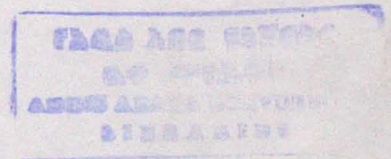


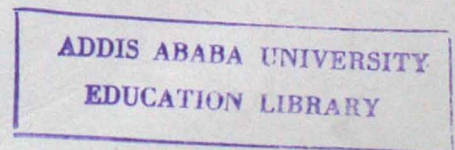


**THE STATUS OF MULTICULTURAL PERSPECTIVES  
IN CURRICULUM MATERIAL DEVELOPMENT  
FOR PRIMARY EDUCATION IN OROMIA**

**DANIEL H/GEBRIEL TULU**



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

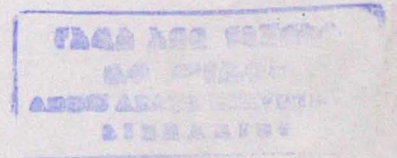


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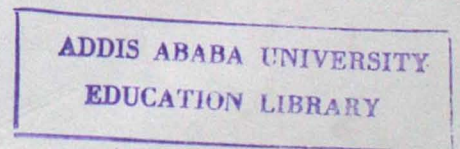


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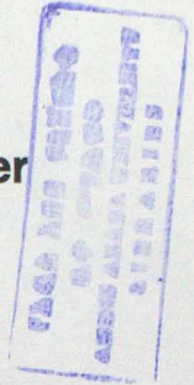
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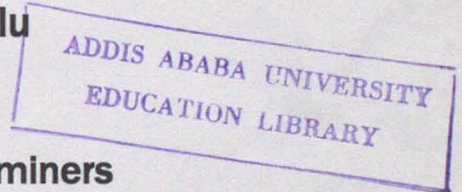
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**Addis Ababa University  
School of Graduate Studies  
Department Of Curriculum and Teacher  
Professional Development Studies**



**The Status of Multicultural Perspectives in Curriculum Material  
Development for Primary Education in Oromia**

**Daniel H/Gebriel Tulu**



**Approved by Board of Examiners**

Abdulaziz Hussien ( Ph.D)  
Chair person, Department  
Graduate Studies Committee

  
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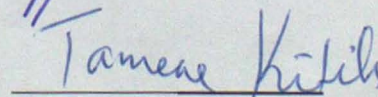
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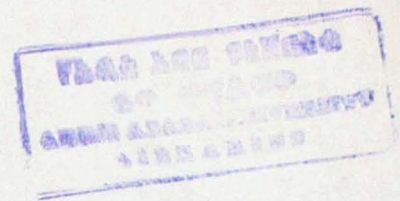
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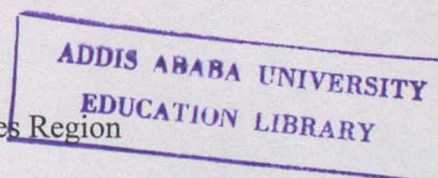
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## Acronyms

<b>ADEA</b>	Association for Development of Education in Africa
<b>BPR</b>	Business Process Reengineering
<b>CSA</b>	Census Statistical Authority
<b>ESDP</b>	Education Sector Development Program
<b>FDRE</b>	Federal Democratic Republic of Ethiopia
<b>ICDR</b>	Institute of Curriculum Development and Research
<b>MOE</b>	Ministry of Education
<b>NAME</b>	National Association for Multicultural Education
<b>NCERT</b>	National Council of Educational Research
<b>OEB</b>	Oromia Education Bureau
<b>SNNPR</b>	South Nations Nationalities and Peoples Region
<b>UN</b>	United Nations
<b>UNESCO</b>	United Nation Education Science and Cultural Organization
<b>USA</b>	United States of America
<b>WHO</b>	World Health Organization



## Abstract

*The purpose of this study was to investigate into the multicultural perspectives in developing curriculum materials for primary education in Oromia. Descriptive survey and particularly content analysis has been used to see the extent of treatment of diversity in the textbooks. The sources of data included all curriculum developers including the department head (n=11) and curriculum materials (textbooks n=11 and teacher guide=1). A questionnaire consisting of closed and open-ended items and a semi-structured interview were administered to the curriculum developers and the department head respectively. Four types of coding sheets were used for the analysis of multicultural contents. Tables, graphs and charts used to present data whenever appropriate. Percentages, means and standard deviations were used for the analysis of quantitative data and the qualitative data were narrated and used to substantiate the quantitative data. The results of the study indicated that the curriculum developers lack training needed to develop inclusive multicultural curriculum. On the other hand, it was found that the curriculum developers are comfortable with the treatment of multicultural contents in the curriculum materials. However, the evidences on the current practices revealed that no particular approaches, guidelines or strategies have been used for the inclusion of multicultural contents although some encouraging trends observed. The results also showed that there exist considerable challenges that should be coped with as far as developing multicultural curriculum material development is concerned. The content analysis result showed that (a) cultural diversity messages were portrayed in most subjects of upper primary education under the study; (b) Religious diversity messages were portrayed in four textbooks; (c) Gender characters are found to be male biased; and (d) Disability issues were very rare in the textbooks. Therefore, the above major results have implications for adequate in-service training programs for curriculum developers, and for the development and utilization of clear guidelines and approaches. Collaborative research works on diversity issues and participation of all the potential stakeholders in contributing to the inclusiveness of the curriculum are also equally important.*

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# CHAPTER ONE

## INTRODUCTION

### 1.1. Background

Multiculturalism may be defined as an ideology which officially acknowledges and promotes the existence of cultural diversity as an integral component of society. The commonly included perspectives within a concept of multiculturalism are racial differences, gender, sexual orientation, ethnic backgrounds, cultural differences, religions and disabilities. It embodies living together in one society with the recognition that all these diverse groups are equal (Dhand, 2000). Multiculturalism, therefore, is not only a phenomenon of the coexistence of various differences in a country or locality but also it is a movement that advocates equality and fairness to all cultural groups in a society.

Oromia, which is one of the nine ethnic based regions of Ethiopia, is a multicultural society that constitutes diverse cultural groups. Based on figures from the Central Statistical Agency of Ethiopia (CSA) published in 2005, Oromia has an estimated total population of 26,553,000. The major ethnic groups within the State include the Oromo (85%), Amhara (9.1%), and Gurage (1.3%). The remaining 4.6% constitute other ethnic groups. Afan Oromo is the most commonly spoken language, constituting 83.5% of the spoken language. Other major languages are Amharic (11%), Gurage, Hadiya, and Gedeo languages (0.98%) and Tigrigna (0.25%)(CSA, 2005).

The diversity in the region is not limited to ethnic groups. There is also significant diversity in the Oromo themselves. For instance, in terms of religion, according to the 1994 Ethiopian census, out of 85% Oromo in rural Oromia, 44.3% Muslims, and 41.3% Orthodox Christians, 8.6% Protestants, 4.2% Traditional believers, and the remaining 1.6% constitutes other religious groups. In urban Oromia, Orthodox Christians constitute 67.8% of the population, followed by Muslims 24.0% and Protestants 7% (CSA, 1994). The composition of male and female is roughly equal as it is the case in the world trend.

With regard to disability, the widely accepted prevalence rate is that of studied by WHO, which estimated the prevalence rate in developing countries 10% (Eyob, 2008).

As one of the most important concerns of any human societies, respecting, fostering and developing varied cultures and subcultures of a society is one of the main functions of education among other institutions (Shiundu and Omulando, 1992). As proposed in the International Encyclopedia of Education (1994), "Multicultural Education is supposed to create awareness, tolerance, understanding, and knowledge regarding different cultures as well as the differences and similarities between cultures and their related world views, concepts values, beliefs and attitudes"(p.3962).

This confirms that education has a very important role in contributing to the recognition and respect of several differences which may exist in a country or regional states. It has been assumed that gender, ethnic, racial and cultural, and other diversity of a pluralistic society should be reflected in all of its institutionalized structures but especially in educational institutions, including the staff, norms and values, curriculum, and student body (Banks and Banks, 1993).

In relation to this, Singh (1995), Baker (1996) and Brownwood (1996) cited in Teklehaimanot (2002) also pointed that Education and particularly primary education curriculum of multicultural society should be based on shared values and universal values of the members of society. That is to mean, curriculum and instructional materials must reflect the contributions and perspectives of the diverse groups. Concepts, events, issues, and problems from different group perspectives and points of view should be included in the school curriculum (Banks, 1997). This informs that multicultural contents should be a fundamental part of the textbooks.

In Oromia, the Education Bureau through its curriculum department has been adapting and translating syllabi, and developing textbooks and teachers guides for primary education based on the standard syllabi since 1995. As far as the practices of multiculturalizing the curriculum is concerned, two major actions have been taken by

the curriculum department. The first major action was the preparation and translation of the primary education textbooks to Amharic in order to value the rights of non-Afan Oromo speakers (OEB, 2005). Another major action is the preparation of two types of textbooks for alternative basic education which is equivalent to the first cycle primary education for the agrarian and pastoralist societies in response to livelihood diversification.

However, within the textbooks themselves, there is a need to investigate the accommodation status of diversity issues so that the curriculum will be more inclusive. Thus, the focus of this study is on the curriculum content and materials as they are critical variables in implementing Multicultural Education. This is also argued by Sleeter (1999) as she remarked that concentrating on the curriculum content and materials is valid as far as Multicultural Education is concerned because curricular materials have emerged as the focus of the heated debate these days.

In this regard, how multicultural issues are being addressed in the process of curriculum development and the extent to which multicultural contents in a curriculum is infused are in a position to attract the researchers in the area. So, as a graduate curriculum student, this researcher has taken the initiative to investigate into the existing practices of curriculum department of Oromia Education Bureau during curriculum material development in view of multicultural contents.

## **1. 2. Statement of the Problem**

Today, Multicultural Education has become the key approach to nurturing in all citizens an understanding of and an acceptance of cultural pluralism or cultural diversity in many countries. Ornstein and Hunkins (2004) stated that, "Ideally, education cannot be anything than multicultural" (P. 380). As Oromia is a multicultural region then, such a region necessitates a Multicultural Education and a corresponding curriculum.

The 1989 United Nations' Convention on the Rights of the Child states that formal education should seek to develop cultural identity, language and values, for the national values of the country in which the child is living, and for civilizations different from his

or her own” (United Nations, 1989: 29, 1c). Ratified by member countries, the 1989 convention holds in addition that children should be educated in a “spirit of understanding, peace, tolerance, equality of the sexes and friendship among all peoples, ethnic, national, and religious groups and persons of indigenous origin” (p. 29, 1d).

The 1994 education and training policy of Ethiopia stated that education should promote democratic culture, tolerance and peaceful resolution of differences; provide education for all in order to bring up citizens who recognize the rights of nations/nationalities and enable children to acquire an understanding of self, society and the environment. It is also stated in the cultural policy document of Ethiopia (1997) that education should develop the cultures of all ethnic groups in the country by integrating their values.

Such policy documents and the situations of the contemporary society stress the need for multicultural components in education system beginning from the planning stage of curriculum development. Particularly, since the curricular materials are major tools in a teaching learning process, are expected to reflect the diversity of peoples. According to ESDP III of Ethiopia, the emphasis on primary education is valid since this level of education is at the formative age (MOE, 2005).

Desta (2007) indicated that primary education curriculum in South Nations and Nationalities and Peoples Region (SNNPR) is not only lacking multicultural perspectives but also not flexible enough to integrate cultural values of the cultural groups in a locality. This writer further pointed that the primary education curriculum of SNNPR tends to focus on mono-cultural perspectives rather than multicultural perspectives. On the other hand, the study has shown the fact that students are eager to learn and more engaged in the teaching/learning process when they are taught an inclusive curriculum. This and other similar studies that focus on the implementation aspects have not been in a position to throw light on the status of multicultural perspectives in curriculum as well as curriculum material development in our country.

The purpose of this study is, therefore, to investigate into the status of multicultural perspectives in the practices of curriculum material development for primary education in Oromia Education Bureau (curriculum department) and the extent to which the existing curricula for primary education incorporate cultural and religious contents from diverse groups, gender composition and disability issues among others. It will also indicate the possible implications for the integration of multicultural contents into the curricular materials in the context of the region.

### **1.3 Research Questions**

This study has been guided by the following research questions:

1. What are the attitudes of the curriculum developers towards multiculturalism in general and integration of multicultural contents in particular?
2. How aware are the curriculum developers on multiculturalism in general and integration of multicultural contents in particular?
3. What are the current practices and challenges in the inclusion of multicultural contents into the primary education curriculum?
4. To what extent are cultural diversity, religious diversity, as well as gender composition and disability issues portrayed in the existing upper primary education textbooks?

### **1.4. Significance of the Study**

It is hoped that this study will show the status of multicultural perspectives in the practices of curricular materials development in Oromia region. The researcher is also hopeful that the results of this study will serve as a reference for further research on multicultural curriculum material development in the region. Thus, this study hoped that it will throw some light on the status of the current practices on multicultural perspectives in curriculum development so that the curriculum will be more and more inclusive.



### **1.5. Delimitation of the Study**

This study will concentrate on the practices and processes of curricular materials development in Oromia Region in relation to multiculturalism. So its scope is rather limited to the intended or official curriculum particularly on multicultural content integration during curriculum planning stage and excludes the actual situation in the teaching-learning process. In addition to this, this study focused on forms of diversity such as culture, religion, gender and disability issues since all the forms of diversity could not be studied in this piece of work. Furthermore, the generalization of the results of content analysis on the inclusion of the major aspects of diversity will be largely applicable to the upper primary education although the general practices may be similar.

### **1.6. Limitations of the Study**

Multiculturalism is a new idea in the process of curriculum development in Ethiopia. The major limitation in this study is lack of standardized tools for collecting data on multicultural contents. The coding sheets for collecting data on the forms of diversity in the textbooks were developed by the researcher. In addition to this, limitations have been faced on determining on the contents related to the categories objectively particularly on cultural diversity messages. To overcome such limitations, the quantitative data were supported by qualitative description of the cases.

### **1.7. Operational Definitions of Terms**

**A multicultural perspective:** A perspective or idea which promotes diversity in curriculum, and the inclusion of multicultural contents into the curriculum materials.

**Inclusive Curriculum:** refers to the curriculum that acknowledges and respects diversity!



## CHAPTER TWO

### REVIEW OF THE RELATED LITERATURE

In this chapter, a brief discussion of selected and relevant literature is presented. The discussion deals with six major topics that include multiculturalism and education, a multicultural curriculum, multicultural issues in the education system of Ethiopia, multicultural actions in the education system of Oromia, challenges in developing multicultural curriculum and portrayal of multicultural contents in to textbooks. Both global and local contexts related to the issue under the study are discussed.

#### 2.1. Multiculturalism and Education

##### 2.1.1. Multiculturalism

Multiculturalism is a term often used to describe a trend towards coexistence of diverse cultures in a country or locality as portrayed in various educational literature. For instance, Fleras and Elliott (1992; in Elderling, 1996), describe multiculturalism as the coexistence of different cultural groups in one country or state. Similarly, Shi-jian (2006; cited in Abebaw, 2007) defines multiculturalism as a phenomenon of coexistence of several cultures within one locality, one society, or one community.

For Glazer (1997), “multiculturalism is a position that rejects assimilation and the “melting pot” image as an imposition of a dominant culture, and instead prefers such metaphor as the ‘Glorious Mosaic’ in which each cultural group in the population maintains its distinctiveness”(p.10). So, multiculturalism includes addressing all differences and their effects.

However, the definition of multiculturalism depends heavily upon the context in which it is discussed. For instance, in the United States, multiculturalism is a social and political movement and position that holds differences between individuals and groups to be a potential source of strength and renewal rather than of trouble. It values the diverse

perspectives people develop and maintain through varieties of experience and background stemming from racial, ethnic, gender, sexual orientation and/or class differences in the society. In such a way, it strives to uphold the ideals of equality, equity and freedom on which the United States is based, and includes respect for individuals and groups as a fundamental principle to the success and growth of the country.

With regards to the emergence of the term, Parekh (2003) pointed the major countries in which the multicultural movements primarily appeared as follows:

*The early 1970s marked the emergence of the multicultural movement at first in Canada and Australia and then in the U.S.A., U.K., Germany and elsewhere. It has now begun to dominate the political agenda of even France, the strongest bastion of the nation state, which takes no official note of its citizens' ethnicity, culture and religion and does not record these in its decennial census (p.1).*

However, multiculturalism came into wide public education use in USA during the early 1980s in the context of public school curriculum reform (Jay, 2003).

### **2.1.2. Multicultural Education**

Multicultural Education means different things to different people. However, the differences are not as great, confusing, or contradictory as some critics and analysts claim. Many of these differences are more semantic than substantive, a reflection of the developmental level in the field and the disciplinary orientation of advocates (Gay, 1994).

National Association for Multicultural Education /NAME/ (2003) in United States of America also pointed that numerous definitions of Multicultural Education have been proposed by scholars, researchers and organizations over the past thirty years since its' wider recognition in the world. The following is one of the broadest definitions proposed by the NAME it self to assist researchers, teachers, educators, and parents in understanding and implementing Multicultural Education.

