelings likely result when teachers feel unprepared to face challenges posed by language diverse learners. Sometimes, these feelings turn to resentment. Regarding this, they indicated the following improvement directions.

2.8.2 Directions: Improving knowledge, Attitudes and Skills

Feeling uncomfortable with diversity or unconfident about providing respective educational experiences deserves to be addressed. Feeling threatened by or uncomfortable with diversity might take years to address. Unfortunately, other negative feelings may never be eliminated. However, some negativism can be addressed and eventually lessened as educators learn factual information about learners' diversity, develop positive attitudes toward people and their cultural and language diversity, and develop skills needed to work with learners' differing learning styles and diverse learning orientations (e.g. perspectives toward motivation, competition, educational success, and assessment).

2.8.3 Direction 1- Educators can acquire factual and objective knowledge about learners' diversity.

Educators need to:

- Understand that lack of acceptance of unfamiliar customs, languages, and traditions can be lessened by learning about actual people and gaining first hand familiarity with their characteristics

- Avoid basing decisions concerning learners education on inaccurate and stereotypical generalization such as “no poor or homeless students can achieve”
- Understand that cultural characteristics may vary with intercultural, generalization, socio economic status and geographical differences rather than assume all students of one culture share homogeneous characteristics.

2.8.4 Direction 2- Education can engage in deliberate efforts to develop positive attitude toward diversity.

- Address lack of acceptance resulting from misperceptions of diversity, feelings of cultural superiority, prejudices, or outright racism by learning about individuals in the various cultures and their cultures’ backgrounds and contributions.
- Recognize diversities as strengths on which to build curricular decisions, instructional methods, and classroom environments that involve less competition, more cooperative learning, higher expectations for behavior and academic achievement, and increased small- group learning.
- Consider that all learners deserve, ethically and legally, equal access to curricular activities (i.e., higher – level mathematics and science subjects) and opportunities to participate in all athletic activities (i.e., rather than assuming all students of one race will play on the basketball team and all.

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Students of another race will play on the tennis or golfing teams.

- View all racism, prejudice, and discrimination as evils to be addressed through personal commitments (e.g., perceiving all people as equals and learning firsthand about people who are different) and, if necessary, seek legal action to ensure equality of treatment and opportunity.

2.8.5 Direction 3- Educators can develop teaching and relating skills that offer an accepting response to learners’ diversities.

Educators need to:

- Select standardized tests and evaluation instruments with the least cultural bias.
- Utilize teaching methods that hold the most potential for diverse learners, such as methods favoring cooperation over competition.

- Understand and respond appropriately to the concerns of diverse learners by requesting input on their concerns, i.e., hearing only one kind of music being played at school dances, feeling unwanted in certain clubs or athletic activities, or feeling that educators show favoritism to certain cultural or socioeconomic groups.
- Arrange for appropriate school and community resources for learners needing specialized assistance, such as social service and counseling agencies.

2.8.6 Accomplishing these Directions

One may justifiably ask: “How can educators gain knowledge, change attitudes, and develop skills to work effectively with children with ‘differences’? “Unfortunately,” quick-fix” answers do not exist; however, educators can take deliberate steps toward accepting others and their differences. Knowledge can be gained through reading and attending work shops that teach about culture and language. Attitudes can be changed by thoughtfully considering stereotypes and misperceptions of people and their culture. Ultimately however, a change in attitudes requires firsthand contact with people individually or in small groups. Skills can be developed through books and journals, college coursework, and professional conferences. Educators can learn how to provide educational experiences that address learners’ multiple intelligences, preferences for working individually or in small groups, perceptions of classroom rules, and collaboration. As with changing attitudes, developing skills also requires firsthand experiences with learners who are different.

Gaining knowledge, changing attitudes, and developing skills are not “either -or” situations. A teacher who gains knowledge might not change her or his negative attitudes; one teacher might change attitudes, yet base beliefs in ignorance. Another might also acquire knowledge and develop more positive attitudes but still lack the skills to provide responsive educational experiences. To be effective with culturally and linguistically different learners will require positive changes in all three areas – knowledge, attitudes, and skills.

2.8.7 Challenges of Multicultural Education

Diversity is both an opportunity and challenge for education in general. The ethnic, culture, and language diversity among citizens and within its schools enrich the nation. Whether schooling should endeavor to promote common culture or help diverse groups develop their own different cultures is a problematical issue in a society. Some scholars suggested that

multicultural education results in disintegration of a nation. On the contrary, Doll (1996) and Banks (1994) point out that well planned multicultural education will not divide the nation. Diversity is a positive enriching element in a society because it provides individuals with increased opportunities to experience other cultures and thus to become more fulfilled as human beings. Thus rather than perceiving it as a weakness to be remediate, diversity should be viewed as a strength with the potential for helping people better to understand their own culture (Manning and Baruth 1996).

Coming to the Africa case, African countries are nations of such diverse cultures and ethnic groups composed of people with different physical features, religious beliefs multilingual aptitudes, and a diversity of culture backgrounds and ethnic origins (Wena, 2003). In Ethiopian context, one can undoubtedly presume that the shared values of the regions are consciously being incorporated in the due process of curriculum development at primary education. However, the values that need to be instilled at the country level (Ethiopian values) and the global level need also to be instilled starting at the primary education (Teklehaimanot, 1999).

2.8.8 Basic Skills of Multicultural Education

According to Manning and Baruth (1996) multicultural skills include recognizing and responding appropriately to learners strengths and weaknesses, responding to the relationship between learning styles and cultures and providing school experiences based on learners orientation's toward school and academic success, selecting standardized tests and evaluation instruments with the least curricular bias and utilizing teaching methods that have proven especially appropriate for culturally diverse children and adolescents. Accordingly Manning and Baruth (1996) suggested that, daily teachers must understand many complicated areas, learning styles, the dangers of ability grouping and the benefits of cooperative learning. In relation to this Tayler (1889) suggested that cooperative learning procedures can reinforce the efforts of culturally diverse children to continue their school work successfully. Children who work cooperatively in groups, rather than in isolation are usually motivated to help others carry out the assigned or chosen project. Likewise, people who help one another by joining forces to access a common goal generally feel more positively about each other and are willing to interact more positively when performing collective tasks (Pai and Adler:

1990). Thus, it is important for teachers to develop multicultural skills to treat culturally diverse students at equal status for better academic success.

In general it can be said that, the degree of implementation of multicultural education in schools largely depends on the knowledge, attitude and pedagogical skills of teachers. However, teachers' awareness of the dimensions of multicultural education should not be over looked.

2.9 Major Dimensions of Multicultural Education

To define the concept of multicultural education in general terms is not a guarantee for effective conceptualization and implementation of multicultural education curriculum program and practices. Hence, James Banks (1997) identified five dimensions of multicultural education assuming that these can help practitioners to identify and formulate reforms that implement multicultural education in thoughtful, creative and effective as well as delineate the scope of the Field as follows.

2.9.1 Content integration

This content of multicultural education emphasis the need that contents should be selected and systematically organized as to meet the interest and learning capacities of the culturally different students as well as the curricular objectives. The contents included in the curriculum must be complete and accurate to show the contribution of all cultures of the society in the cultural development of the nation state. The completeness and accuracy of the contents in the curriculum enhances senses of belongings of all students in the teaching learning processes. No group (s) is/are being excluded in the curriculum. Therefore, students of diversified cultures develop positive attitudes towards the teaching-learning process that permits to deal with those cultural elements of their own as equal as any other cultural group. A full-fledged integration of contents about all cultural groups enables students to learn about their own cultures and the cultures of others which is an essential learning opportunities for them to understand and appreciate each others cultures for the common good of the society.

2.9.2 Knowledge Construction

Knowledge construction accepts the notion that all knowledge is socially constructed, created in the minds of human beings to explain their experience and thus, can be challenged. Therefore, teachers in a pluralistic classroom setting need to follow different methods,

arrange appropriate classroom activities and questions to help students to understand, investigate and determine how implicit cultural assumptions, frames of reference, perspectives and biases within a discipline influence the ways in which knowledge is constructed (Banks; 1997). Thus, when the knowledge construction process is implemented teachers help students to understand how knowledge is created and how it is influenced by the social, ethnic, and social-class positions of individual and groups. So that, the knowledge construction process should reflect the experiences, events and issues taught are viewed from the perspectives and experiences of a range of racial, ethnic and cultural groups. To this end, the knowledge construction dimension of multicultural education allows all learners to read and think critically. Students' critical thinking enables them to be active participants in the meaning and knowledge construction of their own.

2.9.3 Prejudice Reduction

As a matter of fact children develop stereotypes at their early ages and bring these to the class rooms which can affect their interaction among students whose cultural experiences are different. These children learn stereotypes from their families and the communities where they live in. Therefore, it is important for teachers to eliminate students stereotypes towards others and helps them to develop positive attitudes towards their own cultures and the cultures of others. Among others teachers need to portray the cultures of different groups at equal status. They need also show due respect for all cultures and cultural practices. This in turn enhances mutual understanding of students and enables them to appreciate and work cooperatively with others.

2.9.4 Equity Pedagogy

It is obviously true that in a pluralistic, classroom students come from different cultural backgrounds. They are different in many ways. They have their own values, hopes, dreams etc. Thus, teachers should recognize these variations and treat them accordingly. Under, such circumstances, it required teachers to use different strategies simultaneously to help all students at equal bases so as to promote the curricular objectives. If teachers work to and listen to diversified interests, feelings, emotions, hopes etc then it will create satisfaction among students of different cultures to strive equally to all others and work for their academic achievement at best. Thus, teachers should accept students' differences in order to treat them equally without discrimination.

2.9.5 Empowering School Culture and Social Structure

This dimension of multicultural education is the central engine, which enables the other four to function effectively. Thus, educators must examine the structures of education that impeded learning and empower students and families from diverse racial, ethnic and gender groups (Banks; 1997). The fundamental purpose of this dimension is to create schools that foster the fullest development of all students where the school culture and social structure are powerful determinants of how students live, behave and work together with others in harmony under the guidance of a commonly shared norms. To this effect the whole school should coordinate efforts to enhance positive interactions between teachers and students and the entire school community as well as fit the teaching-learning activities to the life of the society.

CHAPTER THREE

Research Design and Methods

3.1 Design of the Study

Qualitative research paradigm is an inquiry process of understanding social or human problem based on building a complex holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting (Wester, 1991 in Desalegn 2000). Therefore, qualitative methods of research places emphasis on understanding through looking closely at peoples words, actions and documents. It examines the pattern of meaning, which emerges from the data that are often presented in the participants' own words. Its tasks and actions are to represent those constructions of the world as the participants originally experienced it. Likewise, qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomenon in terms of the meaning people bring to them (Denzin and Lincoln, 1994). Therefore, this study uses qualitative method of research as an approach that enable the researcher to study teachers awareness, attitude and practices of education for diversity at Wereha Yekatit Primary school, in its natural setting attempting to make sense of or interpret phenomena in terms of the meaning people bring to them. Lecompt and Pressle (1993) stressed the idea that qualitative research can be employed in educational research when the concern is with people, because controlling and manipulating activities of human beings are somehow difficult.

3.2 Tools of Data collection

Observations, FGD, interviews and document analysis are the major tools employed for gathering data for this qualitative study; the researcher covered the weakness of one method with the strength of another as well as supplement to make use of triangulation.

3.2.1 Interview

Merriam (1988) suggested that in qualitative case studies, interviewing is the major source of dependable data for understanding the phenomenon under study. In addition to this, (Best and Kahan, 1995 as cited in Tibabu, 2006), assert, the major way in which qualitative evaluator seeks to understand perception, feeling and knowledge of people in program is through in-depth intensive interview to understand peoples awareness and attitude using their words and gesture. In the course of this study, I used semi-structured interview in order to

obtain the necessary information about participants understanding and feelings towards education for diversity, in order to relate the actual class room practices. Therefore, I used three types of participants. These were, teachers, students and school principal. Making use of these participants, detailed interview was carried out with twelve participant teachers. The interview was conducted for most teachers on the same day after observation, when they have free periods to budget the school programs. With the consent of participants, the interview has been audio – recorded. The audio, record helped me to minimize loss of data obtained from interviewees. Each participant teacher was interviewed twice when possible and endeavor was made to discuss in order to drain additional information after interview. Almost all interview questions were related to teachers' awareness and attitude and practices on education for diversity.

Moreover, I interviewed the principal at once. The points of interview were related to awareness and attitude of school governance, about students' diversity, the efforts of the school to serve students from cultural, social, gender, disability and religious diversity from the perspective of multiculturalism.

3.2.2 FGD with Students

Five students were selected from the second cycle graders (5-8) of Wereha yekatit Government primary school. The first student was selected with the help of teachers and principal and finally the number ascended to five by snowball sampling method for focus group discussion. Furthermore, rapport is made with the students to facilitate the process of focus group discussion. The FGD questions for students were related with the interview instruments for teacher's awareness, attitude and instructional practice. Finally, students were administered semi structured questions. Student responses were also audio-recorded with their consent for ethical reasons. The data obtained from FGD are mainly used for triangulation as supplement.

3.2.3 Observation

According to Merriam (1988) observation is a major instrument for collecting data in case study research. It gives a first hand account of situations under study. It enables the researcher for holistic interpretation of the phenomenon under investigations, when combined with interview, FGD and document analysis.

Therefore, I used classroom and student questions contest observation as data collection tool in the study together with interview, focus group discussion and document analysis. Observation has been conducted with twelve teacher participants two times in order to minimize biases. The observation was not limited to the classroom practices only but it included other non-curricular activities of the school which I considered relevant to the study. Throughout, the observation sessions, I recorded all the information as factual as possible, on following focal issues:

1. Teachers knowledge to present lessons for diverse students from multicultural point of view
2. Teachers practice to use teaching aids from diverse cultural heritage point of view.
3. Teacher-student relation in line with the impact of diversity on education in urban community
4. Relationship among students with respect to the impact of diversity on education , such as gender ,exceptionality ,age etc

The observation process included twelve teachers that were data source in the interview to supplement and triangulate the information obtained and lasted for one month, after each participant is observed twice. Concerning observation, I made it alone with all precautions towards reducing observer biases in order to make the research reliable and valid. In qualitative work the researcher serves as the primary instrument for data collection and data analysis (Miles and Huberman, 1994). Thus, information obtained through observation is presented in narrative form.

3.2.4 Backgrounds of the Research Setting

Wereha Yekatit primary school is situated at kirkos sub-city in woreda 4 locally called 'Addisu Kera'. The school was situated in an area of 14, 480 meter square. Likewise it is about one kilometer from the main abattoir which is center of bullock market, which influences the economic status of the vicinity dwellers. The school location is accessible from all direction due to availability of transportation. Therefore, students come from different neighbor-sub cities and woredas. The school has seven blocks of buildings; the first three were built in 1977 E.C.;with the accommodation capacity of the staff, library, pedagogical center and old class rooms (OCR)with 16 class rooms. The G +4, new building at the back side of the school were completed in 2003, with additional 16 classrooms. The

school has totally 32 classrooms. on average each classroom with 50 sq meters area. There were 841 students registered for the year 2003 E.C.: out of which 578 and 263 were female and males respectively. Likewise. there were 43 teaching staffs out of which 23 are females and the remaining 20 are males. Therefore , the school has relatively higher female student population i.e.; 68.7%.WYPS is one of the nine government primary schools in kirkos sub city. which has been serving students from grades K-8. who mostly come from parents of the sub-city. Furthermore considerable number of students joins the school from neighboring areas using any available transportation.