*Multicultural Education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations. It affirms our need to prepare student for their responsibilities in an interdependent world. It recognizes the role schools can play in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice (p.1).*

For Manning and Baruth (1996), Multicultural Education is both a concept and deliberate process designed to teach learners to recognize, accept and appreciate cultural, ethnic, social class, religious and gender and other differences; to instill in learners during their crucial development years a sense of responsibility and a commitment to work towards the democratic ideals of justice, equality, and democracy.

According to Banks (1993), Multicultural Education consists of three major components: (a) an idea or concept, (b) an education reform movement, and (c) a process. As an idea or concept, Multicultural Education maintains that all students should have equal opportunities to learn regardless of the racial, ethnic, social-class, or gender group to which they belong. As a reform movement, Multicultural Education aims to reform schools so that all students have an equal opportunity to learn. And, as a process it is a continuous development with a goal to create within schools and society the democratic ideals such as justice, equality, and freedom which are never totally achieved (Banks, 1993).

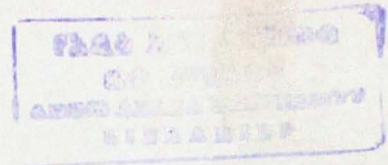
The above definitions confirm that Multicultural Education is a concept, a movement and a reform although the context is different from country to country. The different contexts of the understanding and implementation of Multicultural Education is in turn, made its basis on the history of Multicultural Education in the countries. According to Sleeter (1996), the history of Multicultural Education may vary from country to country depending on the need and involvement among different groups.

However, many authors in the field like Banks (1988), Sleeter (1989), Manning and Baruth (1996) pointed that Multicultural Education initially grew from the ethnic movements of the 1960's in US America. Multicultural Education which emerged seriously in the context of the civil rights movement of 1960's had expanded the umbrella to include gender, disability and other forms of diversity in the preceding decades (Sleeter,1989). Today, many countries in the world have been recognizing and implementing Multicultural Education in various contexts. It has been increasingly advocated in the other parts of the world these days. For instance, Association for the 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, and a diversity of cultural backgrounds and ethnic origins. Societal institutions, particularly schools, may be expected to make their contributions toward the attainment of African multiculturalism (p.22).*

One of the major goals of Multicultural Education is to change the total educational environment so as to promote respect for a wide range of cultural groups and to experience equal educational opportunities (Banks, 1987). This goal confirms that Multicultural Education is a reform movement which is not merely deals with the inclusion of multicultural contents in to the curriculum. Rather, it involves changing the over all school environment. In relation to this, Manning and Baruth (1996) discuss five variables that significantly influence the education of multicultural populations: (1) curriculum content and materials, (2) teachers beliefs about the students, (3) instructional approaches, (4) educational settings and (5) teacher education.

To conceptualize the complete magnitude of Multicultural Education, the discussion of the five dimensions of Multicultural Education identified by Banks (1994) is very important here. These are:



- i. Content integration: refers to the illumination of key points of instruction with content reflecting diversity and conscious use of examples and content from a variety of cultures and groups in order to illustrate key concepts, principles, and general themes throughout various disciplines;
- ii. Knowledge construction: refers to helping students understand how perspectives of people within a discipline influence the conclusions reached within that discipline;
- iii. Prejudice reduction: includes efforts to develop positive attitudes toward different groups;
- iv. Equitable pedagogy: refers to ways to modify teaching to facilitate academic achievement among students from diverse groups; and
- v. Empowering school culture and social structure: implies ensuring educational equality and cultural empowerment for students from diverse groups (pp. 4-5).

Among the dimensions developed by Banks (2004), content integration is mainly related to this research. Accordingly, the following section deals with a multicultural curriculum and other related concepts.

## **2.2. Multicultural Curriculum**

Some current theories about curriculum development practices propose that multicultural issues should be incorporated into 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 included change and adaptability, global interdependence and cultural diversity, quality of life, technology, and self-actualization. Thus, curriculum development in the 21<sup>st</sup> century should value cultural diversity. Multiculturalism and cultural diversity will have immense impact on global society, and multicultural issues should be incorporated into traditional curricula (Sessoms, 1994).

According to Yoder (2001), school curriculum which is multicultural can bridge the gap between culturally different students and help to respect their cultural differences 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.

### **2.2.1. Multicultural Curriculum Integration**

There are different concepts associated with multicultural curriculum design or development. Banks and Banks (1995) discuss the following comparisons and examples on the three concepts that include curriculum inclusion, infusion, and transformation and change as follows:

#### *i. Curriculum Inclusion*

A primary goal of curriculum inclusion or improvement, in this case, is to include the "omitted" or to correct the stereotyped portrayals of groups. A multicultural curriculum modification is accomplished through curriculum inclusion. In this case, selective information presented as a supplement, addendum or in addition to what is currently taught (Banks and Banks, 1995).

However, the opportunities in including contents from diverse groups differ from subject to subject. More opportunities exist for the integration of multicultural contents in some subject areas than in others. For example, there exists better opportunities to use ethnic and cultural content in the social studies, the language, arts, and in music. Opportunities also exist to integrate multicultural content into mathematics and science although less ample than they are in social studies, language and arts (Banks, 1999).

## *ii. Curriculum Infusion*

Multicultural content is “infused” into all aspects of the curriculum on a regular and routine basis; the information is about “all” people and presented to “all” students regardless of their racial, ethnic, cultural background, and is woven into all courses and activities. It can be seen in every unit, curriculum guide, book chosen, audiovisual aid chosen, and the physical environment of the program (Banks and Banks, 1995).

## *iii. Curriculum Transformation and Change*

Curriculum transformation and change goes beyond inclusion and infusion. In curriculum transformation and change the core principles and values of the status quo are challenged. At this level of transformation, all levels of the program, from the integration of the program into the community, the advisory boards, faculty, recruitment, curriculum materials, teaching methodology, and program activities are impacted (Banks and Banks, 1995).

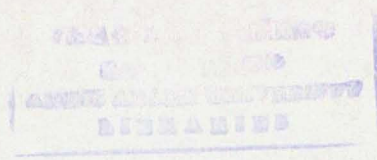
The focus of this research is mainly on the inclusion of multicultural contents into curriculum. Because the practice of multiculturalizing curriculum in our country is at its early stage and it has been preferred in this study to begin the investigation from simple approach and then open the door for the most challenging ones.

## **✓ 2.2.2. Approaches for the Integration of Multicultural Curriculum**

In the above section, some basic concepts on the integration of contents into curriculum are discussed and it is pointed that content integration into curriculum may range from inclusion to transformation and change. Regarding the task of content integration, Banks (1997) proposed four approaches to content integration from easiest to implement (least likely to lead to the goals of Multicultural Education), to most challenging and offering the most potential to the effectiveness of the goals of Multicultural Education.

### **A. The Contributions Approach**

This first level of content integration is probably the most frequently utilized form of Multicultural Education. It is characterized by incorporating into the curriculum ethnic



heroes, holidays, and discrete cultural events of the non-mainstream groups (Attieh, 1992). The contribution approach is the easiest approach in addressing diversity issues in the curriculum without altering the existing curriculum. In this approach, the contributions of various diverse groups in the society for which the curriculum is to be designed would be addressed.

### **B. The Additive Approach**

The second level of content integration is the additive approach, sometimes called the ethnic additive approach. Similarly as a contribution approach, it allows to put content into the curriculum without restructuring it. This is when ethnic content is expanded to include concepts, themes and perspectives without altering the established curriculum (Banks, 1997). The additive approach in addressing diversity issues is the second easiest method. It is about the inclusion of various themes and perspectives in to the curriculum through the traditional curriculum.

### **C. The Transformative Approach**

The transformative approach differs fundamentally from the first two. It enables students to see concepts from several cultural and ethnic perspectives. It requires the infusion of perspectives, frames of reference, and ideas that will expand students' understanding of an idea. The challenge of this approach is that it requires a complete transformation of the curriculum (Banks, 1997).

### **D. Decision Making and Social Action Approach**

The fourth and final approach to the integration of content into the curriculum includes all of the elements of the transformative approach but adds components that require students to make decisions and to take action related to the concept, issue, or problem they have studied. The major goal of this approach is to teach students' thinking and decision making skills, to empower them, and help them acquire a sense of political awareness and efficacy (Banks, 1997).

To sum up, while the decision making and social action approach is perhaps the most challenging approach to curricular infusion, it is the most commonly ascribed to by the leaders in the field (e.g., Nieto, 1996; Sleeter, 1996). However, it is unrealistic to expect the curriculum move directly from a dominant perspective to one that focuses on decision making and social action. Rather, it is more reasonable to use these approaches from simple to complex, i.e. using the contributions approach as a starting place from which to move gradually to the more challenging approaches. Because implementing Multicultural Education effectively can take time, energy, and a great deal of work (Cumming, 2003).

In terms of to which subject areas Multicultural Education should be integrated, Manning and Baruth (1996) suggested that it should be an integral aspect of all curriculum areas, rather than just a social study course/subject. According to them, interdisciplinary approach would be most effective and could:

- i. Provide a means of including Multicultural Education experiences in all subject areas, for example, showing the contributions of culturally diverse people in the various disciplines.
- ii. Ensure broad involvement of all educators responsible for the various discipline areas.
- iii. Provide a wide variety of instructional approaches and learning experiences
- iv. Make all school personnel feel that they are a part of the Multicultural Education program and responsible for its success.

### **2.2.3. Guidelines for Developing Multicultural Curriculum**

In order to respond to diversity in their society, many countries and states in the world have been engaged in developing guidelines for developing multicultural curriculum. For instance, Britain amended curriculum guidelines for selecting learning experiences for contemporary British society that contains a variety of cultural groups (Lynch, 1984). Similarly, in USA and other multicultural societies guidelines for developing multicultural curriculum were proposed at different times by different authors.

According to Manning and Baruth (1996), a multicultural curriculum should match carefully with goals and objectives and use established guidelines. Although each guideline reflects the needs and goals of the respective country or region or school, such guidelines can serve as a basis for multicultural curriculum development. In the following section, some selected guidelines for developing multicultural curriculum are presented.

The following five major guidelines are proposed by Hernandez (1989, cited in Manning and Baruth, 1996), to serve as a basis for multicultural curriculum development:

- 1) Emphasize multiple groups (i.e., ethnic, religious, regional, socioeconomic, language), rather than treating individual groups separately or in isolation. Such multiple-group emphasis diminishes the likelihood of stereotyping and facilitates integration of multicultural content into the overall curriculum.
- 2) Provide an interdisciplinary focus for the integration of multicultural perspectives, as appropriate, in all content areas. Although most frequently associated with the social science, language, literature, art, music, multicultural perspectives are valid and applicable in areas such as mathematics, science, home economics, and physical education.
- 3) Use a variety of instructional approaches and materials appropriate to the maturity level of students. In particular, teacher strategies should aim to accommodate differences in learning styles and to maximize academic achievement.
- 4) Focus on the development of both cognitive and affective skills. The school should assess learning outcomes in terms of knowledge, attitudes, and skills.
- 5) Emphasize school and area populations, locally oriented activities, and community resources (Hernandez, 1989; cited in Manning and Baruth, 1996, p.192).

Another guideline for developing multicultural curricula was proposed by Sleeter and Grant (1988). According to this guideline:

- 1) The curriculum should be reformed in such a way that it regularly presents diverse perspectives, experiences, and contributions. Similarly, concepts should be presented and taught that represent diverse cultural groups and both sexes.
- 2) The curriculum should include materials and visual displays that are free of race, gender and handicap stereotypes, and that include members of all cultural groups in a positive manner.
- 3) The curriculum should include concepts related to diverse groups rather than fragments of information.
- 4) The curriculum should provide as much emphasis on contemporary culture as on historical culture, and groups should be represented as active and dynamic; for example, the curriculum should include the women's suffrage movement and more contemporary problems confronting women.
- 5) The curriculum should be a 'total effort,' with multicultural aspects permeating all subject areas and all phases of the school day.
- 6) The curriculum should ensure the use of nonsexist language.
- 7) The curriculum should endorse bilingual education and the vision of a multilingual society.
- 8) The curriculum and the teaching and learning methods should draw on children's experiential background, and the community and curricular concepts should be based on children's daily life and experiences.
- 9) The curriculum should allow equal access for all students, for example, all students should have the freedom to enroll in college preparatory courses or other special curricular areas (Sleeter and Grant 1988; cited in Manning and Baruth, 1996, p. 190).

The above guidelines are only samples as there are several of such guidelines as far as multicultural curriculum development is concerned. Different countries that have been engaged in accommodating diversity issues in their curriculum at different levels of education might have their own guidelines. However, it does not mean that the guidelines in one's education system can not help for others. One can adapt the existing guidelines and use in its context as it happens in many spheres of discipline. So can Ethiopia and the region in concern -Oromia. So, one of the above guidelines or others can be adapted or newly developed for the accommodation of diversity in the primary education curriculum of Oromia.

### **2.3. Multicultural Issues in the Current Ethiopian Primary Education**

#### **2.3.1. Multicultural Issues and Policies**

Diversity is a significant distinguishing feature of Ethiopia. Different sources show that the country is comprised of no fewer than 80 ethnic groups with distinct languages and cultural features. Cognizant of this fact, the current government of Ethiopia has been attempting to maintain the Ethiopian state on the basis of ethnic federalism as well as cultural, language and political autonomy at regional and sub-regional levels. The regional autonomy subsection indicates specific ethnic and regional rights included in accommodating perceived demands of major ethnic groups. Ethnic federalism institutionalized ethnic groups as fundamental constituents of the state (Habtu, 2003).

Prior to the present education and training policy, modern education in Ethiopia has been criticized that it was monocultural. Hamdessa (1982) pointed that the educational activities in Ethiopia were carried out from one dominant culture perspective. The constitution of the Federal Democratic Republic of Ethiopia (1994) declared that the "Government shall have the duty to support, on the basis of equality, the growth and enrichment of cultures and traditions that are compatible with fundamental rights, human dignity, democratic norms and ideals" (Article 91/1).

In line with the constitution, two important policy documents were issued among other activities so as to implement the ideals in the constitution. They are Education and Training Policy (1994) and the cultural policy (1997) respectively. Both documents imply that multiculturalism should be an integral part of the Ethiopian education.

Following the issuance of the education and training policy (1994), the major reforms in the Ethiopian education sector are changes in the school curriculum, the decentralization of education, the use of regional languages for instruction (as opposed to the former use of the national language, Amharic), emphasis upon democratic values, and multiple perspectives in addressing diversity issues in education. These changes constitute a significant turning point in the history of education of this country (Teklehaimanot, 2001).

The reform was not merely the change of curriculum that a change in curriculum should take into account the larger sociocultural context but, should also not neglect the structural contexts of the educational system (Cornbleth, 1990). In relation to this, the following three policy statements among others have addressed the issue of diversity in the country:

- i. Cognizant of the pedagogical advantage of the child in learning in mother tongue and the rights of nationalities to promote the use of their languages, primary education will be given in nationality languages (3.5.1, p.26).
- ii. Ensure that the curriculum developed and textbooks prepared at central and regional levels, are based on sound pedagogical and psychological principles and are up to inter-national standard, giving due attention to concrete local conditions and gender issues. (3.1.3, p.16)
- iii. To enable both the handicapped and the gifted learn in accordance with their Potential and needs (2.2.3, p.12).

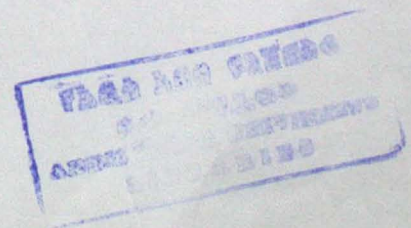
This confirms that the Ethiopian education policy addresses the issues of, medium of instruction gender, special needs and other aspects of diversity in education. Yet, research results following the implementation of the education policy have indicated that many barriers must be overcome to advance increased sensitivities to such areas. In teacher training programs, for example, diversity topics are very rare in either textbooks or course syllabi (Belete, 2000).

### **2.3.2. Curriculum Development for Primary Education in Ethiopia**

Concerning the process of curriculum development in Ethiopia, the task of planning and developing curricula and curricular materials had been undertaken by the Institute for Curriculum Development and Research (ICDR) since its establishment (1975) until 1995. According to Feleke (1990), ICDR had the responsibility to plan curricula and develop curriculum materials for use in primary and secondary schools all over the country.

However, after the education and training policy was issued in 1994, the curriculum development process has been partly decentralized to regions. That is, development of textbooks of primary education became mainly the responsibility of respective regional state governments with technical assistance from the Federal organ (ICDR). This is one, big step forward as far as diversity is concerned in the history of the country.

With regard to the contents of the primary education curriculum, content areas have been organized in such a way that both the learners and societal perspectives have been taken into consideration. Following is the highlights of the organization of the five core subjects for primary education in Ethiopia taken from the National Report of Ethiopia produced by Ethiopian National Agency for UNESCO (International Bureau of Education, 2001).



## I. Language

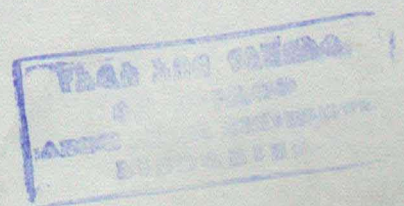
- i. **Mother Tongue:** The content is such that it serves as a medium of instruction at primary level. In addition, it has been considered to be instrumental to develop self-reliance and psychological motivation, and retain social and cultural values as well as “retain self-identity” (International Bureau of Education, 2001:14).
- ii. **Foreign Language:** The need for international understanding has made the rational essential. Thus English as a long established foreign language used for this purpose have continued to be one of the languages taught (Ibid: 14).
- iii. **National Language:** This is a lingua franca of the population apart from being the official language of the Federal Government (Ibid: 14).