3.2.5 Selection of Research Setting

As I have mentioned already, Wereha yekatit primary school is one of the nine government primary school in Addis Ababa administration particularly kirkos sub-city. From these primary schools, the very reasons I selected Wereha Yekatit as a research setting could be justified as follow:

1. The setting is found close to kirkos market, densely populated with students coming from Gofa sefer and Lafto areas. As the names of the vicinities implies its residents settled there from different regions, nations and nationalities of the country. It is an area convenient to study the impact of diversity on education due to explicit availability of markers such as cultural, religious, gender, disability / exceptionality differences. Therefore, based on the above facts, I was inclined to Wereha Yekatit government primary school as the right setting to explore teachers' awareness, attitude and practices towards education for diversity.
2. Both the setting and my work place are at the same wereda, so that, I could have easy access to visit the school over and over again, which is required of a qualitative researcher. This enabled me to collect ample data needed to make a more reliable and valid conclusion.
3. As a teacher, I had some information about the research setting from teachers transferred to the school in which I am working .The information I obtained concerning diversity issues about the setting is among the reasons that interested me to focus this study at WYPS than any other schools in the same sub-city. Furthermore, I tried to undertake all possible measures to minimize observer biases. My proximity to the research setting might have ultimately enhanced the quality and

depth of the study, because in a qualitative case study, the involvement of the researcher is very necessary and essential as the primary data gatherer of the study at large with possible reduction of biases.

3.2.6 Recordings the Field Notes

Those who conduct a qualitative research, almost all researchers produce field notes (Solomon, 2004). Before the observation process, checklist was prepared before appointment schedule was arranged with teachers for classroom observations. During observations record of information was made based on checklist, teachers name, date and time. Likewise, it took me a considerable time to take field notes on issues I believed valuable to the study. Furthermore, when people talk about teaching and learning process they usually talk about formal curriculum but the role of informal curriculum (hidden curriculum) is very much detrimental in shaping the intellectual and behavioral patterns of the school children. Accordingly, an endeavor was made to thoroughly analyze the entire school context in line with the theoretical frame works of education for diversity in WYPS settings. The data obtained are crosschecked and supplemented with interview, FGD and document analysis .Finally, the data collected were studied, organized, categorized and analyzed.

3.2.7 Access to Research Setting and Procedural Aspects:

I went to the research setting with letters of cooperation from the department of teachers' professional development and curriculum studies. Accordingly, as planned a formal permission was received from the school principal. The next step became screening out research participants who could provide valuable information to the study at hand. To include the correct data sources. I made prolonged discussion with the principal, vice principal and department heads; on how to select informed participants. Though it was so challenging, finally, I succeeded to select important research participants, thanks to the relentless effort made by the cooperative principals and teachers, eventually conditions turned smooth. In this regard, key participants were selected carefully by snowball sampling method. The prerequisite criterion for selection of teacher participants was their willingness and voluntariness to participate in the study. Following this, I carried out face-to-face discussion to each participant teacher and the school principal, to introduce the intent of the study making clear its objectives and eventually secured permission from all participants. Regarding selection of student participants, I was supported by department head teachers, the

vice principal and the principal. Five students were selected from second cycle (5-8), based on their academic achievement and diversity representation (gender, ethnicity, religion) by snowball sampling method. Student participant selection is limited to the second cycle due to the fact that, students at this level have abilities of articulating ideas in the manner showing strength and confidence. Unlike the interview with teacher participants, after making rapport with students I conducted focus group discussion. The FGD motivated the students by creating competitive atmosphere among students to shade light on the research at hand (education for diversity). The responses obtained from students were audio-recorded in order to minimize information loss. FGD with students was undertaken during their free times for five consecutive days in order to conserve their learning periods.

The classroom observation was geared to activities in the classroom and I recorded what ever was relevant to the topic of study. Twenty periods were observed at different times to obtain relevant information. Most participant teachers were likely to be observed more than two times, where as teachers who were absent for second time observation was excluded from the study and replaced by another participants. Amharic language was used as media of communication both for interview and focus group discussion in order to overcome language barriers to express feelings and ideas.

3.2.8 Document Analysis

In order to obtain clear understanding about the diverse nature of educational setting and the impacts of diversity on education it requires investigating educational practices in the area under study. Document analysis is one of the important sources of data collection in qualitative case study researches. Therefore, in this study to obtain relevant information about the challenges and opportunities of educational practices, the necessary documents from the school offices and its different committees such as student master lists, contest questions prepared for grade eight, file of charity club etc that could provide information about the educational practices were collected and analyzed.

3.3 Method of Data analysis

All the recorded interviews and FGD were transcribed by myself word by word in Amharic and noted on a note book which is labeled by date, time, place and pseudo names of the participants Data obtained through interview and FGD are translated from Amharic to English and written down in another note book that was labeled in the same way as the note

book for transcription. The translation was done by me and an assistant who is MA graduate in the department of foreign language .Many scholars in qualitative research suggest generation and analysis of data are interrelated and take place side by side. In qualitative case study, data analysis usually takes place throughout the study. Therefore the data analysis in this research took place right from the beginning of the data collection. All the data is thematically categorized and analyzed. In order to substantiate information among data sources and strategies, the researcher gave emphasis to triangulation. Among the four types of data triangulation (data source, methodological, theoretical and data analysis triangulation), data source and methodological triangulations were employed for this study. To be more precise, the researcher tried to triangulated interview, FGD, document analysis and observation inline to the study. Finally, the descriptions are written in a narrative form so as to provide a holistic picture about challenges and opportunities of educational practice in the targeted diverse school community.

3.4 Ethical Consideration

Ethics refers to any set of rules or guidelines or human direction on the part of the researcher that directs the appropriate treatment of people participating in the research (Best and Kahan, 1999). In planning a research project involving human participants, it is important to consider the ethical guidelines designed to protect the participants. In line with the ethical issues suggested by scholars (e.g. Franked and Wallen, 2000; and Best and Kahn, 1999) the following efforts were made.

1. I informed the participants about my interests and the process of data gathering. Furthermore, I tried to treat them with respect. I told them that I would use a tape recorder to capture the data of the interviews and I obtained their consent to proceed prior to the interviews according to agreement signed with research participants.
2. I promised that every care should be taken to ensure that none of the information collected would be cause of difficulties or harm them .I clearly explained to them that confidentiality would be maintained and used only for educational purposes, so that we all benefit from the outcome. I also stressed that they would have the right to withdraw from the study if any one felt like doing so.
3. I tried my best to ensure that they felt at ease and believed that no physical or psychological harm would come to any one as a result of participating in the study.

Therefore, I claim that ethical issues, which should be addressed, were properly handled in this research.

CHAPTER FOUR

4. Findings of the Study

As indicated earlier, the main objective of this study is to investigate the awareness, attitudes, and practices of teachers towards education for diversity in wereha yekaitit government primary school. Therefore, this chapter was devoted to reporting the data and my own interpretation.

4.1 Fostering the Diversity

As it has been mentioned already, I tried to make use of over all school contexts as source of relevant information for the study at hand. Being eager as novice researchers do, I arrived at the school early in the morning. It was too early, that I remained outside the school until the main gate opened. When the gate opened, I started my way to the director's office. On my way, I was attracted by the school garden and its water reservoirs, which used drop irrigation system. I turned my face to a man and introduced my self to him he also introduced himself as the guard of the school. The guard informed me that cultivation and planting various types of vegetables is done by students from lower socio-economic class and the guards of the school under the supervision of charity club. I remained visiting the school garden thinking if it had any relation with my research topic. At that moment, I said to myself, I have come across at least at one kind of diversity issue treatment by the study setting. Inside the garden, I was eager to remain investigating the innovative water drop irrigation technology and beautiful garden vegetables for some period of time, immediately I saw the principal on the way to his office. Understanding that, time is against me, I followed him to his office.

I greeted the typists adjacent to his office loudly to inform indirectly my arrival to the principal also. I could imagine he was preparing himself for the field work outside the office, immediately he came out (wearing his white overcoat) after greeting me he said what is your daily mission? I started the school garden....before I completed my statement he took my hands and said follow me. We entered together into the pedagogical center and found a teacher working a kind of teaching aids at a work bench. He asked the teacher where is she? He replied at display room. Together we went to display room, and then he introduced me to a lady and told her to cooperate concerning the information relevant to my study. I informally

questioned the lady i.e. who owns the school garden? How the work is done? and What about its income?

The lady started with the foundation of the school charity club in 2000 Et.C. The club started its mission with few volunteer teachers and administration workers contribution of some money. The objective of the club was to reduce student dropouts because of economic problems encountered. She continued, the school community understood one of the major reasons for drop out of students is lower socio-economic status of student parents .Therefore, the aim of the club is to reduce school dropouts as the result of economic problems. Furthermore, the school community after intensive discussion agreed to work towards devising mechanisms of increasing the income of charity club. Some of the measures under taken by the school community are listed as follows:

1. Showing education films with reasonable payment.
2. Distributing commodities to the school community with some profit.
3. Preparing lottery and tombola at school level to collect some money
4. The transfer of the school lounge income to fortify the dropout reduction mission of charity club.
5. Selling mobile cards for teachers and administration staffs to increase its fund.
6. Searching for NGOs that could play similar role and support the school community in its effort to reduce student dropouts.
7. Finally, the school garden was transferred to charity club, which is a signal indicator to the acceptance of the mission of the charity club by the school community , .

The Lady continued, this school garden was owned by the school agriculture club, during its early days. Its products were sold and the money was put into the school treasury. Finally, the school together with charity club decided to work towards the interest of diverse school community. These days the school garden is cultivated by both (120) needy students and the interested school guards. Its products are also equally shared between the two. This measure has a dual advantage for both partners in general and for the school in particular. The students learn about agriculture and plant development, they also develop respect towards physical/ manual work. In addition to this students do not feel dependent and develop positive attitude towards the school community. On the other hands, the guards will get additional income for their living. Further more, the school community is also advantageous

from the fresh products available in the school garden. The lady continued, at its early stages, the service of charity club was limited to girls only. Its provisions were also limited to certain items substantial for schooling age of students. Its provisions included:-

- 1) Nine exercise books
- 2) Two pens, one eraser (rubber)
- 3) One bottle of cosmetics
- 4) (Complete uniform) when needed
- 5) Under wears and 1 piece of B-29 soap
- 6) Shoes and stocking
- 7) Medicines
- 8) Transportation

The above materials and services were provided per /year; per/ to a needy girl. The committee worked hard in fund raising measures that enabled the club to increase its income and diversify the service it gives from girls only to boys and the school community as a whole. Now a days, the club is working towards empowering needy students least they remain dependent and become burden of the country throughout their life. Among the measures undertaken towards this ends include some students are provided with materials (brush, shoe polish) that enable them to obtain income by working independently. The school garden is also another action of the club to free students from dependency, they work in the garden and get their share of product and make use of it. The lady added, *“Our effort in search of NGOs is fruitful; one NGO by the name SCOPSO signed an agreement to feed daily lunch for 130 needy students. Another local investor also agreed to feed 150 students a lunch one day per month. She continued, this time we are proud of our deeds and support from others, according to my belief had reduced the number of dropouts. These days, the club is daily feeding 22 needy students with a loaf of bread and a cup of tea. In addition to this, once in a month needy students are provided with a bath including soap and additional cosmetics ointment inside the school. The school bath is aimed at both awareness creation to sanitation and solve provisional facility problem. Another NGO called youth mission agreed to replace our bread and tea for 22 students with daily lunch”.*

A friend of the lady, perhaps the club member shouted from a seat at another corner of the room she said” *why not you inform him that we feed TB victims with milk”.* I said what! What do you mean? Expecting they had cows milked at school. As educational expert, I had

knowledge about countries like Sweden where primary education is provided together with hot meal. Yet here, behind the curtain I had enough reasons to get surprised to come across a primary school that partially provides hot meal, here in Ethiopia, by the intellectual and physical expense of its teachers. Finally, I was compelled to remind what Horace Mann said to the graduates of Antioch College in 1989 as, “Be ashamed to die until you have won some victory for human kind”. This particular schools’ contribution towards education for diversity from multicultural perspective, to reduce students dropout from lower socio-economic class is of paramount importance.

4.2 The progress of the school

According to the school document the number of detainee students for the last eight years was as follows (these number indicates detainees in the school examinations)

Year	Total number of students	Detainees	% of detainees
1995	2004	386	19.3
1996	2092	337	16.1
1997	1802	286	15.9
1998	1486	262	27.6
1999	1102	225	20.4
2000	1008	111	11
2001	898	57	6.3
2002	800	56	7

The school exhibited decrease year after year in the total number of students starting from the year 1995-2003 Et. C, mainly due to additional schools constructed together with new classrooms built in almost all sub-cities that resulted in change in two/three shift system and allowed students to learn in their nearby schools. The document analyzed also indicates the school performance through its course of eight years of schooling reduced students detainees from 19.3% in the year 1995 E.C to only 7% in 2002 Et.C. In addition to this, the detainees of Wereha Yekatit Government primary school in grade eight national examinations from the year 1996 – 2002 E.C. are depicted as follows:

Year	Number of detainees
1996	178
1997	134
1998	167
1999	94
2000	86
2001	73
2002	73

The above table indicates the number of detainees of grade eight students in grade eight national examinations. It is seen, that the student population is decreasing from year to year. Therefore, this document does not guarantee students performance in grade eight is increasing from year to year. Because , the number of detainees in national examination is not presented together with the number of promoted and total of grade eight students per year .Therefore ,the school is apparently, in spite of its limited educational practice from multicultural perspective towards diversity, it seems successful in preparing for grade eight national examination. Due to the absence of total number of 8th grade students for the whole eight years it is not possible to depict the relative ratio between students promoted and detained. Therefore, one can not make conclusion about the success of the school, as a whole.

4.3 Questions that Served the Contest

It was in Feb 20 /2011 Wereha Yekatit primary school arranged students question answering contest for grade eight students. The aim of this program according to the school principals is to prepare students for grade eight national examinations. The principal continued, the program is considered very important because after its implementation the detainee student's number in grade eight national examinations reduced year after year by a considerable rate. Therefore, the school prepares these contest programs every 15 days. For the contest day, questions of equal number are prepared by subject teachers together with some additional reserves. The need of reserve questions is, sometimes competing students remain equal in their points, when this is the case those students with equal points are given additional chances to answer questions selected from the reserve questions. Likewise, the competition

proceeds until one misses the answer and the other student gain more points winning the contest. The students selected for the question answering contest includes the top rank student from the three sections of grade eight. The school sets the contest programs for students as part of its yearly action plan. The students selected for the coming contest day are informed before 15 days in order to get prepared by reading their subjects. In addition to students selected for the question answering contest, the remaining class students are also motivated to get prepared for the day to answer questions that are not answered by selected students participating in the contest. During the contest, the first chance of answering the question is given to the selected students on the stage. If the question is answered by the competing students, the contest proceeds by asking another student on the stage. When the right student on the stage fails to answer his question; the chance of answering the question is given to the spectators of grade eight students watching the contest in the hall.

Today's question answering contest program has been left with few minutes to start. Students and teachers had completed their preparation for the contest. The bell of the school rang having two purposes. The first is, student from grade one to seven go in to their respective classes to continue their daily learning teaching activities. Secondly, the grade eight students are announced to go to the hall of the school where the contest takes place. Teachers using megaphone that amplify sound, announced to students to take their respective places. The school has student polices wearing special uniforms, that guide students to their respective positions. The school question and answer contest committee had the following important bodies. The judges, which consists three students (two of them are females and one is male), observers that consisted three students (two are girls and one is a boy). The duty of judges is recording the score of each student in a list until the contest completes. Finally, the judges' report the student's scores obtained according their ranks to the school community. The observers record the strong and weak sides encountered in the process of the contest and report to the contest committee. The contest committee is responsible to undertake the necessary changes in the process of the contest for the coming sessions. The competing students of the day were nine from three 8th grade sections. Out of nine students that participate in the contest seven of them were girls the remaining two were boys. The ratio of the females is much higher than that of males, because the school has 578 female students where as the male students are only 263. Therefore, in all activities of the school females dominate compared to the males,

When the competing students have taken their positions, question numbers are distributed to the students. The distribution of question numbers to the students were based on casting of lots (random distribution of questions) therefore students participating in the contest can not complain questions which are heavy to answer are distributed unfairly, the lot casting made me recall what the king ones said” Injustice some where is a threat to justice every where” the contest committee informed that it is time to start and to get ready to competing students and keep quite to the spectators and to take their score record to judges. The contest committee representative, called for the first student from grade 8A section he responded yes, she asked him to tell his question number from the slash card obtained through lots cast. The student responded “nine”, she started to read question number ‘nine’ from Amharic questions. The student responded the correct answer, she replied loudly “correct!” The whole students responded by clapping their hand. This time, I identified the clapping was stronger from one of the three rows. The teacher turned to the other student, she asked her number and she told her number. The contest committee representative read her the respective question. The girl answered the question, she responded in the same manner loudly” correct”. The students in the hall responded by clapping their hands. This time the clapping was stronger from the other row. This time, I was surprised by the shift of clapping strength and asked the student adjacent to me do students of the same section seat together? He said yes .This reminded me that students of the same section have made a kind of segregation. This segregation, through time might develop some negative effects that could affect the school activity. In some schools, I know students remain in the same sections until they complete the whole primary schools. All grade 1A students who are promoted go to grade 2A or 2B. This condition limits the diversity interaction only to single classroom students throughout primary school years and decrease what students can learn from each others diversity. Instead, if a kind of reshuffling is made year after year it will be conducive for intercultural development from multicultural perspective and desegregating the students.

Finally, Amharic questions are finished and lots were again cast to make the distribution of English questions random. The casting of lots took place at the end of each subject questions and questions which were not answered by student assigned to the contest were forwarded to students of grade eight in the hall. Sometimes students participating in the contest ask for their questions to be repeated immediately spectators raise their hands to answer. When the student selected for the contest is not able to answer the question, it is

answered by student other than those assigned to the contest and receive clapping stronger than the selected students. Here, it is reasonable to ask, what is the reason for the change in the strength of clapping? Does the selection for contest favor some students? As it can be understood from the clapping strength and opinion of some students, they are not happy with student selection for the contest that favors' bright students only. The school in its mission to educate diverse students should provide equal opportunity for all students. According to the final report of judges, three students (two females and one male) stood second together, having answered same number of questions. The competition proceeded in order to put them to their respective single ranks. Therefore additional questions were distributed by making use of lottery method, asked and answered. Finally, the judges reported students who stood first, second, third up to ninth. The result was reported to the students in the hall turn by turn accompanied each time with clapping. The report of ranks started from 9th to wards first, prizes were given to student who stood 1st, 2nd and 3rd. Finally, the vice director made short speech and announced the end of the program. At the end of the program, I collected the questions prepared for the contest in order to investigate issues related with diversity and teachers' awareness, attitude and practice. The analysis is carried out only with Amharic, civics and English subjects considered as representative. I started with Amharic questions written under the following role number reads as:

4. ከብረት ድስቱ ካለው ወጥ ----- ምሳዎን በላኝ

ሀ. ቀድታ

ሐ. አንቆርቁራ

ለ. ዘግና

መ. ጨልፋ

This question in addition to the female sex representation, it also depicts gender role assigned to female in our traditional societies. Thus, such gender role of cooking wot and preparing table was maintained by female teacher as fair upon the shoulder of females without indicating any direction of change resulting to enhance educational achievement of the female students. I was surprised why the female Amharic teacher produced this question towards the role of the females. Consequently, I began to think as it happened to many women; the cruel knife of patriarchy might have also blind her. It might be the case that made her accept and internalize such female role to be kept embodied to the cultural values. I came across the following question on the same subject presented as follows:-

representing. In these questions, the female sex is represented implicitly as Hirut. In her lesson, እሳት ልጅ (indicate cleverness), she scored, the girl and she got prize are all female sex indicators positively. Based on this fact, the Amharic teacher could be considered as working hard towards gender balance. Therefore, in the sex representation of Amharic contest question the lions share goes to the females. One can make conclusion, this Amharic teacher is fair from Affirmative action requirement perspective in order to pull on the involvement of female students. In spite of the possibilities, to include ethnic and religious issues they are totally omitted in Amharic contest questions.

Then I passed on to civics subject contest questions. The most invisible diversity markers, in other disciplines, are represented in civics contest questions. For instance, two of its questions were written as follows:

3. የተለያዩ ብሔሮች፣ ብሔረሰቦች፣ ቋንቋዎች ባህሎች ባሏት አገር ውስጥ ሊመሰረት የሚችለው ዲሞክራሲያዊ ሥርዓት የትኛው ነው፤

- ሀ) አሀዳዊ ለ) ንጉሣዊ መንግሥት
- ሐ) ፌደራላዊ መ) አምባገነናዊ ሥርዓት

15. ፖለቲካና ሀይማኖት ----- ሥፍራ ናቸው

- ሀ) አንድ ናቸው
- ለ) የተለያዩና አንዱ ካንዱ ጣልቃ ገብነት ነጻ ናቸው
- ሐ) አንድ አይነት ተቋም ናቸው
- መ) ሁሉም።

Here, the diversity markers excluded by other teachers are also included in civics subject questions in general. This subject at least reflected our country (nation) is composed of different nationalities and languages. During the classroom observation, the civics teachers were responsive in their educational practices for diversity from multicultural perspective compared to teachers of other subjects. The religious issue in the question addresses the secularity of religion and politics which together indicates their freedom in the constitution. The need of federal government and the constitution are also included which are essential for unity in diversity.

The third subject in the question answering contest was English. Its questions were investigated with relation to educational practice for diversity as follows:

1. Jemal: I can ride a bicycle. Mesfin: _____

16. My grand mother _____ in Gondar

- A) use to live C) use to life
B) used to live D) used to leave

18. My uncle left for Europe _____ Tuesday?

- A) in B) on C) at D) with

As it is depicted, the above English questions consist all in all ten cases about female and male sexes. Out of this four are about female sex with their gender roles. The remaining six questions are about males and their gender roles, such diversity markers fair reflection in the school program is important for the success of diverse students in school. It creates positive relationship that foster cooperation based on equity as the result of being recognized by the school programs. It also breaks the tradition that favors some groups more than others like the case that Hawa (female) advises Tola(male).Martin Luther King talked about how our fates are intimately connected. He said, "Injustice anywhere is a threat to justice every where" We are intimately connected.

4.4 Education for Diversity inside Classroom

As already mentioned, each teacher was observed twice. However, presenting the whole performance of teachers during observation is practically impossible due to time, redundancy and other constraints. Therefore, to avoid such limitation, I have discussed the observation of four selected teachers.

Getting prepared with note book and pen, I came to the school before almost all school staffs arrived. On the way, I came across the Amharic teacher and reminded her that it is time for our appointment. After walking few steps together, I was politely invited by the teacher to go in to her class. When I walked in, all the students stood up and greeted me to show their cultural respect. After responding to their greeting, I preferred a seat which enabled me to observe the physical setting of the classroom .I began my observation by examining the sitting arrangement of students. I also checked whether the desks matched with student's way of sitting. I recognized that the chairs were well arranged. Furthermore, it seems likely for students to provide comfort, the building was new, and the classroom was clean. The windows also, allow enough light and aeration.

The Amharic teacher started her teaching by revising the previous lesson while she was revising the lesson, she sometimes raised questions. I observed that most students participate,

by raising their hands to answer her questions. However, female student's participation is relatively higher compared to male students (boys). Following the revision session the teacher started the day's topic.

She asked, for some one ready to read the poem. She gave a chance to one of the male student to read part of the poem loudly. Accepting his teacher's request, the boy read the first part of the poem loudly when the boy finished reading part of the poem to which he is assigned, the teacher reminded the class by saying , "He deserves clapping for his moral "and the class students responded by clapping their hands. After a pause, she repeated the first question by saying; another student ready to read the remaining part of the poem loudly. A girl read the remaining part of the poem loudly and fluently. When she finished reading the class student did not wait their teachers' reminding to clap. This time the clapping was stronger which could be either to the large number of girls or the fluency of the girl in reading the poem, which was entitled "Education" (ትምህርት). Further more I turned my face to make the effort in examining the content of the poem. I noted some part of the poem that impressed me most. Especially, the following section of the poem highly attracted me. Its part reads as follows:

የመምህራን ፕላን ዕቅድ መንደራያው
የሥልጣኔ መስክ የሂደት መግቢያው
የትልቅ ትንሹ እንጀራ መብያው
ጠብባን ተራቀው እልፍ አዕላፍ ቢያወሩ
ስለዓለም ክብነት ሺ በመሰክሩ
አፈር መርማሪዎች አገር በቆፍሩ
አየር መርማሪዎች ህዋን ቢዞሩ
ትምህርት አንቺ ኮ ነሽ የምርምር በሩ

My preference to take the above stanza only is because the poem was too long to write down the whole here. The poem deals with the impacts of education on different human activities. It explains the role of education in teaching, geography, geology, space science and research. I had expected the teacher to comment on what is mentioned in poem as greater (ትልቅ) and lower (ትንሹ) which could be a possible source of stereotype from the perspectives of education for diversity. Nonetheless, she said nothing about that. In addition to that, the topic she was teaching had rich resource to address education for diversity making broad in

relation to diversity makers like culture, gender, language, etc. the Amharic teachers' performance, except assignment for reading the poem with the maintenance of gender balance is inadequate. When the teacher came across two students talking to each other she shouted at them without asking what they were talking about. Therefore, when I saw the approach of the Amharic teacher through the senses of education for diversity and modern way of teaching, I could say that she was still tied in the traditional teaching methods.

Though I came to this class for my first observation, what I observed is beyond my expectation. The teaching-learning process was accompanied with many different events. Among the events, the first reader of poem (the boy) had no books in his hand. Therefore, he snatched a book from one of the girls without her consent. To anybody's surprise the teacher saw the incident the boy misbehaved, but, she said nothing even more seemed happy by what the boy did. The girl was disgraced by the boy's unfair treatment consequently, I started to think about her deed as it happened to many women, and the cruel knife of patriarchy might also blind her. It might be the cause that made her silent other than criticizing the patriarchy domination of the boy against the girl.

After I had left the Amharic teacher class, I directly moved to grade two, because I had an appointment with the environmental science teacher to observe his class in third period. In the similar way like the Amharic teacher she began her lesson by revising her previous lesson. The science teacher asked various questions, and students tried to respond to the questions. Accordingly, most of the questions were correctly answered by the students. In the mean time, the teacher gave chance to one male student to answer one of her questions. Unfortunately, he could not respond the correct answer. Another student unexpectedly said, "No" just to highlight that his answer was wrong. Although she knew that the opposition response came from one of the girls from the direction of the voice, she could not clearly demarcate her. However, she advised the students that it was not fair to discourage students who are responding questions. After completing the revision session she passed on to the day's lesson. Truly speaking, her approach was tiresome. The students remained passive listeners due to her lecture method of teaching. When I see the sitting condition of the class all desks are arranged towards the blackboard, it is deliberately prepared for lecture method of teaching

In a self contained class where a single teacher teaches almost all of the subject's students should be provided with ample time for discussion like interactive activities. Not

only in self contained classes but also I did not see most teachers giving group work for their students. When I came back to the science teacher, her teaching approach was not totally interactive. Let alone those young children, I myself got tired of her extended explanation.

There are different sub-subjects under the main umbrella of aesthetics. Among these different subject I got chance to visit art. My next plan was observing the art teacher who thought grade four students. Like the other teachers, he started his teaching by revising the previous lesson. The class had 32 students in total, 24 of which were females. His previous lesson was about how Ethiopian cultural clothes are made and their aesthetic and cultural implications. His approach of teaching is student centered; students are interested to answer the questions. He demonstrated a picture of cultural clothes drawn on canvas showing males and females wearing different habesha dress with varied patterns (tibebe), Hareri clothes, and coloured southern Ethiopian clothes. Then, he asked the students, do you know about this picture looking at the picture for himself, majority of the students replied yes. He asked another question, what does it show? This time looking at the students most of the students raised their hands, he gave the chance to one female students she said "It is about Ethiopian cultural clothes". He mentioned the highlights of the previous lesson and passed on to the days lesson. He said, today we will learn about different types of paintings. He continued there are two major types of paintings. He demonstrated pictures of the two type's paintings using teaching aids that he brought into classroom. The first type of painting is known as collage, it is a mechanism by which pictures are made by sticking cloth, piece of paper, photograph or other objects on to a surface. The second type of painting is known as mosaic, a picture consisting variety of components.

According to my understanding these topic had adequate space to address the mosaic beauty of our society consisting various nations and nationalities, religions etc towards education for diversity. Had it been the case, as to my understanding it would have turned the students retain the subject and make the topic live. But, the teacher said nothing relating his topic to education for diversity from multicultural perspective. Therefore, teacher's effort to create conducive classroom atmosphere and lesson presentation practice from multicultural perspective is limited to theoretical understanding but not yet fully appeared on practical ground.

My fourth observation was arranged with 7th grade civics teacher. I went to his class together with the teacher in the 3rd floor up stairs. When the teacher entered in to the class, I

decreased my steps and remained outside seeking for an invitation in to his class. As usual after I took my seat, I began to observe the physical condition of the classroom. The classroom had 43 students from which the majority 30 students were females and the remainder 13 students were males. There were few female students unlike the first cycle wearing 'hijabs' (Muslim cultural clothes) sat together with other students with out any sign of segregation. While I was impressed by the incredible harmony among different religious denominations in our country, he made student groups in circles facing one another. After he had made the group, he asked the students; "what is the topic of the day?" most students raised their hands he called one girl by her name to answer the question. She answered revision of the previous topic saving. He responded, very good you are correct. He used questioning method to revise the lesson. His first question was, what is the definition of saving? Students were encouraged to discuss about its definition in groups already made. After the discussion time is over, students were given the chance to forward their discussion results by any member who prefers to represent his group. Following the representatives answer, other members of the group are given the chance to add if they consider what the representative had answered is not complete. Each member also keeps himself alert all the time, the teacher can ask surprise questions.

When one group had completed its presentation, the other groups were asked if they had something to add which is not mentioned by the previous group. Then, the teacher asked another question, "What is the advantage of saving?" Similarly they were allowed to discuss in groups formed by rearranging the previous groups. When their discussion time is finished they were allowed to answer their results through their representatives. Latter, other members of the group forward additional points when they have any. The other groups include their answers, when they feel the first groups' answer is not complete.

Accordingly, many different questions were asked and answered such as:

- What is the relationship between saving and poverty?
- What are the advantages of time saving and money saving?
- What is the practical advantage of saving for peoples?