## II. Mathematics

Mathematics serves as a tool for other disciplines and the content selection and organization bases on the fact that this subject is not an end (Ibid: 15).

## III. Natural Science

The science offered at the lower cycle of the primary incorporates both natural and social science components. This is also intended to help the learner grasp more of the applied as opposed to the pure science aspects. At the upper primary (5-8), the teaching of science follows a linear approach. This is to say, “it is graded ... having systematic and progressive development from grades 5 –8 though some elements of integration are retained at grade 5 in the forms of Biological science and Physical science. The full-fledged linearity of the sciences begins at grade 6 with Physics having elements of applications of science and incorporating technology element. Chemistry also emerges as a discipline again with applications of science incorporating technology at grade 7 and 8 (Ibid: 15).



#### **IV. Social Studies**

At the primary level, it is known by the name Social Studies organized in such a way that it “provides the learners with essential knowledge and equip them with basic life skills in order to fulfill the goals of primary education.” It has also been believed that “ It helps create self-awareness, introduce them to their immediate environment in order to enable them understand, realize and make use of the cultural, economic and institutional phenomena to the best of their needs. In view of this, basic social studies skills are the predominant contents at the lower primary

Similarly, Awareness of cultural heritages, development of the sense of equality, cooperation and tolerance, fostering love on one’s people and patriotism, familiarizing students with the values, culture and mechanisms of democratic governance and forming basic moral and ethical uprightness are the major contents for the upper primary(Ibid: 16).

##### **• Civic and Ethical Education**

Civic and ethical education, which had been part of social studies previously, started to be delivered as a separate subject since 2005 in the second cycle of primary education. It is offered to produce good and responsible citizens, who understand, respect and defend the constitution, respect democratic values and human rights (ESDP III: 17).

#### **V. Aesthetic Education**

This is the fifth core subjects designed to inculcate the development of “parts of the human body and developing humanistic relationships among students”. The subject covers physical education, Music and Arts. Aesthetic Education and Physical Education as separate subjects are being offered throughout the grade levels (1-12) whereas Music and Art as linear subjects are given to children of grades 1-6. (International Bureau of Education, 2001:17).



#### **2.4. Multicultural Practices in the Education System of Oromia**

The decentralized education system in Ethiopia has the potential to favor development of policies and practices that will suit the languages and cultures of each region. As stipulated both in the Constitution and the Education Policy, primary education in Ethiopia is mainly the responsibility of the regional states. The curriculum, the medium of instruction, the teacher formation, and the planning and administration are all regulated by the education Bureaus.

Accordingly, curriculum development in Oromia education bureau started in consistent with the national policy which was issued in 1994. As the regional profiles indicate, only the Oromia region and the Afan Oromo streams in Amhara region are completely consistent with federal policy, in that all of primary schooling as well as teacher training for both 1st and 2nd cycles use Afan Oromo as a medium of instruction (MOE, 2007).

Oromia Education Bureau is one of the leading regional bureaus which quickly took the task of curriculum development for primary education. Oromia Education Bureau through its curriculum department has been adapting and translating syllabi, and developing textbooks and teachers guides for primary education based on the standard Syllabi since 1995.

In Oromia, Afan Oromo has been medium of instruction since 1992 for primary education. Amharic is also used as a medium of instruction in the region in addition to Afan Oromo where demands exist particularly in towns of Oromia. To this effort, textbooks have been translated in to Amharic to fulfill the rights of the non Afan Oromo speaking learners in the region (OEB, 2005). This is one indication of accommodation of diversity as a response to ethnic diversity in terms of medium of instruction by the education system of the region.

Another action taken towards the accommodation of diversity in the region has been evidenced by the preparation of two types of first cycle primary education curricular materials for the pastoralist society and agrarian society in response to livelihood diversification. This action has been already taken place in the region in consistence with

one of the component of action plans in the ESDP III which stated "Curriculum will be localized by incorporating social values, indigenous knowledge and skills of localities as well as issues such as HIV/AIDS and gender equality, cultural and economic life of pastoralist and semi-agriculturalist population" (MOE, 2005: 29).

Currently, the curriculum department is on the way of modifying its roles in the process of the preparation of curriculum materials in line with the implementation of Business Process Reengineering (VPR) in the country. Accordingly, the task of preparing curriculum materials for primary education is being partly shifting to external sources /by competent publishers/ (OEB, 2007).

### **2.5. Some Challenges in Developing Multicultural Curriculum**

Diversity is both an opportunity and a challenge in education in general and in developing a multicultural curriculum in particular. The ethnic, cultural, 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.

Referring to the United States, 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 remediated; diversity should be viewed as a strength with the potential for helping people better 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 cultural backgrounds and ethnic origins (Weva, 2003). Thus, societal institutions, particularly schools, may be expected to make their contributions toward the attainment of African multiculturalism. The importance of

including Multicultural Education in education is recognized in Africa that all pupils need to know and understand the cultures represented by fellow pupils in their schools and in their particular countries (Ibid).

To mention some examples on the recognition of real challenges in developing multicultural curriculum, the international conference held at Kenya, Nairobi in 2001 entitled 'Curriculum development and education for living together in Africa' , curriculum experts including Ethiopian representatives identified that African school and the curriculum have been facing the following new challenges among others:

- The reconsideration of such values as tolerance, pluralism, mutual respect, multilingualism and democracy.
- The need to develop competencies for cultural and linguistic plurality to be seen as a social and political remedy (International Bureau of Education, 2001).

Specifically in Ethiopian context, as it was stated earlier in the policy statement, one can undoubtedly presume that the shared values of the regions are consciously being incorporated in the due process of curriculum development of 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). The challenge of primary education curriculum is coupled by the fact that it is supposed to equip the citizens with the national and global values. i.e., in addition to instilling their societies' cultural diversity, the regional curricula are expected also to reflect the national and global values (Ibid).

## **2.6. Overview of Portrayal of Multicultural Contents in Textbooks**

Education is a key vehicle for forming individual attitudes about other groups, both domestically and in other countries. Education also helps to shape a student's fundamental attitudes toward society. The school curriculum, and the way it is taught, is expected to promote among young citizens both a sense of national solidarity and a well-informed and tolerant understanding of others .The presence of even a small amount of

biased reading material can be a problem since reading material can contribute to the development of stereotypical negative attitudes, especially when it confirms unjustified perceptions held by others (Greaney, 2005).

Textbooks, in particular, have helped promote highly idealized views of one nation or group of people. At the same time, they have helped promote incorrect and inappropriate images about others, both of which may be detrimental to establishing social cohesion, respect for diversity, tolerance, and social cohesion and, ultimately, peace. In some instances, the tone and content of these textbooks have helped foster distrust and hatred of others as well as promote narrow ethnocentric attitudes (Greaney, 2005). In some instances, the perceptions or understandings that they acquire of other groups can have far-reaching consequences, as existing beliefs tend to influence actions (Cornbleth, 2002).

Advocates of Multicultural Education strive for the curriculum to be totally transformed so that it truly represents the cultural diversity of all knowledge. The more there are ways that individual students took at knowledge and process, the more complete their understanding (Ornstein and Hunkins, 2004). In order to achieve this, curriculum materials have prominent roles. The impact of curriculum materials in conveying messages stated by Manning and Baruth (1996) as follows:

*Textbooks, workbooks, worksheets, and virtually all materials teachers use have a powerful impact on learners' cognitive and affective domains. Not only do these materials teach factual information, but they also affect students' beliefs toward themselves, other people and cultures, and the world (p.198)*

Particularly, school textbooks are the dominant vehicle through which educational contents are disseminated. Graffin and Marciano (1979) have claimed that the textbooks offer an obvious means of presenting broader diversity messages.

In Ethiopian context, textbooks are the most widely used means of transmitting information to students; and they are often viewed by students as the official, authoritative version of the world because they are usually approved and furnished by the state. The

average teacher actually uses the textbook for seventy to ninety percent of the classroom time (Black, 2006; cited in Yemiamrew, 2007).

The primary grade level is a crucial period in the educational development of children. This is the stage when a lot of things are printed and rooted in the minds of children. At this stage, students should be provided with contents free from bias and stereotyping and exclusion should be taken care of. Thomson (1993, cited in Yemiamrew, 2007) argued that an anti bias curriculum can encourage children to appreciate those things that make us human beings as well as those things that make us unique. Therefore, textbooks of primary education should be representative of all the forms of diversity.

In the Ethiopian case, teachers are extremely dependent on textbooks because of the rarity of other materials mentioned above and it seems that textbooks can not be divorced from teachers and teachers can not teach without textbooks (Muluaem, 1998). Thus, since textbooks determine much of what teachers teach, textbook contents need to mainly focus and try to address all the target students (Sleeter, 1989). Thus, textbooks should be examined for how they deal with forms of diversity such as ethnicity, religion, gender, disability, and so forth.

### **2.6.1. Portrayal of some diversity issues in Textbooks**

The fundamental concepts of Multicultural Education are applicable to the groups such as ethnic, cultural, religious, gender, and disability among others. The primary purpose of the following discussion is not to examine the specific issues related to each. Rather, it is to emphasize the treatment of each group in education in general and in textbooks in particular in view of Multicultural Education.

### **2.6.1.1. 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:

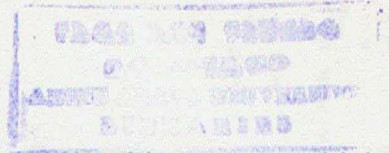
*Ethnic group is an involuntary group, although individual identification with the group may be optional. It has an ancestral tradition and its members share a sense of people hood and an interdependence of fate. Its existence has an influence, in many cases a substantial influence, on the lives of its members. Membership in the group is influenced both by how members define themselves and by how they are defined by others (p.8).*

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). Educational services can either recognize this difference and be accommodative, or ignore it.

Some examples on the portrayal of ethnic diversity in textbooks revealed that textbooks have been suffered from narrow nationalism, omission and imbalance among others. In this context, narrow nationalism refers to a pronounced, uncritical devotion to one's country or state. Omission refers to the absence of contributions of non dominant groups or the failure to recognize the existence of others. In some instances, omission may not be deliberate, as when there is simply too much material to cover, or when textbook writers are unaware of, or never studied, the contributions of certain national subcultures. Imbalance occurs when there is a deliberate focus on the experiences of one side or another. Imbalance also can occur regionally, within a country (Greaney, 2005).

### **2.6.1.2 Cultural Diversity Issues**

Culture is a totality of human society. In a certain country, usually, there is a national culture and society that is shared by all the national ethnic groups. However, there are also ethnic groups which have their own cultural elements, institutions, and also groups which are not part of the national culture and society.



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 the cultures of peoples of the various nations and nationalities in Ethiopia,

*Culture incorporates their varied social, economic, political, administrative, moral religious and psychological conditions. The languages, history, oral traditions, housing, instruments of production, food preparation, eating habits, costumes, ornamentation, aesthetic values and appreciation, 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, 1997:1).*

As far as Multicultural Education is concerned, concept of cultural diversity calls for understanding and appreciating differences among people so that ethnic groups can maintain their culture. In this sense, Multicultural Education is an approach that deals with the cultures of different ethnic groups mainly through the portrayal of them through textbooks. In relation to this, Manning and Baruth (1996), in the context of US America pointed that the increased cultural differences in US shows educators and curriculum developers the need of developing curriculum for culturally different learners. This informs cultural contents from various cultural groups should be included in the curriculum of a multicultural society in a non stereotypic manner.

### **2.6.1.3. 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 textbooks in 2002, a group of Pakistani academics reported that the islamicized curriculum and textbooks contained material they saw as insensitive to religious diversity (Nayyar and Salim, 2003; cited in

Greany, 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 (NCERT), produced a new national curriculum. Critics noted its Hindu bias and narrow nationalism casting other religions as alien (Bidwi, 2002; cited in Greany, 2005).

#### **2.6.1.4. 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 a 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 and 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.

Many researches have been done on gender balance in curriculum in Ethiopia so far. Among others, Muluaem (1998) conducted a research on the analysis of Amhara region primary textbooks for gender bias and he found that there is a significant gap in addressing gender equality in the textbooks, i.e., textbooks represented female gender far less than that of males. Similarly, Senait and Ruth, (1993; cited in Muluaem 1998)

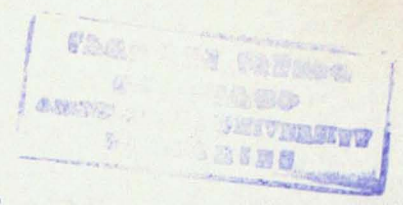
indicated that one of the constraints of female education is gender stereotyped educational materials.

#### **2.6.1.5. 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 individuality 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, 1997). 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), studies and reports indicate that persons with disabilities are discriminated in various walks of life on their grounds of their disabilities including in education in Ethiopian case.



## CHAPTER THREE

### RESEARCH DESIGN AND METHODOLOGY

#### 3.1. Research Design

For this study, descriptive survey method was used with the intent of investigating the current conditions and practices of multicultural curriculum material development. Because, this method will help to investigate the existing practices as well as to determine the adequacy of existing status by comparing with established theories and standards (Parkash, 2005).

Particularly, content analysis was carried out in order to investigate the extent to which the existing curricula for upper primary education in Oromia represent and incorporate multicultural contents by exploring the existing textbooks.

Both the quantitative and qualitative procedures were employed during sampling, data collection and analysis and reporting.

#### 3.2. Sources of Data

The sources of data were:

- Oromia Education Bureau curriculum department head.
- Curriculum material developers in Oromia Education Bureau.

Upper primary education textbooks of languages (Afan Oromo and Amharic), Mathematics, Basic Science, Social Studies and Aesthetics (Music and Art).

#### 3.3. Population and Sampling Techniques

All curriculum material developers in Oromia Education Bureau were selected including the curriculum department head since they are manageable in size. Accordingly, all the available (11) curriculum developers were included in the study.

All the upper primary education textbooks except English textbooks which were prepared at the federal level served as basis of sample selection. Both non probability and probability sampling techniques were employed for selecting sample textbooks from core

subjects mentioned above. The number of textbooks across the grades also based on the themes to be sought in them.

From language subjects, social studies and Civic and Ethical Education, two textbooks out of four (grade 5-8) and from Music and Fine Art, one out of two were randomly selected (add/even- 50%) since all the themes( culture, religion, gender and disability) sought in them. From Mathematics and Basic Science, only one textbook for each randomly selected since only the balance of gender characters were sought in them. Accordingly, table 1 shows subjects, grades and number of textbooks selected and used in the study.

**Table 1.** Sample Subjects, Grades and Number of Textbooks of Upper Primary Education (Grade 5-8) Textbooks

No	Subjects	Grades	Number of Textbooks	Remark
1	Afan Oromo	Grade 6 and 8	2	Even Grades
2	Amharic	Grade 7 and 8	2	Since the first two grades(grade 5 and 6) concentrate on language skill teaching
3	Mathematics	Grade 5	1	Odd Grade
4	Basic Science	Grade 5	1	Odd grade
5	Social Studies	Grade 6 and 8	2	Even Grades
6	Civics and Ethical Education	Grade 5 and 7	2	Odd Grades
7	Music	Grade 5	1	Odd grade
8	Art	Grade 6	1	Even grade(Teacher guide was used due to the absence of textbook)
<b>Total</b>			<b>12</b>	

NOTE: Music and Fine Art were considered from Aesthetics subjects due to the devotion of the two subjects on multicultural contents as in languages and social studies (Banks, 1999).

### 3.4 Instruments and Procedures of Data Collection

The following instruments were used to collect data.

#### I. Questionnaire

One type of closed and open ended questionnaire was prepared, pretested and administered to 10 curriculum material developers who are currently engaged in developing curriculum materials in Oromia Education Bureau (See Appendix A). A total of 38 questions were prepared of which 20 were attitude statements.

For attitude statements, a six-point Likert-type scale (6 = strongly agree, 5 = agree, 4 = slightly agree, 3 = slightly disagree, 2 = disagree, and 1 = strongly disagree), as originally developed by Stanley (1992) was used as the response mechanism.

- II. **Semi Structured interview:** A semi -structured interview was conducted for the curriculum department head (See Appendix B).
- III. **Content Analysis:** Four types of coding sheets were prepared, pretested and used for the exploration of multicultural issues within the curriculum to obtain information to what extent the existing upper primary education textbooks reflect cultural diversity, religious diversity, as well as gender composition and disability issues according to the categories assigned to each type of messages (See Appendix D).

- i. **Units of sampling , data collection and analysis**

Units were determined for sampling, collecting, and analysis of data. These units may be, but are not necessarily the same (Emily and Marilyn, 2006).

**Sampling units** served to identify the population and establish the basis for sampling. Accordingly, the sampling units are textbooks of the respective subjects.

**Data collection units** are the units for measuring variables. In this study, collection of data was made chapter by chapter in each textbook according to the type of content (text and pictures/ images) through which the contents of the themes were portrayed.

**Units of analysis** are the basis for reporting analyses. Contents in a form of texts and in a form of pictures/ collected chapter by chapter and grades were summed and reported for the each subject.

- ii. **Categories**

Category construction is one of the difficult tasks in content analysis due to the absence of standard categories in most cases. Kohl (1984) suggested that the researcher of content analysis should clearly indicate the categories and make provision for making the category into which each units fall. Amare (1999) also recommended that categories in

content analysis should be manageable, functional and pertinent to the purpose of the study.

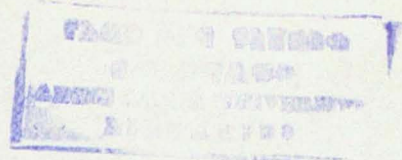
Accordingly, for this study, relevant and functional categories were selected for each form of diversity under analysis. The forms of diversity under analysis include culture, religion, gender and disability. Categories were constructed for each of them from multicultural viewpoint as is described in the following few paragraphs. Here, it should be noted that some forms of diversity examined for specific subjects based on the nature of the subjects. As Banks (1999) states, there exists better opportunities to use ethnic and cultural content in the social studies, the language, arts, and in music. Accordingly, cultural and religious contents were examined in Language, Social Studies, Civics, Music and Art in this case.

**a. Culture**

There are various categories of cultural contents provided by different authors. For this study, the cultural components identified in the definition of culture in the Ethiopian cultural policy of Ethiopia (1997) mentioned in the literature section was used for cultural content analysis. As far as multicultural contents are concerned, the framework of the category should be based on the cultural groups in the society. Accordingly, the cultural groups were divided in to two sub divisions i.e. the specific cultural group (the Oromo) on one side and diverse cultural groups on the other. Therefore, the cultural messages portrayed in the textbooks were categorized as whether they represent the specific cultural group or the diverse cultural groups in the society (see Appendix D1).

**b. Religion**

With regard to religious contents, elements of religious practices such as contents that deal with religious values, religious ceremonies, and religious peoples corresponding to the different religious groups served as bases of analysis. The religious messages portrayed in the textbooks were categorized according to whether or not all the religious groups are represented (See Appendix D2).



### **c. Gender**

Concerning gender, female and male characters in topics, subtopics, illustrations depending on the nature of subjects were used as the framework of the analysis. Accordingly, male and female characters portrayed in topics and subtopics of social studies, civics, languages (Afan Oromo and Amharic), Music and Art subjects both in a form of text and pictures were counted. For basic science and mathematics female and male characters portrayed and what the characters represent in illustrations and examples both in a form of pictures and texts were examined (See Appendix D3).

### **d. Disability**

As to the disability issues, whether the disability issues (contributions, perspectives, etc) are raised or not both in a form of text and images/pictures was examined in all the textbooks (See Appendix D 4).

### **iii. Inter-coder Reliability**

One important factor of doing content analysis is that it allows other researchers to obtain similar results if they follow the same procedures (Budd et al., 1967). Inter-coder reliability can be calculated by many methods. However, Holsti (1969:140) reported a very simple but useful method.

$$\text{Reliability} = 2M / (N1+N2)$$

Where  $M$  is the number of coding decisions, on which two coders agree, and  $N1$  and  $N2$  refer to the total number of coding decisions by the first and second coder respectively.

This statistic ranges from .00 (no agreement) to 1.00 (perfect agreement). For example, if two coders judge a sub sample of 50 units and agree on 35 of them, the calculation is, Reliability =  $2(35) / (50+50) = .70$ .

For this study, pretests were conducted for two coding sheets (format one and format three) that were constructed for cultural and gender content analysis in order to prove whether coding of the data is reliable or not. For this purpose, one coder was being engaged during pretest in addition to the researcher. For the pretest, two textbooks out of actual coding (Grade 7 Afan Oromo and Social Study) were selected.

Accordingly, for the cultural content according to Holsti's formula, the resulting inter-coder reliability was 0.80. For gender contents, the resulting inter-coder reliability was 0.84. In this case, Holsti (1969:140) suggested sound inter-coder reliability should be between 66% and 96%. Thus, the reliability level of the tool is adequate enough to proceed in the use of the tool for analysis. Pretest was not needed due to the simplicity of the other two coding sheets (format two and four) that was constructed for religious contents and disability issues.

After the pilot study and the revision of the coding procedure, the researcher started coding all 12 books. The coding activity for the whole chapters of the sample textbooks was done by the researcher.

### **3.5. Methods of Data Analysis**

The information collected through questionnaires on the trends of the practices in curriculum materials in relation to multiculturalism were tabulated, analyzed and interpreted. In examining the extent of cultural, religious, gender and disability contents in upper primary education textbooks, the contents corresponding to the categories that are related to the themes were tabulated, summarized and interpreted. The analysis of the data involved relevant descriptive statistics such as percentage, mean and Standard deviation. In addition to this, since some data had qualitative nature including the interview responses, such data were organized and described and used to substantiate results of quantitative data.

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## **CHAPTER FOUR ANALYSIS, INTERPRETATION AND DISCUSSION OF THE FINDINGS**

In this chapter, the data collected are presented, analyzed, interpreted and discussed based on the basic questions of the study. Accordingly, the chapter is sub divided into four sub sections. The first section deals with the first basic question of the study that focuses on the attitudes of the curriculum material developers to multiculturalism in general and preparing multicultural textbooks in particular. Section two concentrates on the status of awareness of the curriculum material developers on multiculturalism and multicultural curriculum development. The third section deals with the current practices and challenges of curriculum material development in addressing multicultural issues in primary education curriculum in the context of Oromia. Finally, the fourth section deals with the last basic question that seeks the extent of portrayal of multicultural contents in the upper primary textbooks.

### **4.1. Attitudes and Beliefs of Curriculum Developers on the Inclusion of Multicultural Contents into Textbooks**

The purpose of this section of the study is to generate findings regarding curriculum developer's attitudes toward issues of Multicultural Education. Means and standard deviations associated with each statement are included in Table 4 below. In the following table, the attitudes of curriculum developers for the 20 statements are presented using means and standard deviations calculated for each statement. For the purpose of analysis and interpretation, the twenty statements are grouped into six themes such as the attitudes of the curriculum developers on diversity, the role of diversity in education and curriculum and inclusion of cultural diversity, religious diversity, gender characters and disability issues in curriculum.

**Table 2.** Attitudes and Beliefs of the Curriculum Experts

No		Survey Statements	M	S D
1	1.1	Diversity and unity should coexist in a healthy balance in a democratic multicultural nation-state.	6.00	.000
	1.2	Diversity is a negative force in the development of the society of Oromia.	6.00	.000
2	2.1	Students should be taught to respect those who are different from themselves.	6.00	.000
	2.2	Diversity is a valuable resource and should be preserved through education.	6.00	.000
	2.3	Examples of pluralism, tolerance and respect for other cultures should be included in appropriate subjects of primary education.	6.00	.000
	2.4	Oromia primary education curriculum should be representative of diversity in the region.	5.60	.516
	2.5	Curriculum developers should incorporate contents that meet the diverse needs and develop the unique abilities of students from different backgrounds.	5.60	.516
	2.6	The primary education curriculum of Oromia should be monocultural.	5.90	.316
3	3.1	Only the perspectives of the major cultural group should be included in the curriculum	5.90	.316
	3.2	Any attempt to modify curriculum in order to address cultural diversity is a waste of time.	6.00	.000
	3.3	Curriculum and instructional support materials must reflect the contributions and perspectives of the cultural groups in Oromia in a no stereotypic manner.	5.20	.789
4	4.1	Students should learn about various religious values through curriculum.	5.50	.527
	4.2	Inclusion of common religious values and heritages of the society in curriculum has a damaging effect.	6.00	.000
	4.3	Knowledge about religious differences and the role of religion in the contemporary world can aggravate prejudice.	4.70	1.059
5	5.1	Fair treatments of gender issues in the textbooks promote girls education.	6.00	.000
	5.2	The contributions of men and women (from diverse groups) writers, poets, historians, religious scholars, artists, etc should be included in textbooks.	4.90	.738
	5.3	The principle of gender equality should be insisted on both in picture/drawings and text during textbook preparation.	4.40	.966
6	6.1	Addressing disability issues in curriculum can negatively influence the images (myths, stereotypes, assumptions, and perceptions) about peoples with disabilities.	5.40	.516
	6.2	Appropriate contents about disability will promote awareness of the experiences of disabled people and to contribute to social change.	5.60	.516
	6.3	The experiences of individuals with disabilities need to be integrated into appropriate subjects of primary education.	5.60	.516

Note. 6 = strongly agree, 5 = agree, 4 = slightly agree, 3 = slightly disagree, 2 = disagree, and 1 = strongly disagree, where, the value of 1=6, 2=5, 3=4, 4=3, 5=2 and 6=1 for negative statements .

Before proceeding to the analysis, the following rules are established for the calculated values of means and standard deviations.

For mean values,  $M \geq 5.50$  implies strongly agree;  $M \geq 4.5$  and  $< 5.50$  implies agree and  $M \geq 3.5$  and  $< 4.5$  implies slightly agree. For the standard deviation scores,  $SD = 0$  indicates no variability in responses;  $SD > 0$  and  $\leq 0.5$  shows slight variability, and  $SD > 0.5$  and  $\leq 1.00$  shows moderate variability in responses.

- 1) Accordingly, on diversity statements the average mean score calculated equaled 6.00 with a standard deviation of 0.000. This implies that all respondents strongly with the ideals of diversity in general with out any variability in their responses.
- 2) With regard to the attitude on the value of the role of education and curriculum in diversity the average mean score calculated equaled 5.85 with a standard deviation of 0.240. This indicates that the curriculum developers strongly agreed on the roles of education and curriculum in addressing diversity issues with some minimum/slight variability in their responses.
- 3) For cultural diversity, the average mean score calculated equaled 5.7 with a standard deviation of 0.36. This indicates that the curriculum developers strongly agree on the inclusion of cultural contents from diverse groups into curriculum with slight variability in their responses.
- 4) With respect to religion, the average mean score calculated equaled 5.4 with a standard deviation of 0.503. This indicates that the curriculum developers agree on the inclusion of religious contents from diverse religious groups into curriculum with slight variability in their responses.
- 5) With regard to gender issues, the average mean score calculated equaled 5.01 with a standard deviation of 0.568. This indicates that the curriculum developers agree on the balanced treatment of gender issues in curriculum with moderate variability in their responses.
- 6) Concerning the disability issues, the average mean score calculated equaled 5.53 with a standard deviation of 0.516. This indicates that the curriculum developers

strongly agree on the inclusion of disability issues in the curriculum with moderate variability in their responses.

#### 4.2. Status of Curriculum Developers' Awareness on Multiculturalism and Preparation of Multicultural Textbook

**Table 3.** Curriculum Developers' Awareness on Multiculturalism

Questions	Alternatives	Respondents	
		No	%
1. Are you Conscious about multiculturalism as you are engaged in textbook development?	Yes	10	100
	No	-	-
	<b>Total</b>	<b>10</b>	<b>100</b>
2. If your response to the above question is "Yes", What is the source of your awareness of multiculturalism?	University Education	2	20
	Personal Exposure	6	60
	On job training		
	University education and personal exposure	2	20
	<b>Total</b>	<b>10</b>	<b>100</b>

Table two shows all the curriculum developers have awareness on multiculturalism. Concerning the source of knowledge about multiculturalism, 60% of them responded that they have got knowledge through personal exposure. 20% of them said that their awareness was through university education. The rest 20% said both university education and personal exposure are contributed for their awareness on the issue.

The data generally indicated that the majority of the curriculum developers (60%) have got orientation about multiculturalism through personal exposure and orientation of the curriculum experts with the ideals of multiculturalism is not given attention as part of on job short term training program.



**Table 4.** Training of Curriculum Developers on Multicultural Textbook Preparation

Questions	Alternatives	Respondents	
		No	%
1. Have you ever been provided with training on some form /s of diversity issues in relation to curriculum content infusion/inclusion?	Yes	4	40
	No	6	60
	<b>Total</b>	<b>10</b>	<b>100</b>
2. If your response for the above question is 'Yes', through which way have you got the training?	Short term training	4	100
	In staff training	-	-
	Experience sharing	-	-
	<b>Total</b>	<b>4</b>	<b>100</b>

The above table demonstrates that 40% of the curriculum materials developers have got training on some forms of diversity aspects like gender issues and cultural heritages in textbooks; where as, the rest 60% of them do not receive any training. With respect to the type of training, all of them responded that they have got the training through short term training mechanisms such as workshop and seminars. In relation to this, the department head said,

*We have no separate training or awareness creation on multiculturalism. However, the curriculum experts participated on trainings that focus on the inclusion of diversity issues into curriculum prepared by various organizations like Tourism Commission, Ministry of Women Affairs, HIV/AIDS secretariat and so forth (April 28, 2008).*

The data from the interview reveal that no particular training or awareness creation programs have been conducted for the curriculum experts on multiculturalism as well as the preparation of multicultural textbooks although the training on the above topics have implications to the issue.

From the cross analysis of the questionnaire and the interview data, it is observed that the trainings conducted so far focused on fragmented issues like on the consideration of gender, cultural heritages and HIV/AIDS issues and the responses of curriculum developers to the questionnaire on job training mean to refer to these issues rather than on the inclusive multicultural curriculum development

When we compare this fact with what was already discussed in the literature, we can understand that there is a need of training for the curriculum developers in order to update them with modern theories of curriculum development. In this case, the inclusive nature of curriculum that encompasses all the aspects of diversity need to be considered. In relation to this, it was proposed in the literature that curriculum development in the 21<sup>st</sup> century should value diversity so that multicultural issues are incorporated into traditional curricula which in turn demand the curriculum developers be updated with modern theories of curriculum development (Wilson et al., 1991 and Sessoms, 1994).

However, the observed situation opposed with what should be done in terms of updating the knowledge of curriculum developers in developing multicultural curriculum.

### **4.3. Practices and Challenges in Integrating Multicultural Contents into Textbooks**

Developing a multicultural curriculum is a new dimension in curriculum development since it deals with diversity issues. Thus, integrating multicultural contents into curriculum is also a newly introduced practice for curriculum development. Due to this reason, there may be challenges recognized by the curriculum developers. In this case, this sub section deals with both the current practices and challenges as evidenced by the study.

#### **4.3.1. Practices in Integrating Multicultural Contents into Textbooks**

In this sub section, the current practices of the curriculum department in relation to the treatment of multicultural issues are examined.

**Table 5.** Consideration of forms of Diversity (Multicultural Contents) During Textbook Preparation

Questions	Alternatives	Respondents	
		No	%
1. Have you been taking into account diversity issues during textbook preparation?	Yes	10	100
	No	-	-
	<b>Total</b>	<b>10</b>	<b>100</b>
2. If your response to the above question is 'Yes', Which forms of diversity you consider during textbook preparation? You can choose more than one alternative.	culture and gender	6	60
	culture , gender and disability	2	20
	All culture, gender, religion and disability	2	20
	<b>Total</b>	<b>10</b>	<b>100</b>
3. In what form of content you include diversity issues in the textbooks?	Texts	1	10
	Pictures/Images	1	10
	both	8	80
	<b>Total</b>	<b>10</b>	<b>100</b>
4. To what extent do the standard syllabi allow the consideration of multicultural contents into the textbooks?	To high extent	2	20
	moderate	6	60
	To little extent	2	20
	Not at all	-	-
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that all curriculum developers are considering multicultural contents as they engaged in the preparation of textbooks. With respect to the forms of diversity, all the respondents indicated more than one forms of diversity. However, 60% of them indicated that they have given emphasis to gender and culture rather than the other forms of diversity. and 20% to gender, culture and disability with the exclusion of religion. The rest 20% indicated that they give emphasis to all the four forms of diversity.

In addition to this, for the open ended questions where they asked to give further explanation, two of the respondents proposed that all the forms of diversity must be considered, where as, four respondents proposed that more opportunities appear for the accommodation of gender issues rather than other forms of diversity in subjects such as mathematics, basic science and physical education. Interestingly, one of the respondents argued for the exclusion of religious issues from the textbooks for the reason that the Ethiopian Constitution has already declared the secularization of education. This in turn evidenced that there is misconception in recognizing religion as a form of diversity and as

if the treatment of it in the textbooks contradict with the ideals of secularization of education.

With respect to the type of contents, the majority of the respondents suggested that multicultural contents can be portrayed through both the texts and pictures/images in textbooks and they are doing so.

80% of the respondents agreed that the standard syllabi are flexible enough to consider multicultural contents in textbooks. However, two respondents (20%) said that the standard syllabi are not flexible enough to consider multicultural contents adequately in the textbooks.

In a way of triangulating the above data, the interview result also revealed that diversity issues are considered during the preparation of curriculum materials. To make the issue more concrete, here is what the department head had to say:

*After relevant contents have been selected based on the adapted syllabi, the contents of the textbooks have been analyzed to check whether they are gender biased or balanced, whether the cultural components are appropriate or not and the like. During curriculum improvement also diversity issues have been reconsidered based on the evaluation results (April 28, 2008).*

Concerning the sources of multicultural contents, the majority of the questionnaire respondents said that they use sources such as experts/ subject specialists, reference books of a particular subject, documentations and records, teachers, learners, and the society. The data shows that the curriculum developers use subject references and expert sources to higher extent than other sources. From the given alternatives, learners are the least used as a source in referring to the multicultural contents as they have little chance of involvement in curriculum planning due to the top-down nature of the curriculum development process as suggested by the respondents.