The above questions were asked by the teacher to the groups formed. The answers have been presented via the group representatives, remaining points were included both from group members to which the priority is given and the other groups. Finally, the teacher was happy

about the interesting discussion conducted among members of the group. Furthermore, he underlined the use and importance of saving time and money i.e. their economical use. He mentioned the need to make saving our culture in order to become successful in our struggle to overcome poverty and succeed in our school activities.

Following this, by integrating my personal understanding with the information I have got from the observation I would like to show how the participants of the study understood the essence of education for diversity as follows.

4.5 Beyond the Curtain

According to Manning and Baruth (1996) in a pluralistic classroom situation teachers should have factual knowledge about learner's differences such as culture, race, ethnicity, social class, gender as well as professional commitment to have educational experiences that reflect these differences. Notwithstanding, in my interview with teachers and principal, what I had seen in evidence was that in most cases their awareness to diversity was varied but confined to limited elements of diversity.

The question I raised to Almaze. among the participant teachers, was that if she had ever aware of students' diversity that they were different in many ways while teaching.

She responded, " I understand the effect of diverse composition of my students on/for education. I used to participate in girls club while I was at school which enabled me to know better about gender issues. I help students of exceptionalities. Regarding ethnicity, I sort them out based on their physical appearances, particularly their tattoos and endeavor the way they can understand my lessons. I usually adjust the topic I teach in a manner that encompasses the diverse nature of students. I am sure that if diversity issues are not properly treated they are the main cause of disparity in student achievement."

During my class observation, I have seen her she said about gender sensitiveness was true. In the classroom interaction she had tried to provide equal chances for girls as to their male counterparts, so that girls in her classes freely expressed themselves than any other classes .I have observed so far through out my stay in the school, Almaze further explained that she had a student whose mother tongue is non Amharic language gave her a blank paper by only attempting two questions out of fifteen when she conducted a quiz. What Almaze did for the student was searching a classmate whose first languages is similar, and she assigned him to read and translate the quiz to the student. As the result she (the student) attempted all the

questions and scored a good result even better than others. In my interview conducted with Almaze, I have understood that she had adequate knowledge about student's diversity in many ways and tried to treat her students accordingly as much as she could. However, she will never manage if problems other than language diversity based case be the problem of a number of students. When this is the case, teachers in pluralistic classroom such as Almaze need to have designed culture sensitive strategies which may allow the culturally diverse students to work together and improve their language proficiencies as well as to share their cultural experiences.

In this regard, education for diversity promotes the teachers understanding of student's diversity enables them to motivate their students and be able to prepare teaching strategies that equally serve the diverse student population (Gollinck and chin: 1986). I have also asked the same question to a participant teacher, Selam ,he said:

Through my teaching experience, I know very well about student diversity and its effect on education .I understand their differences in terms of gender, religion, economic background, and I also know exceptional students. For example there was a short sighted student I understood his sight problem and let him sit in the front seat. I don't call visually impaired students blind if my students dare to address them that way, I prohibit them from doing so. But I have not stepped beyond prohibiting of students not to repeat again.

The response of the school principal was not different from the teacher participants. He said:

The school community has adequate knowledge towards the diversity of students and its effect on education. There is understanding particularly about student's differences in their economic background. It is understood that most students come from poor families as the result of which they face problems in their educational attainment. Usually efforts have been made to support them. Regarding exceptional students, we do all we can to assist them. Last year in (2002 E.C.), we had a sighted student, who could not continue his education like his classmates. Identifying this crucial problem of the student, the school community consisting of teachers and school administration staff collected some money for medical diagnosis and bought eye-glass more than once. Finally, this disabled student completed our primary school and was promoted to general secondary school with distinction.

I have seen what the principal said concerning the sighted student was true. He was a grade nine student wearing along – sight lenses in order to check his sight defect. In addition to this, the student told me that he was ranked student, working hard and enthusiastically

inspired by the supportiveness of the school community and decided to reciprocate the best deeds of them by achieving encouraging results through out his academic career. When he appreciated the school community he said “*They searched for my lost eyes, found them and gave them back to me more than once*”

Throughout the interview session with all the research participants, I had got almost similar responses in relation to their understanding about education on /for diversity. Most of the participants frequently mentioned their awareness about gender, economic status, and exceptionalities, but most of them by passed ethnicity and religion. I made informal conversation with all the participant teachers to identify why they reserved to suggest about ethnicity and religion in relation to education and what I have understood that their reservation was caused by the fear that any mistake committed towards any ethic or religious group may affect the ethic and religious cohesion of people. In addition to this, especially concerning religion the school is secular that prohibits its overt discussion .Therefore, teachers’ reluctance or deliberate omission of issues related to ethnicity and religion was not by any means remediable, because a person’s humanity can not be isolated or divorced from his/her culture or ethnicity. There is no human with out culture and ethnicity and one can not have culture and ethnicity with out being human (Delpit, 1992). Stressing her point Depict further states, if one does not see color; one does not really see children.

According to teachers factual knowledge about education for/on diversity and its implication in the students learning should be complete. For seemingly end of the horizon is an indication of our eyes capacity to see at distance and by no means is an indication of the end of the world. Therefore must be a lot of things across the horizon that needs to be known about student’s education on/ for diversity that serves as a positive asset for diverse classroom to offer equal educational opportunities for all regardless of any difference. The contemporary empirical evidence does not seem to confirm this fact. Furthermore, Zeyneba one of the participant teacher, suggested.

I closely understand student’s diversity. I, for instance notice students whose first language is other than Amharic when they face problems to actively participate in class. I try to anticipate problems of students of exceptionalities. I also feel student’s economic status differences. I also tried to help these students, alone and together with the school community, in order to enable them learn actively and equally in classroom interactions.

Similarly another participant teacher, Abeba, said:

I know students are diverse from perspectives of ethnicity, religion, gender, exceptionalities,

Social class etc. However, I do not regularly consider diversity as very crucial issue. I understand their status of livelihood because they tell me when ever such issues are discussed. I can easily see students with disabilities and try to assist them. Concerning religious diversity implicit respect had existed among different religious denomination, evidenced by the absence of religious conflicts for the last many years. Further more, the school is secular for religious issues, which keep us away from treating this issue at schools.

In my interview with Abeba I have found out that her moment understanding of diversity emanated from her commitment to portion coverage and academic issues. Abeba told me that she gave due attention for academic matters that her focus on other aspects like diverse background will result to student success. Nevertheless, teacher's extreme devotion to portion coverage and academic matters without student's diversity treatment should not be resulted in student's success, under such conditions teachers deny diversity and seem to consider all students as homogeneous that they can treat all at equal basis. However, human, experiences do not show the fact that the cart should come before the horse. Therefore, those who are assigned to teach diverse students need to have factual knowledge about students' diversity first. Failure of knowing the effect of diversity for education may lead to the exclusion of any group or individual students from benefiting the merits of interaction among diverse student in teaching learning process. Further more, it must be a failure in a true sense of multicultural education for diversity. Evidently one of the participant students, Aberash, responded to the question if her teacher gave equal opportunities for all students during classroom interaction, she said,

"In the teaching learning process, many teachers give more chances to high achieving students to ask and answer questions. They do not give equal chances to all students."

Likewise, according to Manning and Baruth (1996) it is important for all educators to know how all students learn. They are expected to recognize the diversity of students and their unique learning styles. Accordingly, they need to determine the most appropriate instructional approaches and techniques. In spite of this fact, my interview with the participant students evidenced that teachers used to ignore the uniqueness of every individual student learning style. That was why the response of another participant student kebebush share's similar idea with Aberash. Kebebush asserted,

“The teaching – learning process favors high achieving students it can never be considered at equilibrium to all”

In my interview or observation what I have identified is teacher’s awareness of student’s diversity and response mostly limited to focus on academic issues. Concerning this issue one teacher participant, Daniel said, “

“I know student diversities like gender, ethnicity, religion social class and age, but I don’t consider them important for education. Therefore I focus and give priority to academic issues other than diversity.”

Thus, Daniel and some other participant teachers’ response clearly evidenced that teachers understanding of diversity for education resides with in a single horizon, which seem to have curtained teachers to see across the horizon that students have many other differences that may affect their learning in many several ways. Limitation in teachers’ awareness of diversity obviously leads to their failure to plan and implement appropriate teaching strategies and techniques that serve all learners equally. Like wise, I have not observed any classroom teacher that s/he is capable of using different cultures as positive source of knowledge to teach diverse student population, equally except the civic education teacher, most of the participant teachers in actual practice were not in a position to present the lesson according to perspectives of diversity.

In this regard I am convinced to share with readers one of my lively classroom experiences. The subject taught was biology and its topic was sexually transmitted diseases (STD). The teacher spent the whole period by explaining ideas of STD’s as part of text book. But, the teacher failed to organize small groups of students in order to discuss on STDs and share their experiences from the point of views of their cultural backgrounds, even if in a pluralistic classroom a cooperative learning strategy is appropriate. However, most teachers, including this one, did not give due attention towards cooperative learning activity. Consequently the allotted time was over without hearing diverse voices. Therefore, the content of the lesson remained incomplete and in accurate to say the least from education on/for diversity point of view. In addition to this, for teachers to teach effectively in a pluralistic classroom setting, they need to consider beyond two or three diversity markers, because every diversity marker affects students learning. Under such conditions, teachers will be able to design appropriate teaching techniques that serve culturally diverse students.

4.6 Privileges and Opportunities for Education

Factual knowledge about student's diversity must not be an end by itself; rather, it must serve as a spring board to invest professional commitment to use student's cultural diversity as educational input. Therefore, teachers need to know how culture shapes and influences all dimensions of learning. They need to incorporate in the teaching learning process because cultural values and experiences of students are understood and incorporated in to instructional lessons, the student involved will perform better academically (Gollinck and Chinn, 1986).

In relation to this, Manning and Baruth (1996) contend what required of teachers in multicultural classroom setting as follows: Educators usually do not question the supposition that cultures play major role in learners over all achievement and attitude towards schooling. The ultimate challenge, however, is to realize cultural diversities as strengths on which to build a solid education. The first step in achieving such a goal is to realize the effects of diversity and to respond with a sense of positivism rather than viewing diversity as a hurdle to over come (P. 256).

From the above quotation one can easily deduce that to address diversity teachers should make a special effort to understand the relation ship between culture, gender, ethnicity, language, religion and other markers of diversity with student education.

Keeping this in mind, I raised a question to Yirgalem, one of the participant teachers, if he had ever realized that student's diversity would have been related with their education? His response was as follows:

Student diversity is closely related with their education I personally know students who work as shoe polish in order to obtain their living. Such students let alone studying hard to succeed at school; they do not attend the school regularly.

It was true that Yirgalem's view was evidenced how social class differences play a significant role in determining how a person acts, thinks, behaves and relates to others. Further more, those students from lower economic background in order to fulfill their most basic needs on day to day basis easily loose hope developing the feelings of helplessness, dependence and inferiority (Sue, 1981; in Manning and Baruth, 1986). This implies that a student coming from lower socio-economic class may, in deed, understandably consider difference as inferior or wrong. Consequently such feelings can have on learner's sense of personal worth, which force them to self alienation that ultimately leads to poor academic

achievement. Besides persons self concept affects behavior, school achievement, and social development, just to name the few aspects (Bennett, 1986, in Manning and Baruth, 1986). Through out my stay in the school particularly in all the interviews carried out with teacher as well as school principal underlined the influence of socio-economic status of the students families on academic achievement of their students. Like wise, participants concern was not occurred in a vacuum to say that, most of the schools students come from kirkos and Lafto and Nefas silk sub-cities. These sub-cities have woredas close to wereha yekatit primary school with densely populated vicinities. These portions of the sub-cities are almost slum areas, where the residents lead poor living conditions. For every one who was in a position to visit these parts of the city s/he could imagine the degree to which poverty challenges the families in general and their children in particular.

Furthermore Thomas fortified Yirgalems ideas as follow:

Student's cultural diversity is closely related with their education attainment. A student who is from higher socio – economic status family is not likely to bother about basic necessities like food and clothing. A student from poor family background, on the contrary is highly pre occupied with worries that s/he hardly pays attention to his/her schooling.

In reality, besides social class differences learners have many other differences that affect their perceptions of learning and achievement, their way of learning and knowing and their, overall learning and achievements (Ibid: 241). Likewise, one of the differences among school children is culture and its influence up on one's behavior and schooling is very powerful. Culture influences and shapes all dimensions of learning and teaching process undertaken in schools. Though students whose cultural experiences are different from the mainstream students often faced cultural alienation because the school usually operates according to the cultures of the main stream group and ignore the apparent differences of others. Therefore, those students who are culturally different practically make themselves alienated from the groups and become less attentive for their academic work which ultimately resulted in to poor academic achievements. In relation to this Aberash, one of the participant students said:

I experienced cultural conflict when I first began school in Addis Ababa. I had never seen girls wearing mini dress or trousers. I was worried for some times feeling that I was with people different to my rural cultural experiences. Because of this, it took me longer time to interact with my female classmates. Quit a number of days I kept myself alienated from my classmate females.

The incidences in which Aberash encountered was un doubly over shadowed her academic performance because she was forced either to set aside her culture habits as a condition for succeeding in school or comply with marginality, alienation, and isolation, non, of this responses is conducive for maximizing the humans well being and academic success of students (Kallen 1970; in Manning and Baruith, 1996). Therefore, the educational performance of culturally diverse groups is related to the degree of incongruence between group's values and trait and those of the educational system. The better the match, the greater the likelihood of academic success (Hernandez: 1989). Hernandez, further explains that efforts to improve the performances of culturally different students aim at increasing the congruence between the schools and the various cultures. Others wise the mismatches of ones values and traits versus the education system brought about a diverse effect to the academic life of an individual student. The response of Maritu, one of the participant teachers fortified this fact as follows:

“ There is a considerable relation between student cultural diversity and their education. For instance, if we take language, there was a student who could only speak a language other than Amharic. Usually, he leaves the class due to his linguistic problem. Eventually, he left school forever. Such an episode does not still get off my mind.”

I have seen than Maritu was triggered in to a state of emotion. Her emotion was expressed in the form of intimidation rather motherly kind. She was immersed in to deep scrutiny of what I called for my self “students can be victims of culture like this boy and other similar cases I recall” she continued about another diversity marker as follows.

Economy wises there are poor students particularly orphans and single family students are significant. The school community together with NGOs and national investors made efforts to buy uniforms even provide hot meal for some students. I don't ask them why they come in shabby clothes though. They don't feel that they are equal with other students. Even if, when exercise books are bought for them they don't feel happy about it. Overall, they lack confidence and exhibit weak academic performance.

Furthermore, in the affirmation discussion Selam explained:

Student's cultural diversity is highly related with their educational attainment. There was a student whose mother tongue was other than Amharic. His accent while speaking in Amharic was influenced by his mother tongue, as the result students often ridiculed him. Thus, he gradually refrained from speaking. I know that his

performance declined eventually. From participants opinion one can conclude student's failure in school could result from cultural differences.

The dialect of the student mentioned above was not accepted and appreciated as a normal difference by his classmates. Further it was considered as source of fun by which his language difference was regarded as weakness. Under such conditions the role of teachers in inculcating multiculturalism in the minds of their students among other main significant roles is essential. Belachew one of the participant students said indicates teacher's failure as follows:

There is no mutual opinion respect among students. For instance, when a student commit mistake in answering questions other students usually ridicule him. When students extend their speech other students murmur among themselves saying s/he has kept at home the full stop etc. If the student's language ability lacks other students murmur saying mix other languages and like. Therefore, student from cultures other than the man stream are not likely to be interactive in classroom activities.