Besides, the department head added the media as one important source to the above lists. According to him, the media like electronic media, magazines, newsletters, posters, and etc. have been also used as a source of multicultural contents.

#### 4.3.1.1. Discussion on practices

Based on the above facts resulted from the assessment of the current practices in considering multicultural contents in curriculum, the following points are discussed in relation to the literature.

As far as foundations for the consideration of multicultural contents in curriculum materials is concerned, what was found from the data confirms with the statement mentioned under the statement of the problem of this study that states, "Children should be educated in a spirit of understanding, peace, tolerance, equality of the sexes and friendship among all peoples, ethnic, national, and religious and persons of indigenous origin" (United Nations 1989: 29, 1d).

With regard to the forms of diversity to be reflected in school subjects, Manning and Baruth (1996) suggested that interdisciplinary approach would be most effective. However, Banks (1999) pointed that the opportunities in infusing contents from diverse groups differ from subject to subject. More opportunities exist for the integration of ethnic and cultural content in some subject areas than in others. In relation to this, both the questionnaire and the interview results showed that the consideration of diversity issues may differ from subject to subject and the orientation of the curriculum developers and the participants to the themes.

With regard to the approaches and guidelines, the interview result revealed that no particular approach identified and no guidelines were used for the consideration of multicultural issues in curriculum materials.

As far as the approaches are concerned, the commonly known approaches for the integration of Multicultural Education were that of proposed by Banks (1997) under the literature review. According to Banks, the four approaches of content integration (contribution, additive, transformative, and decision making and social action) range from easiest to implement and to most challenging.

With regard to guidelines, the literature proposed that there is need for guidelines that can serve as a basis for multicultural curriculum development. Among many of the advocators of the need of such guidelines, Manning and Baruth (1996) pointed that a multicultural curriculum should match carefully with goals and objectives and use established guidelines.

#### **4.3.2. Challenges recognized in developing multicultural Curriculum**

As to the challenges facing the curriculum department in general and the curriculum experts in particular, the experts mentioned the following major problems such as lack of adequate knowledge on multiculturalism and multicultural curriculum development, the top-down approach of curriculum development process, the diverse expectations of different interest groups on what to include in the curriculum, challenging debates on ethnic and cultural diversity in Oromia and lack of written (recorded) resources on diversity issues.

In addition to the above challenges indicated by the curriculum experts, the department head added that the debate over public school curriculum in the scope of knowledge (how much knowledge should it present) is at the heart of the challenges.

##### **4.3.2.1. Discussion on Challenges**

It was briefly discussed in the literature review section of this study that it is unrealistic to expect that multicultural curriculum development can be achieved without challenges. Since diversity is both an opportunity and challenge in a society, it is natural that challenges have been facing in a due process of developing multicultural curriculum. Some new challenges happened particularly in the African context were such as the reconsideration of such values as tolerance, pluralism, mutual respect, multi-lingualism and democracy and the need to develop competencies for cultural and linguistic plurality (International Bureau of Education, 2001). So, some of the aforementioned challenges by the curriculum developers are in agreement with what was recognized by the curriculum

developers commonly in Africa where other challenges are related to the national and local situations.

#### 4.4. Portrayal of Multicultural Contents in Upper Primary Textbooks

In this section, the status of integration of the multicultural contents sought in the textbooks is examined. In such a way, the condition of the portrayal of multicultural contents observed is briefly examined for each theme.

##### 4.4.1. Portrayal of Cultural Contents in the Textbooks

**Table 6.** Portrayal of Cultural Contents

Subjects		Cultural messages from Oromo ethnic group		Cultural Messages from diverse ethnic groups		Total	
		No	%	No	%	No	%
1. Afan Oromo	text	13	70.8	6	29.2	19	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>13</b>	<b>70.8</b>	<b>6</b>	<b>29.2</b>	<b>19</b>	<b>100</b>
2. Amharic	text	2	33.3	4	66.7	6	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>2</b>	<b>33.3</b>	<b>4</b>	<b>66.7</b>	<b>6</b>	<b>100</b>
3. Social Studies	text	2	50	2	50	4	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>2</b>	<b>50</b>	<b>2</b>	<b>50</b>	<b>4</b>	<b>100</b>
4. Civics & Ethical Education	text	6	40	9	60	15	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>6</b>	<b>40</b>	<b>9</b>	<b>60</b>	<b>15</b>	<b>100</b>
5. Music	text	7	63.6	4	36.4	11	100
	picture	-	-	2	-	2	-
	<b>Total</b>	<b>7 (53%)</b>	<b>63.6</b>	<b>6 (47%)</b>	<b>34.6</b>	<b>13</b>	<b>100</b>
6. Fine Art	text	3	50	3	50	6	100
	picture	3	-	-	-	3	100
	<b>Total</b>	<b>6 (66.7%)</b>	<b>50</b>	<b>3(33.3%)</b>	<b>50</b>	<b>9</b>	<b>100</b>

### **A) Portrayal of Cultural Contents in Afan Oromo Textbooks**

The cultural contents portrayed in the textbooks are summarized in the above table depending on the two categories. As shown in the table, out of cultural contents portrayed in Afan Oromo textbooks, about 70.8% are contents related to the specific cultural group, i.e. Oromo culture, where as, about 29.2% of cultural messages mention, emphasize, or appreciate cultural diversity.

With respect to the type of contents, all the cultural contents are carried through texts in topics of passages and in some sub-topics of the chapters. Contents from the specific cultural group in Afan Oromo are such as blessing tradition, folktales, riddles, proverbs and traditional discipline of herding cattle. Diversity messages portrayed include practices of raising children, material cultures such as hives and stool, unity, Garlic as used for commonly medication, and soil protection. The tone of the presentation of these topics and subtopics indicate the consideration of others' perspectives.

### **B) Portrayal of Cultural Contents in Amharic Textbooks**

In Amharic textbooks, 66.7% of the cultural messages reflect diversity while 33.3% are contents related to the specific cultural group. As in Afan Oromo textbooks, no cultural messages are portrayed through pictures.

Contents from the specific cultural group in Amharic textbooks include Amharic folktale and one of the Oromo traditional food preparation and ceremonial activities ("Buna Qalaa"- a food item prepared from coffee seeds and butter). Where as, diversity messages portrayed include - the need for cooperation - "Dir Biabir Anbessa Yasir", appreciation of music (as cultural event of cultural groups) as it helps to transmit the customs, traditions and practices of a society; and indication of diversity of literature in various cultural groups (folktales, riddles, proverbs, marriage songs).

The above data depicts that the total number of topics and subtopics devoted to the specific cultural contents (Oromo) are few in Amharic textbooks and the majority of the portrayed cultural contents carry diversity messages both implicitly and explicitly.

### **C) Portrayal of Cultural Contents in Social Studies**

In social studies textbooks, 50% of the cultural messages reflect diversity. Contents from the specific ethnic group in social studies include the history of the oldest Oromo states, and emphasis about 'Gadaa'- Oromo socio-political administrative system. Diversity messages portrayed include the appreciation of forms of diversity like language diversity and cultural heritages, and older states of some Ethiopian nations (Harari, Afar, Benishangul, Kefa, Welayita and Guraghe).

From the above data and discussion, we can infer that few cultural contents are portrayed in social studies although the subject creates ample opportunity for the portrayal of such contents (Banks 1999). We can say also balanced emphasis is given to the self (major ethnic group, the Oromo) and the issue of diversity in the social studies textbooks.

### **D) Portrayal of Cultural Contents in Civic and Ethical Education**

In civic and ethical education textbooks, about 60% of the cultural contents emphasize diversity that outweighs 40% of contents related to the specific ethnic group. Diversity messages in civic and ethical textbooks include the emphasis of traditional institution for social and for saving purposes ('Afosha' and 'Ikub'), appreciation of cultural equality among various nations and nationalities and appreciation of language diversity among various ethnic groups and the use of mother tongue as a medium of instruction. Contents from the specific cultural groups in civic and ethical education include, Oromo traditional conflict resolution, Oromo folktales, Oromo proverbs and stories

As indicated in the literature review of this study, Civics and Ethical Education, which was previously part of the social studies subject is newly introduced as a separate subject in the upper primary education. As the above data reveals, civic and ethical education carries diversity messages that promote tolerance and respect among various cultural groups in consistence with what was intended both in the education policy (1994) and ESDP III of Ethiopia.

### **E) Portrayal of Cultural Contents in Music**

In music textbook, 63.6% of the cultural contents are from the specific cultural group perspectives, while 36.4% of the cultural contents carry diversity messages. From the specific cultural group, contents include Oromo cultural music, Oromo traditional dancing, Oromo wedding songs, traditional songs during working, and the history of Oromo Music. On the other hand, contents that carry diversity messages include , demonstration of pictures of traditional musical instruments ( used by various cultural groups) and picture showing Ethiopian new year eve celebration through lightning, appreciation of listening to music of nations' and nationalities', the history of Ethiopian music and Ethiopian music modes ( as shared by various cultural groups).

### **F) Portrayal of Cultural Contents in Fine Art**

In the teacher's guide of fine art, the contents from the specific group generally deal with the various potentials of Oromo arts. Diversity contents portrayed include the appreciation of diversity of art in nations and nationalities and cultural heritages from diverse ancient civilization visualized such as building of Fasil (Gonder), Aksum (Aksum), Aba Jifar (Jimma), Kumsa Moroda (Wellega), Sheh Hojole Hall (Addis Ababa) and Artar Rambo's Hall (Harar).

For the purpose of comparing to what extent the cultural diversity messages portrayed as compared to cultural messages to the specific groups in the textbooks, the total frequency of messages portrayed both in pictures and in texts demonstrated by the following graph.

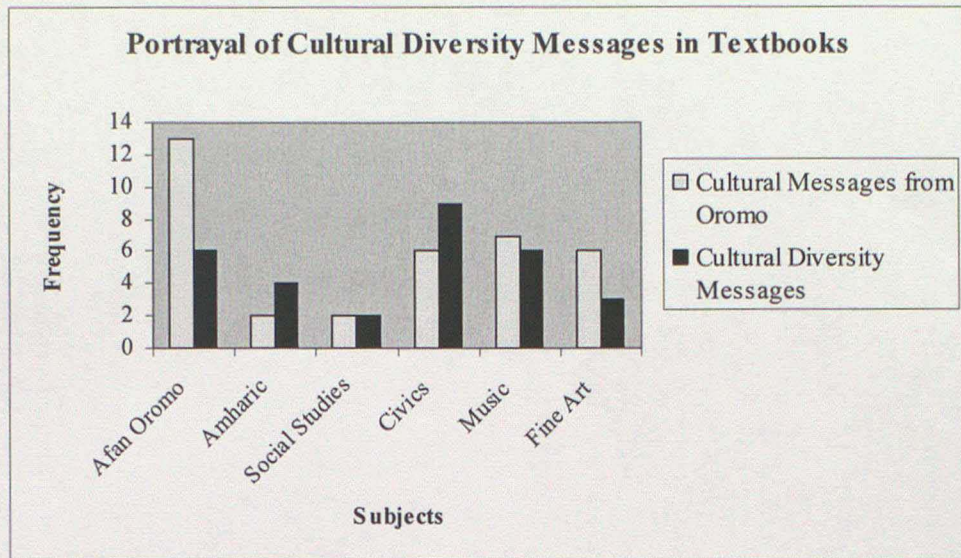


Fig.1. Portrayal of Cultural Diversity Messages in Textbooks

#### 4.4.2 Portrayal of Religious Contents in the Textbooks

Religious messages were sought in the textbooks of six subjects based on the categories of analysis (religious messages specific to a group and religious diversity messages). The data are analyzed in order of presentation below the following table.

Table 7. Portrayal of Religious Contents

Subjects		Specific religious messages		Religious diversity messages		Total	
		No	%	No	%	No	%
1. Afan Oromo	text	-	-	1	100	1	100
	picture	-	-	-	-	-	-
	<b>Total</b>	-	-	<b>1</b>	<b>100</b>	<b>1</b>	<b>100</b>
2. Amharic	text	1	100	-	-	1	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>1</b>	<b>100</b>	-	-	<b>1</b>	<b>100</b>
3. Social Studies	text	2	50	2	50	4	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>2</b>	<b>50</b>	<b>2</b>	<b>50</b>	<b>4</b>	<b>100</b>
4. Civics & Ethical Education	text	-	-	2	100	2	100
	picture	-	-	-	-	-	-
	<b>Total</b>	-	-	<b>2</b>	<b>100</b>	<b>2</b>	<b>100</b>
5. Fine Art	text	2	50	2	50	4	100
	picture	6	100	-	-	6	100
	<b>Total</b>	<b>8</b>		<b>2</b>		<b>10</b>	<b>100</b>
		<b>(80%)</b>		<b>(20%)</b>			

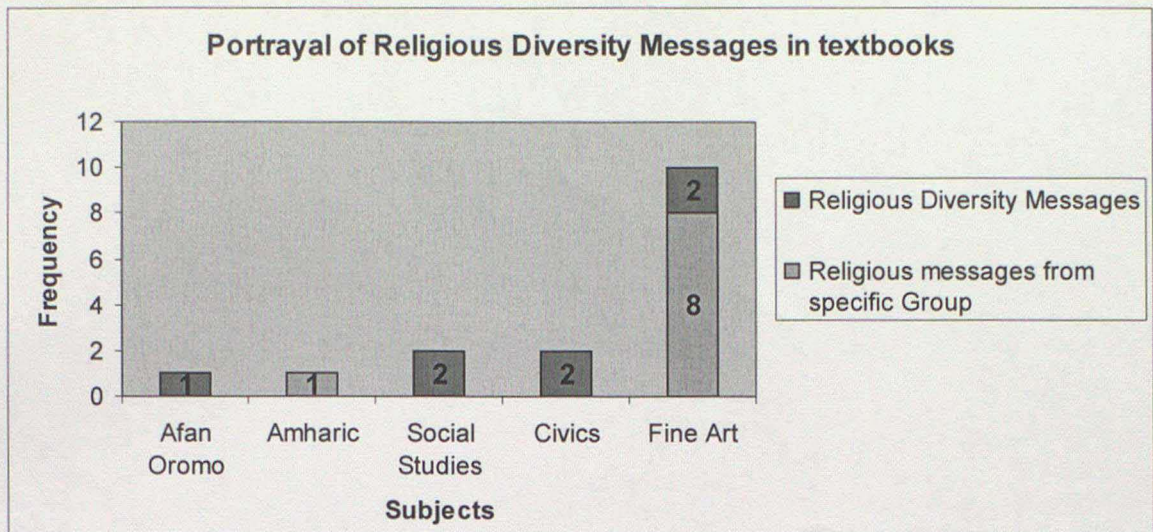
In this section, the portrayal of the religious contents is discussed for all subjects in the following few paragraphs due to the limited number of such contents in the textbooks.

In one of the Afan Oromo textbooks, the religious content portrayed carries message of diversity that is devoted to the appreciation of religious diversity in a country or locality. In Amharic textbook, the religious content portrayed is related to the specific religion that is the indication of the Oromo traditional religious practices ('Wakefana'-one God and Atete).

In social studies, contents related to the specific religious groups include the indication of the Bible for Christianity and Kuran for Islam. On the other hand, the essence of religious diversity in the world described in general terms. In Civic and Ethical Education, equality of all religions and religious groups are appreciated.

In Fine Art, the religious contents related to specific religion include the indication of Ethiopian Orthodox Church designs and buildings as a foundation in the history of designs in Ethiopia, the discussion of designs of Tabots, crosses, monuments of Saints and Angels- discussed as the heritages of Ethiopian Orthodox Church, and the demonstration of Pictures of Angels and Saints shown on the walls of the church buildings, where as, the religious diversity messages in Fine Arts include the discussion of religious diversity among the Oromos, and the indication of the potentials of other religious groups' heritages although they had not kept well and transmitted to the present generation like as in the Ethiopian Orthodox church.

In order to see the status of the portrayal of religious messages in textbooks, the following graph gives us a clear picture.



*Fig.2. Portrayal of Religious Messages in Textbooks*

#### 4.4.3 Portrayal of Gender Contents in the Textbooks

Portrayal of gender contents were sought in the textbooks of all the eight subjects. Accordingly, in this sub section, male and female characters portrayed in topics and subtopics of social studies, civics, languages (Afan Oromo and Amharic), Music and Art subjects both in a form of text and pictures were counted. For basic science and mathematics female and male characters portrayed in illustrations and examples both in a form of pictures and texts are analyzed.

**Table 8. Portrayal of Gender Contents**

Subjects		Girls/ Women Characters		Boys/Men Characters		Total	
		No	%	No	%	No	%
1. Afan Oromo	text	5	27.8	12	66.7	17	100
	picture	3	50	3	50	6	100
	<b>Total</b>	<b>8</b> <b>(34.8%)</b>		<b>15</b> <b>(65.2%)</b>		<b>23</b>	<b>100</b>
2. Amharic	text	6	26.1	17	73.9	23	100
	picture	2	100	-	-	2	100
	<b>Total</b>	<b>8</b> <b>(32%)</b>		<b>17</b> <b>(68%)</b>		<b>25</b>	<b>100</b>
3. Mathematics	text	13	44.8	16	55.2	29	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>13</b>	<b>44.8</b>	<b>16</b>	<b>55.2</b>	<b>29</b>	<b>100</b>
4. Natural Science	text	-	-	-	-	-	-
	picture	4	17.4	19	82.6	23	100
	<b>Total</b>	<b>4</b>	<b>17.4</b>	<b>19</b>	<b>82.6</b>	<b>23</b>	<b>100</b>
5. Social Studies	text	1	33.3	2	66.7	3	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>1</b>	<b>33.3</b>	<b>2</b>	<b>66.7</b>	<b>3</b>	<b>100</b>
6. Civics& Ethical Education	text	21	53.6	18	46.4	39	100
	picture	-	-	-	-	-	-
	<b>Total</b>	<b>21</b>	<b>53.6</b>	<b>18</b>	<b>46.4</b>	<b>39</b>	<b>100</b>
7 Music	text	4	30.8	9	69.2	13	100
	picture	4	25	12	75	16	100
	<b>Total</b>	<b>8</b> <b>(27.6%)</b>		<b>21</b> <b>(72.4%)</b>		<b>29</b>	<b>100</b>
8. Fine Art	text	2	50	2	50	4	100
	picture	-	-	4	100	4	100
	<b>Total</b>	<b>2</b> <b>(25%)</b>		<b>6 (75%)</b>		<b>8</b>	<b>100</b>

\*Characters were sought as portrayed as topics and subtopics in language textbooks and illustrations and examples in other subjects

The discussion of the results of the data is made for each subject as follows:

#### **A) Portrayal of Gender Contents in Afan Oromo Textbooks**

In Afan Oromo textbooks, about 33.3% girls/women characters and 66.7 % boys/men characters portrayed both in texts and pictures respectively. In addition to this, the need for unity among men and women is appreciated.

As far as the balance of representation of male and female characters is concerned, in Afan Oromo textbooks the representation of characters found to be male dominated in number of characters portrayed in topics and subtopics.

### **B) Portrayal of Gender Contents in Amharic Textbooks**

In Amharic textbooks, about 32% girls/women characters and 68 % boys/men characters portrayed both in texts and pictures respectively. With respect to the characters girls/women are represented by the characters such as illiterate, hardworking, respectful, Heroine (e.g. Derartu Tulu, the Heroine of Barcelona), clever student, professional actress, and child caretaker (mother).

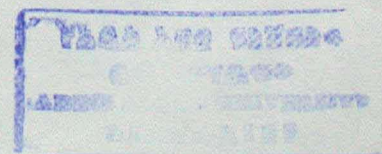
On the other hand, boys/men were represented by the characters such as illiterate, hardworking, honest, clever student, college student, thief, generous man, teacher, rich, magician, officer and Hero (e.g. Lieutenant Colonel Abdisa Aga).

### **C) Portrayal of Gender Contents in Mathematics**

As shown in the above table, in mathematics textbook the percentages of female and characters represented in illustrations and examples are 48.8 % and 52.2% respectively. This indicates that the representation is nearly balanced.

### **D) Portrayal of Gender Contents in Basic Science**

In basic Science, the representation of female and male characters is 17.4% and 83.6% respectively in which all of the messages are carried through pictures /diagrams. The female characters are pictures of school girls doing science experiment and applying effort (manipulating simple machine). Similarly boys/men characters are represented by pictures of boys doing experiment and using simple machines. In number, much more number of boys than girls are participating in science activities.



### **E) Portrayal of Gender Contents in Social Studies**

In social studies, 33.3% girls/ women and 66.7% boys/men characteristics are represented respectively in text. For girls/women character, the case of one of the greatest humanitarian woman in the world and being a novelist (mother Teresa) is presented. And the boys/men characters include Martin Luter King (fighter for freedom) and a novelist and Alfred Nobel ( a famous Chemist).

### **E) Portrayal of Gender Contents in Civic and Ethical Education**

In civic and ethical education textbooks, 53.6% girls/women characters and 46.4 % boys/men characters were portrayed respectively. With respect to the characters girls/women are represented by the characters such as successful class monitor, clever, well-mannered, responsible citizen (convincing her mother to pay government tax properly), punctual, hardworking, officer, and laissez-faire.

On the other hand, boys/men were represented by the characters such as fight for freedom, talkative, lying, democrat father, a hard working boy, punctual, laissez-faire officer, a novelist, the famous architect (Leonardo Davinchi). In addition to this, gender equality is emphasized under a sub topic 'Gender Equality' in civic and ethical education textbook.

### **G) Portrayal of Gender Contents in Music Textbook**

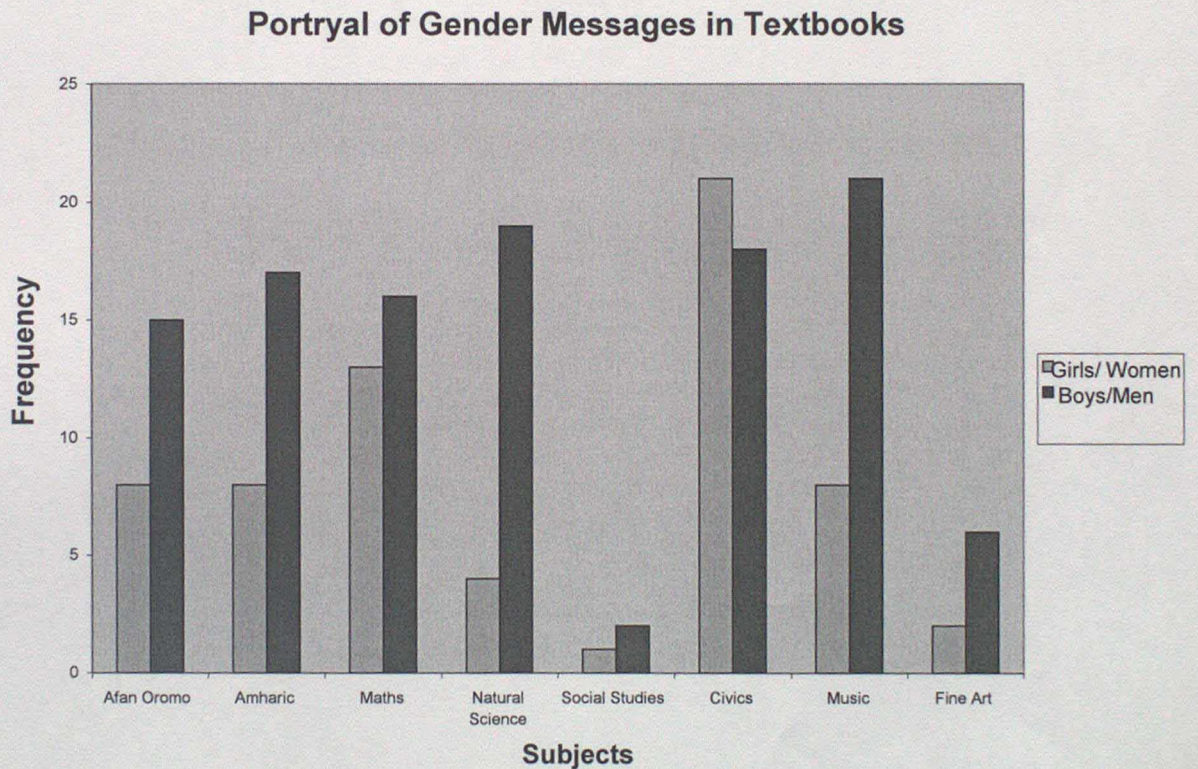
In music textbook, 27.6 % girls/ women and 72.4% boys/men characters are represented respectively both in picture and in text. For girls/women characters, the name of famous Oromo singers, the picture of women on harvesting, the picture of girls students making line on school campus and girls on singing were portrayed.

On the other hand, boys/men were represented by the characters such as name of Oromo singers, picture of men on harvesting, the picture of boys students making line at school campus, picture of traditional dancers and singing men. Furthermore, gender equality is emphasized through a song.

## H) Portrayal of Gender Contents in Fine Art Textbook

In the teacher's guide of fine art , 25 % girls/ women and 75% boys/men characters are represented respectively both in text and picture. For girls/women character, a picture of beautiful girl is presented. And the boys/men characters include pictures of saints, picture of solders and picture of Evangelists.

Generally, the above analysis on the portrayal of gender messages in the textbooks evidenced that females appear to be less portrayed in number compared to males. On the other hand, the role of characters depicts the stereotype against women that they appear to have less prominent roles in some cases.



*Fig.3. Comparative Gender Characters Representations in Textbooks*

To sum up, the level of the gender balance in the eight subjects, the above bar graph gives us a clear picture. As shown by the graph, gender balance was not maintained in any of

the subjects although the balance is nearly maintained in the subjects such as Maths, Social Studies and Civic and Ethical Education.

#### 4.4.4. Portrayal of Disability Issues in the Textbooks

Although the disability issues were sought in all the subjects under the study, such contents were found in only the two subjects presented in the table below (Amharic and Civic and Ethical Education Textbooks). Accordingly, the analysis of the data is made under the table below.

**Table 9.** Portrayal of Contents on Persons with Disabilities

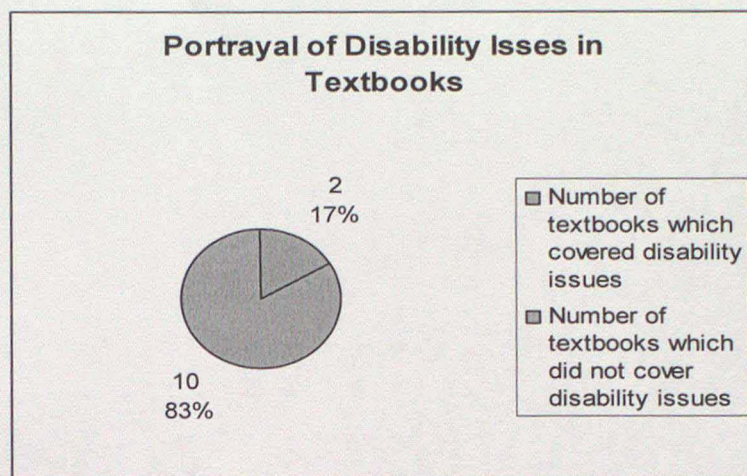
Subjects		Messages/contents	
		No	%
1. Amharic	text	1	100
	picture	-	-
	<b>Total</b>	<b>1</b>	<b>100</b>
2. Civics& Ethical Education	text	1	100
	picture	-	-
	<b>Total</b>	<b>1</b>	<b>100</b>

In Amharic textbook, the cases and challenges of one deaf and two persons with hearing difficulty were presented in a passage entitled 'Denkorow Dagna' means 'The Deaf Judge' which conveyed a message that the judgmental task was failed due to the deafness of a person.

The topic of the text in the Amharic textbook depicts the type of the disability inaccurately since the term 'denkorow' has negative connotation in the society. It is used in non respectful expression. Due to this reason, the message conveys non respectful individuality of the person with disability. Therefore, avoiding such stereotypic representation is essential in textbooks.

In civic and ethical education, the rights of persons with disabilities described and emphasized under the subtopic 'disability' that conveyed the message that any person should be respected regardless of the disability or ability.

In order to notify in a more visualized way, the rarity of the perspectives of persons with disabilities in the sample textbooks is demonstrated in the pi chart below:



*Fig.4 Coverage of Disability Issues in Textbooks*

#### **4.4.5. Discussion on the Actual Portrayal of Multicultural Contents in Textbooks**

In this study, the status of integration of the multicultural contents was sought only in view of the first two approaches proposed by Banks (1997) for the reason that the practice is at the starting stage in our country and it is more reasonable to use these approaches from simple to complex. This is also confirmed by Cumming (2003) as he pointed that implementing Multicultural Education effectively can take time, energy, and a great deal of work.

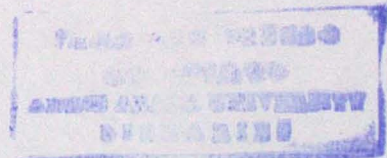
Accordingly, the condition of the portrayal of multicultural contents observed in this study is briefly discussed in relation to the review literature.

When the results of analysis of cultural diversity and religious diversity messages were seen in this study, it can be said that the issue of diversity were entertained. This trend is encouraging as starting stage in a condition where relevant training has not been received by the curriculum developers and participants.

Among the goals of Multicultural Education, one is ensuring equal representation of female role models in every aspects of the community's life. Modern theories of curriculum development have proposed that the representation of characters in curriculum materials should be gender sensitive. Among others, Pai (1997) suggests that gender sensitive approach should be applied for the reason that such action can prevent sex discrimination and advance sex equality. However, the results of this study showed that among textbooks investigated, most of them showed that characters in textbooks represented female gender less than that of male which in turn indicated lack of gender sensitivity.

From multicultural point of view, all groups in a society should be represented adequately and in a non-stereotypic manner in curriculum. So should persons with disabilities. Particularly, it is critical that the curriculum materials should portray persons with disabilities realistically and fairly.

In this study, the analysis showed that disability aspect has been not only underrepresented but also stereotypically portrayed in one of the two cases as opposed to what has been recognized in the literature.



## CHAPTER FIVE

### SUMMARY, CONCLUSION AND IMPLICATIONS

#### 5.1. Summary of the Findings

In this section, the major findings of the study are briefly summarized below on the bases of the analysis and the interpretation of data made in the previous chapter.

1. With respect to the attitudes of the curriculum developers, the mean score calculated for the accommodation of cultural diversity revealed that the curriculum developers are quite comfortable on the issue. And the average mean score indicates that the curriculum developers are comfortable on the inclusion of contents from diverse religious groups into the curriculum. In the case of the balanced treatment of gender characters in curriculum, the mean score shows that they are comfortable about it. For disability issues, the mean score affirms that the curriculum developers are quite comfortable with its inclusion in the curriculum. In sum, the analyses of data on the attitudes of the curriculum developers confirm that there is favorable condition in terms of the attitudes to address multicultural contents in curriculum.
2. The study revealed that although all the curriculum developers have awareness on multiculturalism, they have not provided with particular training on the preparation of multicultural textbooks. The type of training experienced (by 40% of them) was on the specific issues like on the inclusion of cultural heritages, maintaining gender balance and including the issue of HIV issues and the like in the textbooks rather than on the inclusive nature of curriculum and how to make curriculum multicultural.
3. Concerning the current practices of the inclusion of multicultural contents in the curriculum, the following findings are summarized:

- It was found that only 20% of curriculum developers have been considering all the forms of diversity (culture, religion, gender and disability) while 60% have considered gender and culture and 20% have considered the first three respectively.
  - With respect to the type of contents, the majority of the respondents suggested that multicultural contents can be portrayed through both the texts and pictures/images in textbooks and they are doing so.
  - The majority of the respondents (80%) agreed that the standard syllabi are flexible enough to consider multicultural contents in textbooks.
  - Concerning the sources of multicultural contents, lists of sources identified such as experts, subject specialists, reference books of a particular subject, documentations and records, teachers, learners, the society, and media (like electronic media, magazines, newsletters, posters, etc).
  - It is found that the consideration of multicultural contents in curriculum has made its bases on the various policy documents such as education and training policy, women development policy, cultural policy and international documents like United Nations' child right convention and human rights declaration.
  - Lastly, with regard to the level of contribution of other regional bureaus in promoting multiculturalism in education, it was found that their participation so far is little and there is a great potential in them and there is a need to work in cooperation with them towards developing a multicultural curriculum.
4. With respect to the challenges in developing multicultural contents, that some major problems were identified such as lack of adequate knowledge on multiculturalism and multicultural curriculum development, the diverse expectations of different interest groups on what to include in the curriculum, challenging debates on ethnic and cultural diversity in Oromia and lack of written (recorded) resources on diversity issues, and the universal debate over the scope of curriculum contents (how much knowledge should it present) are challenges .

5. With regard to the portrayal of the major multicultural themes investigated in the text books, the following findings are summarized for each theme.
- Cultural diversity messages portrayed in the textbooks were 29.2 % for Afan Oromo, 66.7% for Amharic , 50% for social studies, 60% for civic and Ethical Education,34.6% for Music and 50% for Fine Art respectively in relation to the cultural contents related to specific group.
  - Religious messages were portrayed in only five textbooks out of ten textbooks under the study. From the analysis, it was found that religious diversity messages were portrayed in four textbooks (Afan Oromo, Social studies , Civics and Fine Art) while, in one textbook (Amharic) only religious message from specific group was conveyed ( Oromo traditional religion). In the case of Fine Art, 80% of the religious messages were focused on specific religious group (artistic religious heritages of Ethiopian Orthodox Church).
  - Regarding gender balance, from the analysis and discussion of data, it was found that the portrayal of gender contents were biased against girls/ women characters for all subjects under the study, except one subject ( Civic and Ethical Education ) in which slightly girls/ women characters dominated. It was also found that representation of characters are biased against girls/women more seriously in the textbooks such as Amharic (68%), Basic Science (82.6%), Social studies ( 66.7%), Music (72.4%) and Fine Art (75%) where each represented boys/men by greater than two-third of characters.
  - With respect to contents related to persons with disabilities, the analysis and the presentation through the pi chart indicated that the issues of persons with disabilities were very rare in the textbooks. It was also found that persons with disabilities were characterized in a stereotypic way in one of the textbooks (Amharic).