Belachews' response clearly indicates that there is no mutual respectation among students during classroom interactions. Any student who committed mistakes in his/her attempt to give answers or make a long speech or lack fluency in speaking English is often ridiculed by his/her classmates, Under such conditions teachers should play significant role in creating respectful atmosphere among students of different cultural experiences. Therefore, teachers need to have made interventions by planning and practicing appropriate instructional strategies. Among other cooperative learning strategies is one of the techniques recommended in pluralistic classroom setting in which students of varied cultural background be able to work together in a small groups. Furthermore, teachers can provide favorable opportunities for students to work together and share their experiences. Therefore, the more students work together the better they understand each other. An increase in the scope of knowledge of understanding of others obviously leads to better interaction and respectation of one another; which is important prerequisite of multicultural education. Therefore, it urges all teacher to know and exercise multiculturalism in classroom in order to enable students understand each others culture and appreciate their differences, so as to function effectively in a pluralistic society like ours. Furthermore, I raised an interrelated question for the participant teachers. Do you say that incorporating content, with an emphasis on developing units of instruction (lessons, modules, courses) about social issues of ethnic

groups, heritage, and history in the schools programs and in the teaching learning process promote equality among different students and there by improve their educational performance? Almaze Said:

I think practicing cultural pluralism in the schools program and the teaching learning process will contribute to the prevalence of equality among diverse students. When it is possible to provide information on the cultural and history of all the students, then it will be easy to treat all as equal. Besides, students will be able to understand one another's culture, there horizon of knowledge will logically widen, so no ore will develop a feeling of being discriminated. Eventually, are students will be hard workers and successful.

Contemporary multicultural knowledge contends, the primary and persistent reason for the movement to include cultural pluralism in the school's programs is to correct what they call "sins of omission and commission". First, teachers must provide students with information about history and contribution of ethnic groups who traditionally have been excluded from instructional materials and curricula. Second they must replace the distorted and biased images of those groups. Thus teachers in a multicultural classroom should present accurate and complete information along side with the contribution and values of all cultures without biases. As matter of fact it seems impractical for teachers to present accurate and complete information about each and every ethnic group within a period of 40 minutes. Nevertheless, it is possible for teachers at least to underline that the nation is the product of the sum total of all cultures. To realize this, among others, teachers need to exploit the untapped cultural experiences of their students, who are believed to have enumerable resources in this regard. Because the teacher does not deal with all of other person's culture, but relies on a partial and limited knowledge that is itself dependent on the context and the parts played by the actors (Schutz. M. 1987). For the same reason, Danial, a teacher participant, responded that:

Cultural pluralism incorporated in the teaching learning process will help improve the performance of all students. The very reason is it enables to accept all students' cultural identities as equal. The main culture will not be presented as superior than others. If that is the case, all students equally strive for success.

During my observation session with all participant teachers, I had seen little efforts neither in presenting the lesson from diverse cultural perspectives nor to any bias in support or against any cultural group. However, theoretically, the participant teachers have had a very good impression in utilization of teaching cultural pluralism for their students.

Hopefully, participant students have considerable understanding about the importance of cultural pluralism. One of my student participants Jemal, Said:

“If we accept the equality of all and respect their cultural identities in classes and in the school environment at large then every body will succeed on her/his academic achievement.”

In addition to this Aberash, one of the participant students said

“ No body is inferior, if every body accepted equality and make adequate effort there is nothing that can hinder us from scoring good results. “

Therefore both participants seemed to accept the importance of pluralism that allows teachers and students to raise cultural issues in the classroom that in turn enables them to learn and share cultural experiences in order to understand and appreciate one another. Concerning the issue Maritu a teacher participant said:

I think, it is very useful to discuss cultural process giving equal values to all cultures. If that is the case, it will give chance to every body to participate in the practice to enjoy better performance.

Furthermore, Selam supported pluralism as:

“Exercising cultural pluralism in the teaching learning Process has equivalent importance to enable students to have multicultural mentality. Teachers should raise differences and talk about them. How ever the issue is not as simple as such. While I was teaching, I only tell students that all religions are equal. This creates care and respect among students of different religious denominations. Furthermore, it provides relief to students and enables them to work hard at school”.

Throughout interview session with almost all participant teachers their awareness about diversity on /for education was not as simple as any thing. They explained it in many different ways. Based on that, I have realized that teachers' impression and insights about diversity was not a shallow one. They had been able to raise different issues in relation to diversity on/for education which is related those theories developed by educational scholars .Based on this, it could be said teachers and teachers understanding of pluralism and multicultural education are on the same vehicle where the vehicle carries all together traveling forward but they do not fall apart. Thus, all the participant teachers see cultural pluralism as a positive reinforcement to teach culturally diverse students so as to understand cultural differences as positive aspects of the pluralistic society and there by improve their academic achievements.

4.7 Understanding Education for Diversity

Instructional activities can not be facilitated in the absence of clear understanding of how to provide classroom instruction from culturally diverse points of views (Gay, 1986). Therefore a classroom with instructional process unaware and insensitive to the existing cultural differences or with essentially mono cultural teaching and learning may negatively affect students whose cultural backgrounds and experiences are different from the one being stressed. Thus, it is critical issue for teachers to prepare each class lesson and present it according to different cultural perspectives to serve equally all students in the class room since multicultural education celebrate similarities and differences, teachers should consider both the main and minority cultures in the preparation and delivery of instructional activities. On other hands, teacher's consideration of both the main and minority cultures proved they openly accepted differences as positive resources to teach culturally different students equally. Likewise, this creates in the minds of students a sense of recognition and belongingness. They can equally strive for better academic achievements. Maritu a teacher participant, said:

"Teachers should be able to respect and teach similarities and differences among their students, this will improve teacher and student relationship. Eventually, students will perform better."

The diverse participant teachers came up with a variety of means how to incorporate multicultural education in the school programs. Thomas, a participant teacher suggested that: *It is possible to incorporate multicultural education programs in the teaching learning process. For instance, when teaching physical education, teachers can easily link physical activities with cultural games.*

Thomas as health and physical education teacher more precisely enumerates those cultural games that can be incorporated in the formal health and physical education curriculum. These are cultural cricket, cultural wrestling, Gebeta (Chase like game). As Thomas said, the inclusion of this and other cultural games allow students to interact and be able to work for common goal valuing culture based games. Furthermore, students of different cultures can be proud of their own cultural practices and the national state at large. Maritu, another teacher participant, also said:

According to my opinion, social studies are the most appropriate discipline to teach multicultural education in school. The curricular nature of the subject gives room for culture, ethnicity equality, social class, gender issues etc.

One can easily deduce that, Maritu is a social studies teacher currently teaching in grade four, she found the subject one of the most appropriate subjects to teach multiculturalism. In many interviews with Maritu, I have understood that she did not consider other subjects as appropriate as social science to incorporate multicultural education on/for diversity. Furthermore, another teacher participant Degu come up with the possibility and inclusion of education on/for diversity in subjects like language, civic, health and physical education. Likewise, many other participant teachers suggested education for diversity should be supported by the values and regulation of the school in to which the issue is embedded. Some others wanted to include diversity education across all subjects rather than into a single discipline.

However, there were participant teachers who doubted the actual implementation of education for diversity in the school teaching learning processes. These teachers consider the task as a very difficult practice for teachers. But, scholars agree the implementation of multicultural education for diversity does not require teacher's additional effort other than the actual activities together with maintaining the accuracy and competence of each lesson. But, Danial, said:

It is possible to include multicultural education for diversity in teaching learning process but teachers should be very careful in preparation and presentation of the lesson. As to me these are the preconditions of the task."

In general, the participant teachers are worried about the actual implementation of multicultural education for diversity in schools. The fear might have emanated from the notion any new practice meant adding another task that increase teachers burden which they dislike it. In reality multicultural education for diversity is not adding courses to the existing curricula. It is a total curriculum reform in all subject area to accommodate the culture of the diversified student population in teaching learning programs. It rather meant to make student proud of their own culture and appreciate the cultures of others. It is to use the cultural diversity as input to the instructional process. It is a necessary measure to make the student academically competent and there by work effectively for the common good of the society in

general and for the individual in particular. Therefore, it is a contemporary response for the pluralistic society of the 21st century. In addition to this, from the informal discussion with teacher participants I have identified fear of the teachers was not only adding burdens but also they consider student diversity as a complex task to handle in the teaching learning process and school programs. Furthermore, multicultural teacher education theory – practice disparity is not so surprising given that in general the development of multicultural theory has far outstripped the development of multicultural practice, with refinement of theory depending more on proposals for what should be, than on conceptualizing the lessons learned from what has been. (Cited in Cochran – smith et al., 2004, P. 954)

4.8 Issues Related towards teachers attitude

In a multicultural classroom the attitude of teachers remains crucial in the teachers positive attitudes, values towards culturally diverse students enable them to create culturally appropriate learning environment and modeling for children to learn respect and concern for all people (Manning and Baruth. 1996). However, this could be unless teachers themselves develop positive attitude towards cultural diversity. Hence no teacher can teach positive attitudes toward cultural diversity to his or her students unless he/she possesses it himself / her self (Burger, 1994). Thus, first teachers should be aware of their personal biases and stereotypes I should objectively examine their attitudes regarding race, ethnicity, culture, gender, socio- economic status, language, exceptionality, age etc. I asked related questions to participants. For example response to my questions regarding whether s/he agrees with the claim “Any deviation from the dominant norms were treated as deficit; Thomas said:

“Differences should not be considered deficit. People who considered differences as deficit they must be poor in their opinion. Diverse students can learn effectively by teacher's who have adequate knowledge about diversity education. I agree difference of each of us could be source of knowledge for others i.e. strength instead”.

For the above same question Alemitu responded as:

I don't consider difference as deficit. For instance if we treat girls equally as boys, then they will perform better in their learning's.

From the above two participant teachers response we recognize they rightly agreed with the claim that difference as strength that cultural differences can provide a variety of options to broaden one understands of his /her culture and the cultures of others. Thus, according to

their agreement all cultures serve the purpose equally. Multiculturalists argue that, culturally different students in the society must learn to function according to the dominant as well as their own cultural norms, depending on their purpose and the circumstances in which they find themselves. To achieve this goal, teachers must believe that all children in their schools are there to learn their own culture that the patterns deviate from the dominant norms are treated as deficit eliminated (Pai and Adher 1990).

In the interview with my participant teachers I had seen evidence that all of them did not consider differences as deficit. But, they consider difference as a sign of strength for culturally diverse students. Accordingly Abeba's responses inform us about teacher's attitudes as follows:

In spite of our apparent differences, we all are naturally equal, such differences as male/female, rich/poor, Christian / Islam, etc does not hinder education. In addition to this, they are strength but not deficit.

Supporting Abeba's position, Danial responded:

"Economically poor students are not necessarily low achievers, instead it is unfair treatment that students face from their teachers and school community that keep, them low achievers. Therefore, difference by itself must not be taken as deficit."

In the course of my interview, I have identified that all participant teachers agreed that deviation from the dominant culture should not be regarded as deficit. The participants argued that there is no natural difference among social groups concerning educational achievement. Nevertheless, the participants repeatedly mentioned the absence of fulfilled conditions equally for diverse students. According to the respondents the inequalities faced by students is due to the inabilities of school programs and teachers failure to understand and believe in cultural differences and its influence in ones learning. Although, participants did not deny the need for a lot of things to be taken in to account to one's academic achievement, they believed that one can be successful in his/her education if cultural diversity is recognized and incorporated in the teaching learning process. Therefore, regardless of their differences student can perform better in their academic careers if their cultural diversity is addressed accordingly. Furthermore, participant teachers believed the motivational effect upon students learning when multicultural education is the choice.

Accordingly, Alemitu Said:

Multicultural education for diverse students can motivate the students. For instance, disability doesn't mean the inability that prohibits some one to learn. Likewise, when teachers, treat the case accordingly this and other diversity markers when treated with multicultural education approach one can develop self confidence that can result in one's devotion to his/ her learning and improve his/her academic achievements.

The multicultural education scholars believe that teachers knowledge of cultural resources of students as an instrument to develop respect for cultural differences that enhance their teaching skills and strategies enabling them to use wisely these resources in the classroom setting. Therefore, teachers' preparation and presentation of lesson from perspectives of student diversify has two fold advantages. First it supplies teachers with variety of resources for teaching second, the cultural issues incorporated in the teaching learning process motivates all learners to believe involved lively in the process of teaching – learning. This idea was particularly elaborated by Almaze one of the teacher participant as follows:

Teaching students from the perspective of diversity can motivate all students to learn and score better results. As I have seen while I was teacher in grade one, students come from different ethnic backgrounds like ' Gurage' 'Silte', 'Tigre' 'Oromo', 'Wolyta', 'Kambata', 'Hadya' 'Amara' ... etc. In the course of classroom discussion I made them to tell to the class the common words of materials and animals in their respective mother tongue what I observed was this made them happy. This enables them to have the knowledge that all language are equal and used for the same purpose communication of its speakers. So they develop confidence in that all languages have the power of transmitting message efficiently though they are different. Supporting this idea, Alemitu a participant teacher said as follows:

Teaching students from the perspective of diverse cultures does not only make learning real but it also makes learning meaningful for all learners. If students are able to know their own identities then they could attain the lessons meaningfully.

Therefore, the response obtained from these participant teachers as clearly evidenced that they have desirable attitudes to teach diversified student population, this attitudes are important to enable the teachers to create classroom condition which is interactive to allow all students work together understand and appreciate their diversity in such a way that teachers can create harmony among their students. Thus, in a pluralistic classroom the attitude of teachers is detrimental to eliminate discrimination, hatred and segregation against

any individual student or group. Regarding this, all teacher participants have agreed the crucial roles teachers need to play against discrimination, hatred, and Segregation. Alemitu added concerning the issue:

The role played by teachers to abolish discrimination, hatred and segregation must be great according to my belief. Because our students sincerely believe and accept what their teachers tell them.

From the perspectives of interviewees I have realized the opinion of all teacher participants evidenced that the role of teachers desirable attitude towards diverse students in fighting discrimination, hatred and segregation is superior. Teacher participants agreed almost all in all towards fighting obstacles for education on/for diversity. Maritu a participant teacher emphatically explains the issue as:

According to my belief teachers have ultimate power to end up discrimination, hatred and inequality from diverse classrooms. Because, students accept and respect what their teachers tell them. Therefore, teaching unity in their diversity can be exercised in order to abolish discrimination, hatred and segregation.

Thomas, position was not different from the opinion forwarded by Maritu. Thomas strongly relied on teacher's role in eliminating discrimination hatred, and segregation among students in classroom. Thomas said:

Students have great respect and acceptance for their teachers. Students consider what their teachers tell them as correct and true. Therefore, teachers free from discrimination, hatred and segregation are likely to be role models for education on/for diversity.

Thus, the teacher participants all the way do not only relies on teachers in creating harmony among diverse student population but also underlined about the importance of teachers positive attitude towards education for diversity. All participants agreed that a teacher who exercises discriminatory practice should never be assigned to a pluralistic classroom that he/she can't create an egalitarian classroom atmosphere where all learners despite their differences enjoy equality in teaching learning process. Likewise, all participant teachers said that to teach diverse student's teachers need to be free from biases, stereotypes and discriminations at any cost if we want to practice multicultural education for diverse students in our schools, among other demands teacher need to fulfill in a pluralistic classroom setting.