## 5.2. Conclusion

On the basis of the analysis, the discussions and major results, the following conclusions can be drawn.

1. Curriculum developers strongly believe that diversity is an opportunity for the success of the society and it makes positive contributions in our society. They also believe that the primary education curriculum should promote diversity through the inclusion of diversity issues in the curriculum.
2. The training of curriculum developers on Multicultural Education is one of the fundamental concerns in the process of multiculturalizing curriculum. In this case, it was observed that curriculum developers have awareness on the issue in one way or the other. However, it was closely observed that no relevant training has been conducted so far on the issue of inclusive multicultural curriculum development although some training has been facilitated on some fragmented issues. So, it can be concluded that there is a felt need of training for curriculum developers on the inclusive nature of curriculum and skills of multiculturalizing curriculum.
3. Regarding the current practices and considerations in the inclusion of multicultural contents in the curriculum, the analysis across the data from the sources has been evident that generally the traditional approach is being applied. That means, no particular guidelines, approaches/ strategies are applied for the treatments of multicultural contents. The level of emphasis given to the themes (cultural diversity, religious diversity, gender balance, and consideration of disability issues) seems to vary depending on the orientation of the curriculum developers on particular theme and the nature of subjects. However, there are some practices that promote the consideration of multicultural contents in the curriculum. One evidence for this is the extending sources used for selection of multicultural contents and considerable recognition by the curriculum developers that other institutions like Cultural and Tourism Commission/ Bureau and other relevant organizations have potential roles

towards developing a multicultural curriculum. It has been also observed in this study that there exist considerable challenges that should be coped with as far as developing multicultural curriculum materials is concerned.

4. Concerning the actual portrayal of diversity issues and gender balance in the textbooks, it was found that the condition vary from subject to subject. With regard to cultural diversity, the messages/contents of cultural diversity were portrayed in most subjects under the study. With regard to religious diversity, the results of the analysis showed that diversity issues related to religion are entertained although in few textbooks. Regarding gender balance, the cumulative result showed that males were more represented than females although it seems generally no bias on the representation of character traits. In the case of persons with the disabilities, it was observed that such contents were very rare and the way it was portrayed was not appropriate in one of the cases. Therefore, it can be concluded that the actual portrayal of multicultural contents in upper primary textbooks has encouraging implications at this stage when it is viewed from multicultural perspectives (from the point of view of the inclusion of cultural diversity, religious diversity, balanced gender characters and disability issues).

### **5.3. Recommendations**

On the basis of the analysis, the discussions, major results and the conclusion drawn, the following recommendations are forwarded.

1. Curriculum developers will need to develop curricula that help to promote unity in a multicultural society. In this case, the findings of this study have important implications for curriculum developers preparing curriculum materials in Oromia.
  - Since curriculum development requires a commitment to a society that is multicultural, it requires looking carefully at what skills curriculum developers need and equipping with it so that curriculum materials will be more inclusive.

- The in-service trainings for curriculum developers should emphasize the inclusive nature of curriculum rather than focusing on the fragmented issues.
2. Curriculum developers may need guidelines in addition to the standard syllabi for integrating multicultural contents. Guidelines should be prepared and utilized for forms of diversity (themes) in appropriate subjects. Relevant guidelines should be identified from the experiences of other countries and adapted to be used in the context of Oromia or can be indigenously developed so that the integration of multicultural contents will be more intentional and objective.
  3. Approaches for the integration of multicultural contents should be well recognized so that the integration of multicultural contents can be gradually practiced and promoted beginning from simplest approaches –contribution and additive approaches.
  4. Research needs to be conducted on diversity issues in the society of Oromia and on the beliefs and interests of cultural groups towards developing a multicultural curriculum so that the results of the research can be used as a reference during the preparation of curriculum materials.
  5. The evaluation of the inclusion and appropriateness of multicultural contents should be considered before and after implementation so that the inclusion and appropriateness of multicultural contents would be reconsidered before final print and during textbook improvement respectively.
  6. All possible and potential participants should be involved during textbook content selection in appropriate ways. For instance, one of the findings of the study revealed that the Cultural and Tourism Bureau would contribute by providing information on cultural diversity existing in the region and by producing various resources like cultural games, dictionaries and bulks of information on various cultural practices of different cultural groups.

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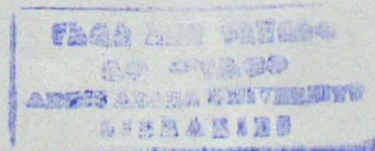
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## Appendix A

**Addis Ababa University  
Graduate Studies  
Department of Curriculum and Teachers  
Professional Development Studies**

**Questionnaire to be filled by Curriculum Material Developers at Curriculum Department  
of Oromia**

### Introduction

Dear Sir /Madam,

This is a Questionnaire designed to collect data on the multicultural practices in curriculum material development for primary education. To make clear the term multicultural practices, it is all about seeking and striving to promote the valuing of diversity and creating equal opportunity for all people through understanding of the contributions and perspectives of people of differing culture, religion, gender, abilities and disabilities, etc. Therefore, the questions raised through the questionnaire inquire your awareness, attitude, practices, challenges and your suggestions in addressing diversity issues in curricular materials as Oromia is a multicultural society (which embraces diverse ethnic and cultural groups as well as gender composition of peoples).

Since the purpose of this study is to gather pertinent information on the experiences of those who are actually engaged in the task, your contribution and your frank responses will be much appreciated.

Thank you in advance for your cooperation.

Sincerely Yours

Daniel H/gebriel Tulu

### **Part One: Background Information**

Sex: \_\_\_\_\_

Qualification: \_\_\_\_\_

Subject of Specialization: \_\_\_\_\_

Panel working in: \_\_\_\_\_

Subject area working in: \_\_\_\_\_

Working experience in textbook preparation: \_\_\_\_\_

Ethnic Background: \_\_\_\_\_

**Part Two: Please put the mark "X" in the box for those items that appear with choices and write in brief what you think is appropriate to the open-ended questions.**

1. Do you have orientation/knowledge about multiculturalism?

A. Yes

B. No

2. If your response to the item number one is "Yes" what is the source of your knowledge of multiculturalism?

A. university education

B. on job training

C. personal exposure /experience

D. Other, please specify-----

3. Have you ever been provided with any kind of training on textbook preparation for multicultural groups of students?

A. Yes

B. No

4. If your response to the item number three is "Yes" through which of the following way you have got orientation/ training on preparing textbooks for multicultural group of students?

A. Workshop

B. On job Short term training

C. Off job short term training

D. University education course

E. Other, please specify -----

5. The following 20 statements are assumed to reflect your attitudes and beliefs on the goals of multicultural education and preparation of multicultural textbooks for the children of a multicultural society. Six point scales are given corresponding to each item. Please put an "x" mark under appropriate response category that best describe your attitude or belief after deciding on the corresponding items.

Note. 6 = strongly agree, 5 = agree, 4 = slightly agree, 3 = slightly disagree, 2 = disagree, and 1 = strongly disagree

S.N	Items	Response category					
		6	5	4	3	2	1
5.1	Diversity and unity should coexist in a healthy balance in a democratic multicultural nation-state.						
5.2	Diversity is a negative force in the development of the society of Oromia.						
5.3	Students should be taught to respect those who are different from themselves .						
5.4	Diversity is a valuable resource and should be preserved through education.						
5.5	Examples of pluralism, tolerance and respect for other cultures should be included in appropriate subjects of primary education.						
5.6	Oromia primary education curriculum should be representative of diversity in the region.						
5.7	Curriculum developers should incorporate contents that meet the diverse needs and develop the unique abilities of students from different backgrounds.						
5.8	The primary education curriculum of Oromia should be monocultural.						
5.9	Only the perspectives of the major cultural group should be included in the curriculum						
5.10	Any attempt to modify curriculum in order to address cultural diversity is a waste of time.						
5.11	Curriculum and instructional support materials must reflect the contributions and perspectives of the cultural groups in Oromia in a no stereotypic manner.						
5.12	Students should learn about various religious values through curriculum.						
5.13	Inclusion of common religious values and heritages of the society in curriculum has a damaging effect.						
5.14	Knowledge about religious differences and the role of religion in the contemporary world can aggravate prejudice.						
5.15	Fair treatments of gender issues in the textbooks promote girls education.						
5.16	The contributions of men and women (from diverse groups) writers, poets, historians, religious scholars, artists, etc should be included in textbooks.						
5.17	The principle of gender equality should be insisted on both in picture/drawings and text during textbook preparation.						
5.18	Addressing disability issues in curriculum can negatively influence the images (myths, stereotypes, assumptions, and perceptions) about peoples with disabilities.						
5.19	Appropriate contents about disability will promote awareness of the experiences of disabled people and to contribute to social change.						
5.20	The experiences of individuals with disabilities need to be integrated into appropriate subjects of primary education.						

6. Are there any guidelines that you use to select contents during textbook preparation for primary education?
- A. Yes
  - B. No
7. If your response for the item number 8 is "yes" what is the source of the guidelines?
- A. ICDR
  - B. OEB Curriculum department
  - C. other, please specify \_\_\_\_\_
8. Again, if your response for the item number 6 is "yes" to what extent the guidelines allow incorporating contents from diverse groups?
- A. Highly
  - B. Moderately
  - C. Slightly
  - D. Not at all
9. Have you taking into account diversity issues in Oromia (ethnic, cultural, religious, geographic, etc.) as well as gender composition and disability issues when selecting contents (pictures and text) during selection of contents ?
- A. Yes
  - B. No
10. If your response for the above question is 'yes', which form of diversity have greater applicability to be considered or treated in the textbook/s you are preparing?
- A. Culture
  - B. Religion
  - C. Gender
  - D. Disability
  - E. All

11. What is your reason to emphasize on the form/s of diversity you suggested above to be considered in relation to the textbook/s you are preparing to a greater extent than the other/s. Please, write your reasons briefly.

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12. To what extent the standard syllabi allow the infusion of multicultural contents into the primary education textbooks?

- A. To high extent
- B. To moderate extent
- C. To little extent
- D. Not at all

13. For item number 12, if your response is to the moderate extent and below that, what solutions do you suggest in order to achieve higher flexibility?

---

14. In what form of content you prefer to treat diversity issues in the textbook you are preparing?

- A. Text
- B. Picture/drawings
- B. Both
- C. Other, Please specify

---

15. What are the potential sources used in selecting multicultural contents during textbook preparation? You can choose more than one alternative.

- A. Experts
- B. Reference materials and documents
- C. Teachers
- D. The society
- E. The learners
- F. Others, Please specify

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16. What can Oromia cultural Bureau and other related organizations contribute towards the preparation of multicultural curriculum? What can they do in supporting your efforts?

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17. What are the challenges that you are facing (as a curriculum developer) in addressing diversity issues through curriculum in oromia?

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18. What solutions do you suggest for the difficulties/ problems you identified above so that the primary education curricula will be more multicultural which effectively address diversity issues and perspectives in the region and in the world as well.

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## Appendix B

**Addis Ababa University  
Graduate Studies  
Department of Curriculum and Teachers  
Professional Development Studies**

**Semi structured interview guide for Oromia Education Bureau curriculum Department  
Head**

### Introduction

Dear Sir,

This is a semi-structured interview designed to collect data on the multicultural practices in curriculum material development for upper primary education in Oromia. To make clear the term multicultural practices, it is all about seeking and striving to promote the valuing of diversity and creating equal opportunity for all people through understanding of the contributions and perspectives of people of differing culture, religion, gender, abilities and disabilities, etc. Therefore, the questions raised through the interview inquire your experiences in addressing diversity issues in curricular materials as Oromia is a multicultural society (which embraces diverse ethnic and cultural groups as well as gender composition of peoples).

Since the purpose of this study is to gather pertinent information on the rich experiences of those who are actually engaged in the task like you, your contribution and your frank responses will be much appreciated.

Thank you in advance for your cooperation

Sincerely Yours

Daniel H/gebriel Tulu



### Part One: Background Information

Qualification: \_\_\_\_\_

Field of specialization \_\_\_\_\_

Working experience in textbook preparation: -----

Working experience as curriculum development department head: \_\_\_\_\_

## Part Two: Interview Questions

1. Would you explain the process of curriculum materials preparation in the department please?
2. What are the bases for content selection during textbook preparation?
3. What are the major forms of diversity that you consider during curriculum material preparation for primary education of Oromia?
4. What are the major policy statements that guide diversity actions in primary education curriculum material preparation since 1995 in Oromia region?
5. Are there guidelines that guide your action in considering diversity issues in textbooks? What approaches or strategies do you employ while considering diversity issues?
6. Are there any trainings conducted for the curriculum developers with regard to the concept of multiculturalism and multiculturalizing the curriculum?
7. What diversity actions have been taken so far in oromia with regard to multiculturalizing primary education curriculum?
8. What are the major problems encountered in textbook preparation as related to portrayal of various aspects of diversity?
9. How do you evaluate the extent of the treatment of diversity aspects (culture, religion, gender, disability etc,) in the textbooks?
10. What is the contribution of, other governmental sectors that do have horizontal relationships with OEB and NGOs towards promoting the preparation of multicultural curriculum? How can they support your efforts?

## Appendix C

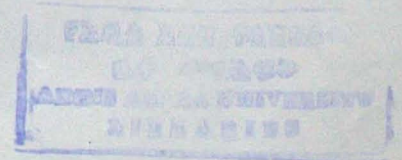
### Afan Oromo Version of Semi-structured Interview

#### **Qabxiilee Marii Hojigeggeessaa Muummee Qophiilee fi Raabsa Kitaabolee Barnoota Oromiyaa wajjin**

Mariin kuni kan qophaa'e adeemsa qophii kitabolee fi filannoo qabiyyewwan barnootaa keessatti haala bifni garaagarummaa adda addaa (aadaa, koranyaa, amantii fi namoota hir'ina qaamaa qaban) itti keessummeefamaa jiru irratti ragaa barbaachisaa walitti qabuu hojii qorannoo kanaaf oolchuudha. Haaluma kanaan, gaaffileen marii kana keessatti ka'an adeemsa qophii kitaabolee barnootaa sadarkaa tokkoffaa keessatti bifoote garaagarummaa adda addaa keessummeessuudhaan walqabatee muuxannoo fi yaada keessan kan ittiin ibsitni dha. Kanaaf, qorannoo kana kessatti gaheen keessan baay'ee guddaa waan ta'eef yaada keessan iftoominaan akka naaf ibsitani kabajaadhaan isin gaafadha.

1. Adeemsa qophii fi fooyyessa kitaabolee oromiyaa keessatti gochawwan kutaa kanaan goggeeffaman duraa duubaan osoo naaf ibsitanii?
2. Qophiin qabiyyee barnootaa maal irratti hundaa'a? maddi qabiyyeewwan barnootaa kitaabolee maal fa'i (akka Oromiyaati)?
3. Yeroo qophii kitaabolee barnootaa (qabiyyeewwan) bifoote garaagarummaa xiyyeeffannoo keessa galan maal fa'i?
4. Poolisiwwan dhimmoota garaagarummaa keessummeessuuf hundee ta'an maal fa'i? (akka biyyaattii fi akka naannoo oromiyaa osoo naaf ibsitanii)
5. Dhimmoota garaagarummaa kitaabolee barnootaa keessatti calaqqisiisuuf/ keessummeessuf tooftaalee maalitti fayyadamtu?(guidelines, approaches or strategies)
6. Yaad-rimee multikaalcharaalizimii fi adeemsa qophii kitaabolee dhimma kanaan walqabate irratti qopheessitootaaf /foyyesitootaaf madaqsi ykn leenjiin kenname jiraa? Hoo jiraachuu baate fuulduratti maaltu yaadame?
7. Kitaaboleen barnootaa bifoote garaagarummaa adda addaa calaqqisiisuun isaanii haala akkamiin madaalama?
8. Qophii/Fooyyessa kitaabolee keessatti dhimma garaagarummaa keessummeessun walqabatee rakkooleen /challenge) jiru maali Rakkoon kun haala kamiin furmaata argata?
9. Qopheessitoota (Experts) alatti qophii qabiyyee barnootaa irratti qooda fudhachaa kan jiru eenyu fai ?
10. Dhimma kana irratti gumaachi biiroolee oromiyaa kan akka biiroo Aadaa fi Tuurizimii Oromiyaa fi kan biroo maali? Fuulduratti hoo gumaachi isaan gochuu danda 'an Maali?

**Galatoomaa!!!**



## Appendix D

Coding sheets for collecting data from textbooks to obtain information to what extent the existing upper primary textbooks of Oromia reflect Cultural diversity, religious diversity as well as Gender balance and disability issues.