Finally, to sum up, responses of all participant teachers' attitude towards multicultural education for diversity was positive, that they all accepted and recognized the need to value student diversity. The respondent's belief towards differences students demonstrate as the only difference which can exist in all pluralistic societies. They concurrently, expressed their attitudes towards the need to accepting others and their differences, and by no means should qualification be for only one's academic achievement. Furthermore, the respondent teachers agreed that valuing diversity and practicing multicultural education that value differences to coexist enables students to be motivated in order to make learning meaningful for diverse learners despite their differences, in which all students feel recognition and belongingness in the process of instruction in particular and the school programs in general. Therefore all participant teachers have positive attitude to the need of both the teacher and the school programs to treat students from diverse backgrounds equally.

CHAPTER FIVE

5. Summary, Conclusion and Recommendation

This chapter deals with the high lights of the study, the conclusions drawn and the recommendations on the basis of the findings of the study.

5.1 Summary

The purpose of this study was to investigate teachers' awareness, attitude and practice about education for diversity, the case of Wereha Yekatit government primary School in Addis Ababa. To this end the study was conducted to search possible answers to the following basic questions.

1. What is the awareness of teachers about education for diversity in wereha Yekatit government primary school?
2. What is the attitude of teachers in Wereha yekatit primary school towards education for diversity from multicultural perspective?
3. What are the educational practices of teachers in accordance with the fundamental assumptions?

This qualitative study involves eighteen participants from Wereha Yekatit primary school 12 teachers, principal and 5 students. To collect the necessary data, individual interviews, focus group discussions, observation and document analysis were undertaken. The data obtained were analyzed and the major findings of the study were summarized as follows.

- The study uncovered that teacher's knowledge towards multicultural education for diversity is encouraging. Eventhough, the study includes only the most prominent indicators of students' diversity, teachers' have had good understanding and knowledge about student's diversity in terms of culture, gender, economic status, language and exceptionality. However, teachers showed reservation to express their level of understanding concerning ethnicity and religion. The rationale for the teacher reservation towards these issues is their sensitiveness that any mistake committed towards any ethnic and religious groups may harm the social and religious cohesion of peoples. In addition to this, the secularity of schools has its contribution for reservation on religion. However, it also requires further study and research for better understanding.
- The study disclosed the question answering contest for grade eight students had encountered the dangers of ability grouping and failed to understand the benefit of cooperative learning for diverse students. Thus, students showed segregation towards their respective sections and between students participating on the stage (the bright

student) and spectators (i.e. students in the hall). In spite of its, fair random distribution of questions with use of casting lots, its ability based selection of students for the contest is the main source of segregation of students. Therefore, the teachers' knowledge towards the negative effect of ability grouping and its likeliness to develop prejudice and discrimination in education for diversity is some distance away from the principles and perspectives of multicultural education, to identify and take the right measure to disrupt rather than maintain the negative status quo. The study also revealed that teachers attitude towards cooperative education is negative according to the results obtained from question answering contest. Teacher ' attitude towards accepting that all learners have ethically equal right to access of learning experiences is also not positive from their outlook held in setting question answering contest for grade eight students. The study also disclosed that the practice of teachers according to the contests questions used as type to the subjects i.e. Amharic, English and civics does not portray the important makers of diversity in a balanced and appropriate manner in addition to its more competitive and less cooperative approach. The contest questions consists biases that reduces its value as standardized test and evaluation instrument. Therefore, it lacks the potential resourcefulness for diversity education that address pluralistic classroom.

- The study disclosed that know – how of school community about diversity issues such as gender and economic class is relatively better. In order, to reduce students' dropouts the school community understood female students and students from lower economic class are dropout victims most of the time. Therefore, the charity club as a leader was able to make use of the school staffs, NGOs, investors and the school resources (garden) as income source to support and reduce these number of dropouts. The charity club is not limited in giving alms for student, but, it also took measures to empower the needy students to obtain income independently, by working after classes in their free time as shoe polish or gardener. The study disclosed that the knowledge of this particular school teachers concerning issues of lower economic class and gender is very high. Their attitude is also positive towards educating students of lower socio economic class which is evidenced by the practice of teachers' participation and mobilization of the school community, investors and NGOs in order to address the issue.
- The study discovered, according to document analyzed the total number of detainees in all grades are decreasing apparently from year to year. Based on this, the administration

of the school considers its performance as success. But, the increase in the number of promoted students can not be an indicator of success and approval of quality education. For instance, self contained class students are usually promoted to the next grade by their class attendance only. In addition to this, the school also encountered decrease in the number of detainees in grade eight national examinations. Eventhough, there is decrease in the number detainees in grade eight national examinations for the previous continuous eight years together with the decrease in the total number school students and without recording the total number of grade eight students of each year. Therefore, the decrease in the number of detainees could also be apparent and requires additional investigation .Teachers knowledge about the need and importance of keeping complete record of diverse students is inadequate. The attitude of teachers towards keeping student records that aggregate results in relation to diversity markers is not available to assess the impact of diversity on education, in order to undertake an appropriate measure to educate diverse students. Teachers' practice of recording did not give a due consideration to results of students in relation to diversity markers for better understanding of the impacts of diversity on education.

- The study uncovered that teachers have the necessary knowledge towards multicultural education for diversity. They all made agreement that differences could be the sign of strength to enable both teachers and students to use culture diversity as valuable resource to learn each other's culture that is the best possible avenue for cultural understanding of diverse students .But ,the attitude ,and skill of teachers lacked responsiveness.
- The study disclosed that teachers' lessons presentation practices from the perspectives of education for diversity are not encouraging in contrary to their adequate knowledge, though that doesn't mean it is null .What it means is that teachers' efforts in considering diversities as strength upon which to build curricular methods ,classroom environment that involves less competition ,more cooperative learning, higher expectation for behavioral and academic achievement for enriching the teaching - learning process are very limited. The reasons were, first teachers usually stick to the contents of the textbook and focus on portion coverage than trying to include the untapped cultural experiences of students. Secondly, teachers' attitude towards the issue is negative that they fear as acceptance of additional burden. Therefore, contents

were presented as per the textbook in a manner that, the experience and contribution of the students remained untouched.

- This study revealed that teacher's skill towards utilization of a variety of instructional methods such as explanation, dialogue, illustration etc to serve the diverse student population is very less. The study uncovered teachers were strongly tied with by the traditional techniques (i.e. chalk and talk). There were limited attempts by the teacher's use of various techniques of teaching other than lecturing. As the result of this, teachers become the master of the teaching learning process and the students remained passive listeners. Therefore, this lecturer (teacher) and listener (student) relation is an indicator of negative attitude of teachers towards student centered method of teaching. This skill also impedes student's development of knowledge construction dimension of multicultural education. Teacher's failure to employ different instructional techniques attributed mainly to lack of training to teach diverse students.
- This study also revealed teacher's use of small group work which is important to enhance cooperative learning strategy is very low in the actual classroom interaction. Teachers in large class situation and self contained classes did not attempt to organize a small group work except the civic teacher during observation session. Therefore, the absence interactions give no room for students to share their cultural experiences and keep the teachers away from factual knowledge of learners. Although, there is a strong commitment from the City Education Bureau, including at the national level for teachers to practice student centered strategies such as cooperative learning, teachers out cried about the large class size and portion coverage. Because of these, cooperative teaching strategies that is recommended for culturally diverse students is less prevalent in this particular school. To be effective with student centered approach it necessitates the requirement of positive changes in all three areas-knowledge, attitudes, and skill.
- This study also disclosed that, this particular school is resourceful with teaching materials prepared by the dexterous Pedagogical Center officer and other teachers of the school .Therefore; teachers have adequate knowledge concerning the production of teaching aids and lack its appropriate utilization. The attitude of teachers to take advantage of opportunities that enhance education (instructional materials) for diversity is also inadequate. This study revealed that teacher's attitude to create

conducive classroom atmosphere from multicultural perspectives, such as creation of good relationship among diverse cultural groups is not encouraging. The practice of teachers towards implementation of instructional strategies valuable for the different student's diverse learning orientation such as perspectives toward motivation, competition, educational success, and assessment is low. Likewise, teacher's practice in creating conditions of class room environment that ensures each student to feel that his/her status is equal to that of each student is low. Teacher's mostly following the paces of higher achiever students. Therefore, they don't give a due consideration to the significant role of individuals in one's learning. The principles of equity pedagogy are overlooked in the teaching – learning process. Here it is important to make clear that considerable body of knowledge acquired by the teachers about education for diversity remains embedded without being practiced.

- This study uncovered that there is no satisfactory mutual respectation among students of diverse cultures in the class room interactions, practically pronounced inside the classroom. Here, it is important to have caution that lack of respectation among students occur inside classroom when asking and answering questions but doesn't mean outside the classroom i.e. limited to the classroom interaction only .Therefore the attitude of teachers towards the need of enabling learners to identify, accept and respect their diversity is inadequate.

5.2 Conclusions

- The study uncovered that teacher's knowledge towards diversity education is encouraging. Eventhough, the study includes only the most prominent indicators of students' diversity. teachers' have had good understanding and knowledge about student's diversity in terms of culture, gender, economic status, language and exceptionality with limited positive attitude and practice .This means teachers knowledge remains embedded in their minds without being practiced and calls for development of both attitude and skill. Their reservation towards religious and ethnic issues is due to their sensitiveness to harm the social and religious cohesion of peoples, if any mistake is committed. In addition to this, the secularity of schools has its contribution for reservation on religion.
- The study disclosed that teachers' lessons presentation practices from the perspectives of education for diversity are not encouraging. This means teachers' practice inspite of their

adequate knowledge towards diversities as strength upon which to build curricular methods, classroom environment that involves less competition, more cooperative learning, for enriching the teaching -learning process are very limited. The reasons were, first teachers usually stick to the contents of the textbook and focus on portion coverage than trying to include the untapped cultural experiences of students. This kind of skill impedes student's development of knowledge construction dimension of multicultural education. Teacher's failure to employ different instructional techniques attributed mainly to lack of training

- Teachers' knowledge in creating conditions that ensure each student to feel equal is low, because they follow the paces of higher achiever student and overlook the principles of equity pedagogy. The ability grouping of students for grade eight contest questions evidenced that teacher's lack of knowledge resulted in ability grouping and segregation that follows prejudice and discrimination towards education for diversity. Teacher ' attitude towards considering that all learners have ethically equal right to access of learning experiences is not positive from their outlook held in setting question answering contest. Here it is important to make clear that considerable body of knowledge acquired by the teachers about education for diversity remains embedded without being practiced. The study also disclosed that the practice of teachers according to contests questions used as type to the all subjects i.e. Amharic, English and civics as standardized test and evaluation instrument does not portray the important markers of diversity in a balanced and appropriate manner. Therefore, it lacks the potential resourcefulness for diversity education that address pluralistic classroom.
- The study disclosed that the knowledge and understanding of this particular school teachers concerning the impacts of lower economic class and gender for diversity education is relatively very high .Their attitude is also positive towards educating students of lower socio-economic class together with vulnerable gender, which is evidenced by the teachers' participation and mobilization of the school community, investors and NGOs inorder to address the issue. The practice of the school towards utilization of the community resource for learners needing special assistance is evidenced by the appropriate measures undertaken by the charity club. Therefore, teachers could be considered as effective educators towards

diversity based on the above two markers due to their relatively developed knowledge, attitude and skill.

- Teacher's knowledge about the need and importance of keeping complete record of diverse students is inadequate. The attitude of teachers towards keeping student records for diversity education is also not well prepared to assess the impact of diversity on education and undertake an appropriate measure to educate diverse students. Teachers' practice of recording the results of students did not give a due consideration to aggregate grades in relation to diversity markers for better understanding of the impacts of diversity. It also failed to record complete data of promoted and detained students together with the total number of students.
- .The study revealed that teachers knowledge is adequate towards accepting differences as could be sign of strength to enable both teachers and students to use culture diversity as valuable resource to learn each other's culture that is the best possible avenue for cultural understanding of diverse students .But, the attitude, and practice of teachers lacked responsiveness to their agreement concerning differences as the sign of strength by ability grouping and less cooperative learning.
- The study disclosed that in spite of their high knowledge teacher's attitude and skill towards utilization of cooperative method of teaching by forming small groups to enhance multicultural education is very low in the actual class room interaction. Furthermore, teachers stick to the traditional method of lecturer (teacher) and listener (student) relation which is an indicator of negative attitude of teachers towards student centered method of teaching. Therefore, contents were presented as per the textbook in a manner that, the experience and contribution of the students remained untouched.
- The knowledge of teachers' concerning the production of teaching aids is high, due to the pedagogical center officer and its being cluster center position for teaching aids production for other neighboring schools. The practice of using teaching aids is relatively less due to lower attitude development.
- This study uncovered that there is no satisfactory mutual respect among students of diverse cultures in the class room interactions, practically pronounced inside the classroom. Here, it is important to have caution that lack of respect ion among students occur inside classroom when asking and answering questions but doesn't mean outside the classroom

i.e. limited to the classroom interaction only .This attributes to the lower level of knowledge, attitude and skill of teachers towards the need of enabling learners to identify, accept and respect their differences as positive.

Failing to accept diversity can result in negative feelings and consequences for both teachers and learners. First, teachers' might allow their feelings to interfere with their social interaction, with learners and also with their implementing appropriate teaching-learning experiences. Second, perceiving teachers' negative feelings, learners realize that such a significant person in their lives has problems accepting their cultural diversity and their native language, some of their most cherished characteristics. Inorder to be successful with diversity education a clarion call is being issued to teachers to take deliberate efforts to develop the knowledge, attitudes, and skills necessary to teach and interact with diverse learners.

5.3 Recommendation

- ❖ It is necessary to enhance teacher's knowledge about education for diversity from multicultural perspective through seminars, workshop at the school level. In addition to this, it is recommendable and important to make available diversity related books, research thesis and journals at the school library in collaboration with the concerned bodies (woreda and sub-city education bureaus). Therefore, in the attempt to inject multicultural education for diversity in the school system Ministry of Education and the Regional Education Bureau should pre-arrange professional training at the higher education institutes of the country. For the successful implementation of education for diversity from multicultural perspective in the primary schools, all teachers must be trained or receive on job training. Due to the fact, that multicultural education requires a total school reform programs, awareness creation training must include supporting staff of the school.
- ❖ It is important to develop the culture of aggregating student grades based on diversity variables like exceptionality and socioeconomic class in addition to gender. Such diversity marker based records could be used as input to improve education for diversity and enable to trace back the degree of progress made through the course of time and guide towards the right track. Therefore the concerned bodies must encourage such records in all schools.

- ❖ It is also necessary to establish different clubs like the charity club in order to address different diversity variables at school levels. These could include like exceptionalism clubs, language club, culture club, youth club etc. Such school clubs accompanied by adequate training could be used as important instrument to create awareness about diversity among students, to enable identification and respect of differences.
- ❖ There is a conducive environment for the school to practice education for diversity from multicultural perspective because, the study uncovered those teachers already has the developed necessary attitude towards diversity and multiculturalism. Furthermore, teachers' desirable attitude towards multicultural diversity education is a hopeful signal to both the Ministry of Education and Regional Education Bureaus in order to make use of situations like this one. Although, the findings of this study by itself doesn't guarantee to make a general conclusion; about teachers attitude all over the country, it can give a clue and provide a window of opportunities to make nation wide educational research in the future in order to draw the whole national image concerning teachers awareness, attitude and practices towards education for diversity.

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Appendix – A

Awareness Oriented Interview Guide to teachers

1. በክፍል ውስጥ የምታስተምራቸው ተማሪዎች በስርዓተ ልማት በኃይማኖት፣ በብሄር ብሄረሰብና፣ በማንበረተሰብ መደብና በመሳሰሉት (diverse students) ለመሆናቸው ምን ያህል ግንዛቤ አለህ/ሽ?
2. የተማሪዎች የተለያዩ መሆን /diversity/ በመማር ማስተማር ሂደቱ ላይ ክፍተኛ ተጽእኖ ያደርጋል የሚል መከራከሪያ የሚያነሱ ምሁራን አሉ ያህንተ/ቺ አስተያየት ምንድነው?
3. አንዳንዶች በመማር ማስተማር ሂደት ስለተማሪዎች መለያየት /diversity/ ማወቅና ማሳወቅ ፋይዳ የለውም ይላሉ ያንተ/ቺ አስተያየት ምንድነው?
4. በሌላ ወገን ደግሞ /pluralism/ መተግበር የተማሪዎችን እኩልነት ያረጋግጣል/ውጤታቸውን ለማሻሻል ይጠቅማል የሚሉ አሉ። ያንቺ/ቱ ሀሳብ ምን ይመስላል?
5. በመማር ማስተማር ክንውን ልዩነትን አስከብሮ ስለ አንድነት ማስተማር ከፖለቲካዊ ይዘት ባሻገር ለተማሪዎች ልዩነታቸውን አውቀው ለመከባበርና ለውጤት መሻሻል ጥቅም ያለውም የሚሉ ወገኖች አሉ። አንተ/ቺ እንዴት ትረዳለህ?
6. መምህራን የተማሪዎችን ልዩነት /diversity/ ተገነዘቡም አልተገነዘቡ፣ አከበሩም አላከበሩም በአካዳሚ እውቀት ብቻ ትኩረት ቢያደርጉ በቂ ነው የሚሉ ምሁራን አሉ። ያንተ/ቺ ሀሳብ ምንድን ነው ?
7. በሌላ በኩል መምህን የተማሪዎቻቸውን ልዩነት /diversity/ አውቀውና አክብረው መገኘትና ተግባራዊ ማድረግ ከተማሪዎቻቸው ጋር ያላቸውን ግንኙነት መልካም ከማድረግ በተጨማሪ ተማሪዎቻቸው በልዩነታቸው ሳይገደቡ ለውጤት ሊያበቁ ይቻላቸዋል የሚሉ አሉ። ያንተ/ቺ ሀሳብ ምንድነው?
8. አንዳንድ ምሁራን እንደሚሉት መምህራን በተማሪዎች ልዩነት / diversity/ ላይ ከማተኮር ይልቅ ሁሉንም ተማሪዎች በሚያጋሩ ባህላዊ እሴቶች ላይ ትኩረት ማድረግ ይገባቸዋል ይላሉ። ያንተ/ቺ አስተያየት እንዴት ነው?
9. አንዳንዶች የተለያዩ ተማሪዎችን/ diverse students /በመማር ማስተማር ሂደት ውስጥ በእኩልነት ማስተማር ይቻላል ይላሉ የአንተ/ቺ አስተያየት እንዴት ነው?
10. ብዙዎች /pluralism/ በት/ቤት ሕግና ደንቦች ውስጥ አካቶ ተግባራዊ ማድረግ ይቻላል የሚሉ አሉ ያንተ/ቺ ሀሳብ እንዴት ነው?
11. የተለያዩ ተማሪዎችን diversity ለማስተማር multicultural education በልዩነት ውስጥ አንድነትን ማስተማር ተገቢ ነው ይላሉ። ያንተ/ቺ ሀሳብ እንዴት ነው?
12. የተለያዩ ተማሪዎችን / diverse students/ ለማስተማር የተጓዳኝ ትምህርት ድርሻ ወሳኝ ነው የሚሉ አሉ ያንተ/ቺ ሀሳብ ምንድነው?

Appendix – A (English Translation)

Awareness Oriented Interview Guide to teachers

1. What is the extent of your recognition about gender, religion, ethnic and social class diversity of students in your classes?
2. Some educators contend that student diversity affect the teaching — learning process. What is your opinion?
3. According to other educators knowledge about diversity has nothing to do with education. What is your opinion?
4. Some educators consider Pluralism as basis to maintain equality, and quality education .What is your suggestion?
5. In the teaching learning process respecting diversity and teaching unity some suggest has only political value but does not have importance to identify and respect diversity and improve learning .How do you understand this idea?
6. Whether teachers recognize and respect student diversity or not, if they focus on academic knowledge some suggest as enough .What is your opinion?
7. Some suggest if teachers identify and respect diversity, it is important towards teacher-student relations as well as to improve student results. What is your suggestion?
8. Some contend the need to focus on common cultural heritages instead of on diversity. What is your opinion?
9. Some educators agree the possibility to teach diverse students equally in a classroom .what is your opinion?
10. Some educators agree pluralism can be practiced by including in school laws and regulations .What is your idea?
11. Some suggest the importance of teaching unity in a multicultural education .What is your opinion?
12. In diversity education what is the importance of hidden curriculum?

Appendix -B

Attitude Oriented Interview guide to Teachers

1. በመማር ማስተማር ሂደት የተማሪዎችን ልዩነት/ diversity/ መረዳት ትምህርቱን በእኩልነት ለመስጠትና ተማሪዎችን ለውጤት ለማብቃት ያስችላል ሚሊዎን ሀሳብ እንዴት ታያለህ/ሽ?
2. አንዳንዶች ከዋናው ባህል (mainstream culture) ውጭ ያሉትን ሁሉንም ልዩነቶች እንደ ጉድለት ይቆጥሩታል ያንተ/ቺ አመለካከት እንዴት ነው?
3. አንዳንድ ምሁራን የተለያዩ ባህሎችን (intercultural education) በት/ቤት ውስጥ መስጠት ልዩነቶችንና ግለሰባዊነትን ከማባባስ ውጭ አንድነት ለማምጣት ፋይዳ የለውም ይላሉ ያንተ/ቺ እንዴት ትመለከታለህ?
4. ልዩነቶችን /diversity/ ምክንያት የሚፈጠር አድልዎንና ማግለልን የመሳሰሉ ጉዳዮችን ከክፍል ውስጥ ለማጥፋት መምህራን ጉልህ ድርሻ አለባቸው የሚለውን ምን ያህል ተገቢ ነው ትላለህ/ሽ?
5. አንዳንድ ምሁራን ልዩነቶችን /diversity/ በክፍል ውስጥ አንስቶ በስፋትና በግልፅነት እንዲሁም ያለአድሎ ማስተማር የእያንዳንዱ ተማሪ በራስ የመተማመን ስሜት ያነሳሳል የሚሉ አሉና የአንተ/ቺ አመለካከት እንዴት ነው?
6. በዘርፉ የተሰማሩ ምሁራን እንደሚሉት የተለያዩ ተማሪዎችን ባህል ያማከለ ትምህርት መስጠት ትምህርቱን ለሁሉም ተማሪዎች ትርጉም ያለው ማድረግ ነው ይላሉ ያንተ/ቺ ሀሳብ ምንድነው?
7. አንዳንዶች እንደሚሉት በልዩነት ውስጥ አንድነትን /multiculturalism/ ትምህት ተግባራዊ ለማድረግ ልዩነቶችን / diversity/ ያማከለ የትምህርት ቤት ደንቦችና መመሪያዎች ሊኖሩ የሚገባ ሲሆን ካሪኩለምም ከዚህ አንፃር ተቃኝቶ መዘጋጀት ይገባዋል ይላሉ ያንተ/ቺ አስተያየት እንዴት ነው?
8. የዘርፉ ምሁራን እንደሚሉት ተማሪዎች መለያየት /background/ በትምህርታቸው ላይ ከፍተኛ ተጽዕኖ አለው ይላሉ ያንተ/ቺ አስተያየት እንዴት ነው?
9. አንዳንዶች እንደሚሉት የተለያዩ ባህሎች በሚንፀባረቅበት ትምህርት ቤት ውስጥ የሁሉንም ተማሪዎች ባህል አውቆና ተቀብሎ ሊኖሩም ተገቢ እንደሆነ አምኖ ተቀብሎ ትምህርቱን ከዚህ አንፃር መስጠት አግባብ ነው የሚሉ አሉ ያንተ/ቺ አስተያየት ምንድነው?

Appendix-B(English Translation)

Attitude Oriented Interview Guide to Teachers

1. How do you consider the importance of understanding student diversity in teaching – equally and successfully?
2. Some consider the diversity other than mainstream as deficit. what is your opinion towards this idea?
3. Some educators consider intercultural education has tendency to develop individualism and as useless for diversity education .what is your opinion?
4. What is your agreement towards the importance to stop educational injustice and unfairness by teacher's role inside classroom practice?
5. Some educators agree teaching diversity issues without inequity contribute towards self-esteem development, what is your attitude?
6. Mc Educators agree culture centered education provision for diverse student's enable education meaningful. What is your opinion?
7. Some consider the practice of multicultural education for diversity should include regulations to guide the curriculum development, what is your opinion towards this idea?
8. Mc Educators consider students' background has a considerable effect in educational achievement. What is your suggestion towards this opinion?
9. In schools of diverse cultural groups it is important to identify and respect the culture of students' inorder to teach from the perspective of students' diversity what is your opinion?

Appendix -C

Interview Guide to the Principals

1. የትምህርት ቤቱ አስተዳደርና መምህራን በት/ቤቱ ውስጥ የሚሟሩ ተማሪዎች (በሥርዓተ -ያታ፣ በብሔር ብሔረሰብ በሀይማኖት በሕብረተሰብ መደብ በእእምነት አካል ጤንነት ወዘተ) የተለያዩ መሆናቸውን ምን ያህል ተረድተዋል ብለው ያስባሉ?
2. ብዙዎች እደሚስማሙት ት/ቤቱ የተማሪዎችን ልዩነቶች /diversity/ ዋጋ ሰጥቶ የሚንቀሳቀስ መሆኑን የሚታወቀው በዋና የመማር ማስተማር ሥራ ላይ እንደ አንድ ዋና ጉዳይ አድርጎ ሲንቀሳቀስ ነው ይላሉ የእርስዎስ?
3. በተራ ቁጥር 2 ላይ በተጠቀሰው ሀሳብ የሚስማሙ ከሆነ ት/ቤቱ የመማር ማስተማር ሥራ ላይ /inclusive education/ ተግባራዊ ለማድረግ ምን ምን ጉልህ ተግባራት በት/ቤቱ ውስጥ አከናውኗል?
4. ከተለያዩ መሠረቶች / background/ የመጡ ተማሪዎችን በእኩልነት በት/ቤቱ መማር ማስተማር ሥራ ላይ ተግባራዊ ለማድረግ የጋጠሙ ችግሮች ካሉ ቢያብራሩልኝ; ለወደፊቱስ ከዚህ አንጻር የሚገጥሙ ችግሮችን ለመቅረፍ ምን የተሻሉ ዕድሎች አሉ ብለው ያምናሉ;

Appendix C (English Translation)

Interview Guide to Principals

1. What is the understanding level of administration and teachers towards student diversity in gender, ethnicity, religion, social class and exceptionality etc in your school?
2. According to educators agreement diversity is expressed when schools value diversity and include it as major issue in teaching – learning process. What is your opinion towards this issue?
3. If you agree to questions No. 2, to what extent does your school practice inclusive education?
4. What are the problems faced in your school in the process of teaching students from different backgrounds, if any?

Appendix — D

በጥናቱ ወቅት ከተሳተፉዎቹ ጋር የሚያደርግ ፍቃደኝነት

የተቋሙ ሥም -----

ጥናቱን የሚያካሄደው ሰው -----

የጥናቱ ርዕስ በአዲስ አበባ ወርሃ የካቲት የመጀመሪያ ደረጃ ት/ቤት የሚገኙ መምህራን በርካታ ባላዊ መሠረትና ተጨማሪ ልዩነቶችን የማክለ ትምህርት መስጠትን በተመለከተ መምህራ ያላቸውን ግንዛቤና አመለካከት ማጥናት የጥናቱ ተሳታፊዎች የወርሃ የካቲት የመጀመሪያ ደረጃ ት/ቤት መምህራን ተማሪዎችና የት/ቤት ዳይሬክተር አስቀድሜ ከጥቅምት ወር 2003 ዓ.ም ጀምሮ እስከ ሰኔ 2003 ዓ.ም ድረስ በሚከናወነው ጥናት ለመሳተፍ ፍቃደኛ በመሆንዎ ዓላማዎች እና የተሳተፉዎቹን አስተዋፅኦና በጥናቱ ወቅት ሊከበርልዎት ሚያስፈልጉ መብቶችን ይዘረዝራል። በፈቃደኝነት በሚሳተፉበት ጥናት ወቅት የሚከተሉትን አስተዋጽኦ እንዲያደርጉ ይጠበቅበታል።

1. ለሁለት ጊዜ ከአንድ ሰዓት እያንዳንዱ ለማይበልጥ ጊዜ ቃለ መጠየቅ መተባበር
2. ለተጨማሪ የሁለት ጊዜ የክፍል ምልክታ ትብብር ማድረግ

የጥናቱ ዓላማዎች

1. የተለያዩ ተማሪዎችን ትምህርት (education for diversity) ያማክለ ተፈላጊና መሠረት ሊሆኑ የሚችሉ ተስፋ ሰጪ የሆኑ ጉዳዮችን ከመረዳት አንጻር ወርሃ የካቲት የመጀመሪያ ደረጃ ት/ቤት መምህራን በጉዳዩ ያላቸውን አመለካከት እና ግንዛቤ ለይቶ ማሳየት
2. የወርሃ የካቲት የመጀመሪያ ደረጃ ት/ቤት መምህራን የተለያዩ ተማሪዎችን በሚጠቅም መልኩ በምን መልክና ሁኔታ የማስተማር ዘዴዎችን እንደሚያዘጋጁና እንደሚጠቀሙ መግለጽ
3. በጥናቱ ርዕስ ላይ በሚታወቀው እሳቤ ላይ ተጨማሪ የእውቀት አስተዋጽኦ ማድረግ

በጥናቱ ሂደት ላይ የሚከተሉትን ሁሉ ለማሟላት ሀላፊነት መቀበሉን አረጋግጣለሁ

1. የጥናቱን መረጃዎች በሚሰበሰቡበትና የጥናቱን ጽሑፍ በማዘጋጀት ወቅት ለደህንነትዎ ሲባል የሽፋን ስም የምጠቀም መሆኔን
2. ለቃለ መጠየቅ ፍቃደኛ ሆነው የተቀዳውን ድምፅዎን ለጥናቱ ጥቅም ብቻ የሚውልና ለሌላ አሳልፌ የማልሰጥ መሆኔንና ሚስጥርዎን ሙሉ በሙሉ እንደሚጠብቅ፤

3. በጥናቱ የሚሳተፉት በራስዎ መሰሉ ፍቃደኝነት እንደመሆኑ በፈለጉት ሰዓትና ምክንያት ከተሳተፉት ማቋረጥ እንደሚችሉ፤
4. በጥናቱ ወቅት የሰጡት መረጃ በጥናቱ ጽሑፍ በትክክል መጻፉንና መተርጎሙን የማቀርብልዎ መሆኑን፤
5. የጥናትና ምርምር ሥነ ምግባር የሚያዘውን ሁሉ ለመፈፀም ዝግጁነቱን አረጋግጣለሁ።

የምስጢው መረጃ በቴፕርኮርደር እንዲቀረጽ

እፈቅዳለሁ ----- አልፈቅድም -----

ከላይ በተዘረዘሩ ጉዳዮች በጠቅላላ ተስማምቻለሁ።

የጥናቱ ተሳታፊ ----- ፊርማ ቀን : -----

ከላይ በተዘረዘሩ ጉዳዮች በሙሉ ተስማምቻለሁ።

የጥናቱ ፈጻሚ ----- ፊርማ

Appendix –D(English Translation)

Agreement Contract with Participants of the Study

Institution Name _____

Researcher Name _____

The title of the research is teacher's awareness, attitude and practices of education for diversity in WYPS. Participants are a director, teachers and students starting from Yekatit 14/2003. Eth.cal to Meabit 18 /2003 Eth.cal. They agreed to participate and contribute their share based on the rights mentioned as follows. In your volunteer participation you are obliged to the following contributions agreement.

1. Two times interview for not more than one hour each
2. Additional two times classroom observation.

Objectives of the study

1. To forward information about WYPS teachers knowledge towards diversity centered education.
2. To explain teaching methods and preparation of WYPS teachers to benefit diverse students.
3. Providing additional information in relation to the title of the study.

I / the researcher have agreed to fulfill the following responsibilities.

1. To use pseudo names during data gathering and research reporting for the safety of participants.
2. To use the interview recorded for research purpose only, and to keep confidentiality.
3. Those who participate in the study are based on their willing and can give up at any time.
4. I agree to show the proper record of information obtained from participants.
5. I have agreed to respect all the ethics of research .

Agreement to record interview

Yes _____ No _____

I have agreed on all issues mentioned above

Research participant _____signature_____ Date

I have agreed on all issues mentioned above

Researcher _____signature_____ Date

Appendix – E

Focal points for classroom observation

የትም ቤቱ ስም ----- የትም/ዓይነት -----

የክፍል ደረጃ ----- ቀን ----- ሰዓት ----- የመ/ምህሩ ስም -----
----- መምህሩ/ሯ ከተለያዩ ተማሪዎች (diverse students)

አኳያ የማቅረብ ብቃት / presentation practice/

- መምህሩ/ሯ በማስተማር ሂደት ውስጥ የባህል፣ ያታ፣ የነገር ደረጃ፣ የሐይማኖት ወይንም የልዩ ፍላጎት ተማሪዎችን ገጽታ በአዎንታ መልኩ ለማቅረብ የሚያደርጉት ጥረት።
- ትምህርቱን ከተለያዩ እውቀቶችና አስተሳሰቦች ከተለያዩ የባህል መሠረቶች አመለካከቶች አንጻር ማብራራት መቻል
- ተማሪዎች ሁሉም የክፍል ጓደኞቻቸው ሚያነሱትን ሀሳብና አመለካከት በአዎንታዊ መልኩ የማስተናገድ ፍቃደኝነት
- ተማሪዎች ከየባህል መሠረት ይዘታቸው የመጡትን እውቀቶችና ተሞክሮች ለመማር የማስተማር ሥራ የመጠቀም ችሎታ
- የተማሪዎችን የዕለት ተዕለት ትምህርት ለመከታተል ያላቸውን ዝግጁነት ለመገንዘብ ሚያደርጉት ጥረት
- መምህሩ/ሯ ሁሉም ተማሪዎች በመማር ማስተማር ሂደት እንዲሳተፉ ለማድረግ የሚያሳዩት ጥረት
- ተማሪዎች የራሳቸውን ልዩነት እንዲያደንቁና የሌለውን እንዲያውቁ ከተማሪዎች ባላዊ ማንነት ምሳሌዎችን በማንሳት ተማሪዎችን የማበረታት ጥረት
- የዕለቱን ትምህርት ከሁሉም ተማሪዎች ጋር ትሥሥር እዲኖረው የማድረግ ብቃት
- ለሁሉም ተማሪዎች የጋራ መገለጫዎች የሆኑትን ጉዳዮች ከተለያዩ ተማሪዎች መካከል መልካም የሆነ ግንኙነት የመፍጠር ችሎታ
- መምህሩ/ሯ በትምህርቱ ይዘት ላይ ያላቸው ብቃትና ለተለያዩ ተማሪዎች የማቅረብ ችሎታ

Presentation techniques

- መምህሩ /ሯ በርካታ የማስተማር ዘዴዎች ለምሳሌ ገለጻዎች ጥያቄዎችን ዲሞንስትሬሽን መልክ የማስተማር ብቃት
- ተማሪዎችን በክፍል ውስጥ በጋራ በመደጋገፍ እንዲሰሩ የማስቻል ክህሎት

- የመምህሩ አቅጣጫ አመልካችነት፣ አመቻቺነት፣ ሥራ የመፈጸም (task master) ሚና በተገቢው መጫወት መቻል
- በክፍል ለተነሱ ጥያቄዎች ለተማሪዎች ተመጣጣኝ የመመለሻ ጊዜ የመስጠት ብቃት
- ተማሪዎችን አብሮ የማሰራትና የመረዳዳት ልምድ እንዲያዳብሩ መምህሩ/ሯ የሚያደርጉት ጥረት

የመረጃ መሣሪያ የመጠቀም ብቃት

- ለትምህርት ማጠናከሪያ የቀረቡ መረጃ መሣሪያዎች ከብሔር ብሔረሰብ ጾታ የኢኮኖሚ ሁኔታ ወይንም ልዩ ድጋፍ ሚያስፈልጋቸው ተማሪዎችን በያዳለ/በማያገል መልኩ ጥቅም ላይ ማዋል
- መረጃ መሣሪያዎች የተለያዩ ተማሪዎችን ታሪካዊ ቅኝቶች ባገናዘበ መልኩ ሥራ ላይ ውለዋል
- ለትምህርት አጋዥ የሆኑ ሥዕሎች ከባህል፣ ከብሔረሰብ ክቃ፣ የኢኮኖሚ ደረጃና የልዩ ፍላጎት ተማሪዎችን ባማከለ መልኩ ቀርቧል።
- በትምህርት መረጃ መሣሪያዎች አንዱን ተቃርኖና ሌላውን ወግኖ በምን ያህል ደረጃ ቀርቧል።

የተማሪ መምህር ግንኙነት

- በክፍል ውስጥ የመማር ማስተማር ሂደት የተለያዩ ተማሪዎች / diverse students እርስ በእርስ የመከባበርና መደጋገፍ ባህል እንዲያዳብሩ መምህሩ/ሩ የሚያደርጉት ጥረት
- የተለያዩ ተማሪዎች ልዩነታቸውን አንስተው ለመወያየት የሚችሉበት ምቹ የክፍል ውስጥ ሁኔታ መኖር
- የተማሪዎች የተለያዩ ሀሳቦችን የማፍለቅና አዎንታዊ በሆነ መልኩ ከክፍል ጓደኞቻቸው ጋር የማወያየት ብቃት
- የተለያዩ ተሞክሮች ያሏቸው ተማሪዎች የሚያደርጉትን ተሳትፎ በሁሉም ተማሪዎች አግባብነት ያለው ተደማጭነት እንዲኖረው ማድረግ ብቃት
- ተማሪዎች እርስ በእርሳቸው እኩል መሆናቸውን ለረዳ-የሚችሉበትን የክፍል ውስጥ ሁኔታ የማኖር ብቃት
- እያንዳንዱ ተማሪ ከሁሉም ተማሪዎች ጋር የሚያደርገው ግንኙነት (interaction) መስተጋብር አግባብነት ደረጃ

Appendix – E (English Translation)

Focal Points for Classroom Observation

Name of the school: _____ Subject: _____

Grade _____ Date: _____ Time: _____ Teacher's name: _____

Presentation practice

Teacher's lesson presentation practice from diverse students' perspective

- Teachers' effort to present cultural, gender, religious, social class etc issues to present positively in classroom.
- Teachers' competency to present lesson from perspectives of diverse groups.
- Students' positive attitude towards opinion of each classmate.
- Use of students' cultural background knowledge as assets in teaching – learning process.
- Efforts made to understand students' interest to learn daily lesson.
- Teachers' effort to make the lesson student centered.
- Effort made to enable students to appreciate their culture and identify differences and respect it.
- Teacher's competency to make the lesson to unite all students.
- Competence to develop assets common from diverse students and positive relation creation.
- Teachers' competency towards the content of the lesson presentation to diversity.

Presentation techniques

- Teachers' use of various teaching methods like explanation, questions, demonstration etc.
- The skill of using small groups for cooperative learning.
- Teacher's appropriate guidance, facilitation and task master role.
- Provision of appropriate time to questions raised inside classroom.

Use of instructional materials

- Instructional materials use in relation to ethnic, gender, social class or exceptionality (diversity) of students fairly.
- Instructional materials use from historical point of view of diverse students.
- Teaching aids presentation from the perspective of diverse student's interest.
- Presentation of teaching aids positively or negatively towards diverse students.

Teacher student relation

- Teachers' effort to develop diverse students respect and cooperation.
- Creation of conducive classroom environment to discuss diversity issues.
- Students competency to suggest various opinions to discuss inside classroom independently (positively)
- Utilization of students with different practices to others appropriately inside classroom.
- Creating conducive environment that enable student equality inside classroom.
- The appropriate interaction of each student with other students.

FGD Guide to Students

1. የክፍል ጓጃቸው በባህሪ፣ በሀይማኖት፣ በአድጎር ከተለየ ሌተላዩ መው መሆናቸውን ምን ያል ትገነዘባላችሁ?
2. የመጣህበት/ሽቡ ባህላዊ ተሞክሮ ከት/ሌቱ ካገኘኸው/ሽው ተሞክሮ ጋር ተጠያቂዎችላል?
3. አንተ/ቺ ይህ ያህ ባህሪ ነው የምትላው/ያው ያቱ ነው?
4. አንተ/አንቺ ራሳችሁን ግለሰብ ትባሉ ፅድል ሲሰጣችሁ ማንኛ ብለህ/ሽ ትገልጻላህ/ሽ?
5. አንዳንዶች እንደሚሉት ተማሪው የወጣበት የባህሪ መሆኑንና ልዩነቶች በአወቃላይ አስተላለፍ ባህሪው በትምህርት አቀባበሉም ጭምር ተፅዕኖ አለው ይላሉ አንተ/ሽ/ቺ? ለትምህርታቸው አካል ተወዳዳሪ መሆን ይችላሉ የሚሉትን የብዙሀን ጥያቄዎች እንደሆኑ ትገለጻሉ/ሽ?
6. በትምህርት ለት ወቅት ያሉ ሁኔታዎች ከትመቻቹ ሁሉም ተማሪዎች እንደሆኑ ትገለጻሉ/ሽ?
7. በክፍል ውስጥ የሚገኙት ሁሉ አካል ይስተናገዳሉ ብለህ/ሽ ታምናለህ/ሽ?
8. ከክፍል ጓጃቸው ጋር በክፍል ውስጥ ለጋራ እንድትሰሩ፣ እንድትወያዩ እድል ታገኛላችሁ? እንዴት?
9. በክፍል ውስጥ የተነሱ ሀሳቦች ማንም ያንሳቸው ማን ሀሳቦችን አክብሮ የመቀመጫ ላይ አስፈላጊነት አለህ/ሽ?

Appendix – F (English Translation)

FGD Guide to Students

1. To what degree do you recognize that your classmates have cultural, religious, socio-economic etc differences?
2. What is the similarity and difference of your cultural background compared to the school culture?
3. What are the cultural heritages that you consider them yours?
4. If you are given the chance to explain yourself ,what do you say?
5. Some consider student background difference affect thinking behavior and education attainment .what is your opinion?
6. What is your opinion towards education attainment of diverse students equally if conditions are favorable at classroom?
7. Do you believe all students in a classroom are treated equally?
8. Do you get appropriate chance to work in groups inside classroom? How?
9. Do you agree that opinions of every student regardless of its source equally respected and entertained?



ቁጥር፡ 01/የ/326/24/3
 ቀን፡ 16/09/03

የትምህርት ሚኒስቴር
 ለአ.አ. ዩኒቨርሲቲ (AAU)
 አዲስ አበባ፡፡
 Education Bureau
 Addis Ababa
 Administration
 Sub-City
 Departmental
 Worha Yekatit
 Primary School

የ2ኛ ዓመት የማስተርስ ተማሪ የሆኑ አቶ እሸቱ ገብሬ ከዩኒቨርሲቲው ይዘው ባመጡት የትብብር ደብዳቤ መሠረት ከየካቲት 14 ቀን 2003 ዓ.ም. ጀምሮ እስከ መጋቢት 18 ቀን 2003 ዓ.ም. ድረስ ከት/ቤታችን መረጃ ሲያሰጥሱ የቆዩ ለመሆናቸው ማስረጃ ማስረጃ እንዲሰጣቸው ት/ቤቱን በ10/08/2003 በተጻፈ ማመልከቻ ጠይቀዋል፡፡

ስለዚህ አቶ እሸቱ ገብሬ በወርሃ የካቲት አንደኛ ደረጃ ት/ቤት ከየካቲት 14 ቀን 2003 እስከ መጋቢት 18 ቀን 2003 ዓ.ም. መምህራንን ቃለ መጠይቅ ሲያደርጉ ክፍል ምልክታ ሲያደርጉና የተለያዩ ሰነዶች ሲያዩ የቆዩ መሆናቸውን በዚህ ማስረጃ እናረጋግጣለን፡፡



ከሠላምታ ጋር

አዘነ አንተነህ ወሐቤ
 Azene Anteneh Wchabie
 ም/ር /መምህር
 V/director

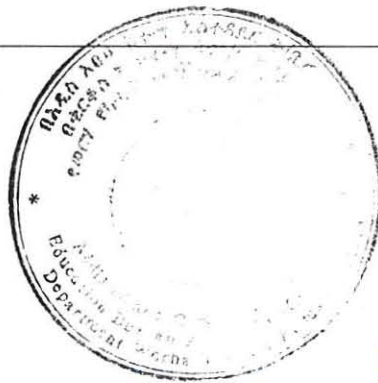
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ከሁሉም ክፍል በየዓመቱ የደገሙ ተማሪዎች**

ዓ.ም.	የተማሪ ብዛት	የደገሙ ተማሪዎች
1995	2004	386
1996	2092	337
1997	1802	286
1998	1486	262
1999	1102	225
2000	1008	111
2001	898	57
2002	800	56



የወርሃ የካቲት የመጀመሪያ ደረጃ ት/ቤት
የ8ኛ ክፍል ብሔራዊ ፈተና የወደቁ ተማሪ ቁጥር በየዓመቱ

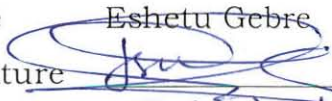
ዓ.ም	የደገሙ ተማሪዎች ብዛት
1996	178
1997	134
1998	167
1999	94
2000	86
2001	73
2002	73



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Declaration

I the, undersigned, hereby declare that this thesis entitled" Teachers Awareness, Attitude and Practices of Education for Diversity: The Case of Werha Yekatit Primary school" is my original work and has not been presented to any other university for the award of a degree. All sources used for the thesis have been dully acknowledged.

Name Eshetu Gebre
Signature 
Date 26/09/2003

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

Name Ambissa Kenea (PhD)
Signature _____
Date _____