### Appendix D 1

#### FORMAT ONE

Coding sheet for collecting cultural contents in the textbooks

Subject -----

Grade-----

Unit/chapter-----

Page-----to \_\_\_\_\_

Types of contents	Cultural contents		
	Specific culture (Oromo perspectives)	Cultural Diversity Messages	Total
Text			
Images/pictures			
Total			

Appendix D 2

FORMAT TWO

Coding sheet for collecting contents related to religions in the textbooks

Subject -----

Grade level-----

Unit/chapter-----

Page-----to \_\_\_\_\_

Types of contents	Religious contents		
	Single religion perspective	Religious diversity messages	Total
Texts			
Images (pictures)			
Total			

Appendix D 3

FORMAT THREE

Coding sheet for collecting Gender contents in the textbooks

Subject -----

Grade -----

Unit/chapter-----

Page-----to \_\_\_\_\_

Types of Contents	Contents on gender		
	Number of Girls or Women characters	Number of Boys or Men characters	Total
Texts (Topics and Sub Topics)			
Pictures/images			
Total			

**Appendix D 4**  
**FORMAT FOUR**

**Coding sheet for collecting contents related to disability in the textbooks**

Subject -----

Grade -----

Unit/chapter-----

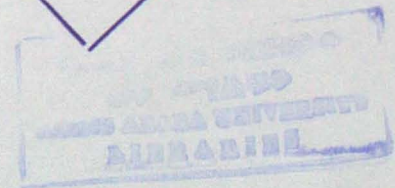
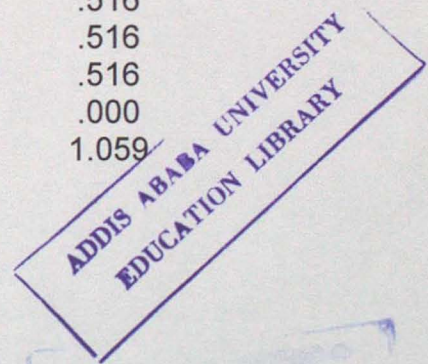
Page \_\_\_\_ to \_\_\_\_

<b>Types of contents</b>	<b>Contents on disability issues</b>
<b>Texts</b>	
<b>Pictures/ Images</b>	
<b>Total</b>	

## Appendix E

### Mean and Standard deviation of the Scores of Attitude Statements.

	N	Minimu m	Maximu m	Mean	Std. Deviation
STATE.1	10	6	6	6.00	.000
STATE.2	10	6	6	6.00	.000
STATE.3	10	5	6	5.90	.316
STATE.4	10	6	6	6.00	.000
STATE.5	10	5	6	5.60	.516
STATE.6	10	5	6	5.60	.516
STATE.7	10	5	6	5.90	.316
STATE.8	10	6	6	6.00	.000
STATE.9	10	6	6	6.00	.000
STATE.10	10	5	6	5.50	.527
STATE.11	10	6	6	6.00	.000
STATE.12	10	6	6	6.00	.000
STATE.13	10	4	6	5.20	.789
STATE.14	10	4	6	4.90	.738
STATE.15	10	4	6	5.40	.966
STATE.16	10	5	6	5.40	.516
STATE.17	10	5	6	5.60	.516
STATE.18	10	5	6	5.60	.516
STATE.19	10	6	6	6.00	.000
STATE.20	10	3	6	4.70	1.059



## Appendix G

### General Information about Respondents

**Table 2.** Sex, Qualification, Experience, and Ethnic Background

SN	Variables		Respondents	
			No	%
1	Sex	M	11	100
		F	-	-
		T	11	100
2	Qualification	MA/MSC/MED	2	18.2
		BA/BSC/BED	8	72.7
		BSC <sup>+</sup>	1	9.1
		<b>Total</b>	<b>11</b>	<b>100</b>
3	Experience in Textbook Preparation	1-5	2	22.2
		6-10	7	63.6
		11-15	2	22.2
4	Ethnic Background	<b>Total</b>	<b>11</b>	<b>100</b>
		Oromo	10	90.9
		Other	1	9.1
		<b>Total</b>	<b>11</b>	<b>100</b>

## Appendix F

Sample Multicultural Contents portrayed in Upper primary textbooks

Appreciation of Forms of Diversity in a Society ( Grade 5 civics)

### Garaagarummaa Kabajuu

Namoota gidduu gosoota garaagarummaa hedduutu jira. Isaan kana keessaa tokko tokko garaagarummaa bu'uuraati. Isaan kaan immoo miti. Fakkeenyaaf, garaagarummaan amantii, aadaa, afaanii, sabummaa fi sablammummaan garaagarummaa bu'uuraati. Kun garuu kan wal mormisiisuu fi wal lolchiisu ta'uu hin qabu. Akkuma habaahoon (ililliin) bifa adda addaa qaban yoo waliin jiraatan bareedan, garaagarummaan akkasii kunis mallattoo bareedinaa fi jaalalaati. Isa kanas garaagarummaa sabootaa fi sablammoota Itoophiyaa keessa jiraniin walfakkeessuu dandeenya. Saboonni fi salammoonni waldanda'anii tokkummaan jiraachuun, adda addummaa Itoophiyaan ittiin boontuudha.

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## Appendix F1

### Sample cultural Contents Portrayed in Upper Primary Education Textbooks Appreciation of Cultural diversity (Grade 5 Civics)

#### 3.6. Walqixxummaa Aadaa fi Amantii

Aadaa jechuun haala uffannaa, akkaataa hojii, haala ittiin gaddii fi gammachuun ibsamu, walumaa galatti haala jireenya ummataati. Innis, bakkaa fi yeroodhaan adda adda ta'uu danda'a. Itoophiyaa keessa kan walqixxummaan isaanii heeraan mirkanaa'e aadaa hedduutu jiru. Aadaan saba, sablammii yookiin ummata tokkoo aadaa isa biraa hin caalu. Hundumtuu mirga walqixxummaan kunuunfachuu qabu.

#### Gaaffii

1. Aadaa cidhaa fi gaddaa naannoo keessanitti argamu tarreessaa. Isaan bu'a qabeeyyii ta'ani fi miidhaa fidan addaan baasaa.
2. Daa'imman huuba qoonqoo muruun sirriidhaa?
3. Deebii gaaffii armaan olii kanaaf gargaarsa barsiisaa keessaniitiin ragaa walitti qabaatii irratti mari'adhaa.
4. Barteewwan daa'immanii fi dubartootarratti miidhaa fidan dabtara keessanirratti tarreessaa.

Barteewwan biyya keenya keessatti miidhaa fidan keessaa

- Dhaqna qabaa(kittaanuu) ijoollee durbaa
- Yeroo malee heerumuu
- Gaddaan of miidhuu
- Qophii afeerraa (cidhaa)humnaa ol gochuu fi k.k.f.

Karaa biraammoo aadaawwan gaariin ijaarsa diimookiraasiitiif nu gargaaran ni jiru. Isaanis gamtaadhaan qotuu, qusannoo maallaqaa karaa iqqubii, nama kabajuu fi k.k.f.

## Listening Nations and nationalities' Music ( Grade 5 Music)

### 1.1 Sirboota Sabaa fi Sablammootaa dhaggeeffachuu

Akaakuu sirboota sabaa fi sablammoota beektan gartuun irratti mari'achuun walii ibsaa.

Weedduu ykn sirboota adda addaa dhaggeeffachtuun bu'aa guddaa ni qaba. Jechuunis weedduu aadaa adda addaa dhaggeeffachuudhaan, akkaataa muuziqaan isaa itti qindaahe, ergaa inni qabuu, akkaataa meeshaalee muuziqaa wajjin qindaahee fi adeemsa riitimii isaa irraa dhaggeeffachuudhaan barumsa argachuu ni dandeenya.

Karaa biraas muuziqaa dhaggeeffachuun bu'aa inni qabu keessaa, fkn sammuu dadhabe haaromsuuf, barnoota cimsuudhaaf, muuziqaa ykn aadaa saba tokkoo baruu fi w.k.f ni gargaara.

### 1.2 Sirboota aadaa Oromoo fi taphoota meeshaalee muuziqaan qindaa'an dhaggeeffachuu

Akkuma kanaatti aadaa oromoo keessa weedduu adda addaa dhaggeeffachuun ni danda'ama. Fkn sirboota cidhaa, kan gadaa, kan goototaa, kan yeroo ayyaanaa fi k.k.f dhaggeeffachuudhaan bu'aa ykn barnootni cimaa irraa ni argama.

## SIRNA GADAA

### Gilgaala 1

#### Shaakala Dubbisaan Duraa

Waa'ee "Gadaa" irratti waan beektan keessaa qabxiiwwan ijoo ta'an gareen ta'uun waraqaa tokko irratti barreessaa. Yammuu walcaqasaa dabareen yaada burqsiifan yadannoo kana kan isiniif qabuu fi dareefis kan dhiyeessu barreessaa tokko filadhaa. Isas dareef dhiyeessaa.

Oromiyaan, naannoo magariisa, kan qilleensa gaarii fi ummata hedduu qabdu. Sana irra darbees Oromoon sirna ittiin bulmaataa fi aadaa waliin jireenya maqa-toleessa "sirna" "Gadaa" jedhamu qaba. Gadaan sirna jiruu fi jireenya ilmaan Oromoo hundaa kan tuquudha. Kunis sirna karaa amantii, hawaasummaa, siyaasaa fi dinagdeetiin kan ummata gaggeessu waan ta'eef.

Haala kanaan, gadaan egaa sirna Oromoonni ittiin walbulchan, kan biyya ititii eeganii fi mirga ummataa ititii kabajani fi heeraan ittiin bulani. Gadaan hundee dimokiraasiiti. Akka sirna Gadaatti aangoon kan ummataati. Warra isa bulchu kan filatu ummata. Kana malees, umriin ilma Oromoo dhalatuu dabalaa yammuu adeemu hireen ilma dhalate kanaas guddachaa fi bal'achaa adeema. Inni gogeessa tokkoos isa birootti ce'a. Marsaa waggaa gogeessa sanaa eegee isa itti aanutti darba. Gogeessa Gadaa fi marsaan isaa sadarkaadhaan hirama. Gogeessi Gadaa shan marsaan isaa bara saddeeti.

Gadaa Oromoo Booranaa keessatti, fakkeenyaaf, ilmi dhalate tokko sadarkaa keessa hulluuquu qabutu jira. Inni duraa, ilmi dhalatee hanga waggaa saddeet guutuutti Dabballee jedhama. Gaammee-xixiqqaan waggaa sagalii kaasee hanga kudha-jahaatti. Inni sadaffaan immoo Gaammee guguddoodha. Innis hanga umriin isaa digdamii-afur gahutti. Kuusaa fi Raabaa-Dooriin digdamii shanii hanga soddonii lamaatti fi achi irraas hanga waggaa afurtama guutuutti, afurtamii tokkoo boodaan. Inni jahaffaan Gadaa jedhama. Gadaan umrii waggaa afurtamaa hanga afurtamii saddeetiitti. Akka Gadaa Oromoo Booranaatti egaa bara saddeet saddeetiin Yuuba Duraa, Yuuba Lammaffaa, Yuuba Sadaffaa, Gadamojjii fi Jaarsa jechaa hanga umriin ilma dhalatee saddeettama gahutti tartiibaan deema.

## Appendix F2

### Sample Religious Contents Portrayed in Upper Primary Education Textbooks Christianity and Islam (Grade 8 Social Studies)

#### Kiristaanummaa

Amantiin kiristaanummaa dameewwan adda addaa qaba. Isaan keessaas beekkamoon kan akka amantiiwwan Ortodoksii, Kaatolikii fi Pirootestaantii ni argamu. Dameewwan adda addaa kunniin addunyaatti baay'inaan faca'anii jiru. Amantiin kun kan hundeeffame baha Impaayera Roomaa keessatti, godina Paalestaayiniitti kan dhalate Iyyasus Kiristoosiin yoo ta'u, jaarraa 1<sup>st</sup>aa jalqabannii hordoftoonni Iyyasus amantii kana baldhinaan facaasaniiru. Kitaabni qulqullichi amantii kiristaanummaa (Bible), jalqaba irratti afaan Hibuutiin kan barreeffame yammuu ta'u, kakuu moofatii fi kakuu haarawa of keessaa qaba. Kutaalee kitaaba qulqullichaa lamaan kunniin seeraa fi haala waaqeffannaa amantii kanaa ni ibsu.

#### Islaamummaa

Amantiiwwan gurguddoo addunyaa keessaa kan biroon amantii Islaamaati. Amantiin kun naannoo bara 612<sup>nd</sup> Mohaammadiin, biyya Arabiyaa, magaalaa Makkaatti hundeeffame. Islaama jechuun afaan Arabaatiin fedhii Rabbiitiif bitamuu yookiin buluu jechuu dha. Hordoftoonni amantii kanaa Muslimoota jedhamanii beekkamu. Kitaabni qulqullichi waa'ee amantii Islaamaa baldhinaan ibsu jalqaba irratti afaan Arabaatiin kan barreeffame, Quraana jedhama.

## Artistic Religious Heritages of Ethiopian Orthodox Church( Grade 6 Fine Art )

Kanneen irratti kan dabalamanis jiru. Fakkeenyaaf fakkiin Abboo (Abunaa Gabra Manfas Qiddusii nama biyya Masiraa kan turan) jira. Masirriin Ijjiptii (Egypt) har'aati. Fakkiiwwan Abbaa Takilee (Abuna Takla Haayimaanootii) fi Abuna Aragaawiis jiru. Kanneen sadanii fi kan biroos karaa Waaqaatti qofa hafuun sadarkaa Qulqullootaa irra gahuun isaanii seenaa isaanii irraa kan hubatamu dha. Kanneen keessaa "Abboo fi Abbaa Takilee" jechuun kan maqaa lamaanii dhawus ummata Oromoo kan amantaa Kiristaana Ortodoksii hordofu ta'eti argama. Abuna Aragaawiin Gabra Kiristoos jedhamuudhaanis ni waamamu. Nama Tigraayii akka turnis ni beekkama.



Fakkii 1.5

Ogummaan gara bobbocaatin hojjetamus hedduminaan amantaa kana irratti murtaa'ee kan argamudha. Fannoowwan (Crosses) muka, dhagaa fi sibiila adda addaa irraa hojjetamanii fi hojjetamaa jiran mooga. Kan sookoo (ziqaa), meetii fi sibiila diimaa irraa hojjetamanis baay'eedha. Taaboonnis muka irraa akka hojjetamu hubachuun dhibaa miti. Kanas mammaaksi Afaan Amaaraatiin jedhamu ni ibsa. Mammaaksichis gara Afaan Oromootti yoo hiikamu "Muka keessaa filanii taabootaaf, nama keessaa filanii aangoof" kan jedhudha.

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### ቡነ ቀላ

"ቡነ ቀላ" ልጅ ለማግኘት ከብቶች እንዲረቡና አዝመራ ጥሩ ምርት እንዲሰጥ በመመኘት አንድ አምላክ "ዋቃ ቶክቻ" ለማመስገንና ለመለመን የሚዘጋጅ ከአሮሞ የምግብ ባህሎች አንዱ ነው።

እርጉዝ ሴት ምጥ ሲይዛት "ቡነ ቀላ" ተዘጋጅቶ ሴትየዋ በሰላም እንድትገላገል ይለመናል። ልጅ ከተወለደም በኋላ ቡነ ቀላ ይዘጋጃል። ይህ ደግሞ ሴትየዋ በሰላም ስለተገላገለች አምላካቸውን ለማመስገን ተብሎ ነው።

"ቡነቀላ" ሌላ የሚቀርበው ደግሞ በአቴቴ ላይ ነው። አቴቴ ከጥንት ተያይዞ የመጣና በአሮሞ ሴቶች ዘንድ በአንዳንድ አካባቢዎች የሚከበር ነው። ይኸውም አምላካቸውን ለመለመንና ለማመስገን በዓመት ውስጥ በተወሰኑ ጊዜያት የሚካሄድ ሥነ-ሥርዓት ነው።

ከዚህም ባሻገር ላሞች በሚወልዱበት ጊዜ ለማመስገንና ለወደፊቱም ከብቶች በብዛት እንዲረቡ ማጎበረሰቡ ያለውን ምኞት ለመግለጽ፣ እንዲሁም የታረሰው እርሻ ጥሩ ምርት እንዲሰጥ ቡነቀላ የሚዘጋጅበት ጊዜ አለ።

ቡነቀላን ለማዘጋጀት በመጀመሪያ ከድፍን /ጀንፈል/ በፍ ውስጥ ጥሩ ጥሩው ተለቅሞ ጫፍ ጫፍ እንዲቀነጠብ ይደረጋል። ሴቶች ቅንጠባውን ሲያካሂዱ ይህ ድፍን በፍ እንደተከፈተ ሁሉ ማህፀናችንን ከፈትልን፣ የሚያድግ ልጅ ስጠን እያሉ በመለማመን ነው። ከተወለደ በኋላ ከሆነ "ማህፀናችንን ከፍተሃልና እናመስግንሃለን" በማለት ነው። ይህ እንግዲህ ልጅ ለማግኘት ሲሆን ነው። የሌሎቹም እንደሚዘጋጅለት ጉዳይ ይወሰናል።

## Appendix F3

### Sample Gender characters Portrayed in Upper Primary Education Textbooks Gender Equality (Grade 5 Civics)

#### 3.5. Walqixxummaa Saalaa

Walqixxummaa saalaa jechuun dhiirrii fi dubartiin maatii keessatti, mana barnootaa fi bakka hojiitti walqixxee ta'uu isaanii yaadrimee agarsiisuudha.

Garaagarummaa uumamaa hundeeffachuudhaan dhiiraa fi dubartii gidduu walcaalmaan uumamuu hin qabu. Hojiiwwan dhiirri hojjetu dubartiinis hojjechuu dandeessi. Kan dubartiin hojjettus dhiirri hojjechuu danda'a.

1. Naannoo keessanitti dubartiin hojiiwwan akkamii hojjetu?
2. Kan dhiira qofaan hojjetamuu qaban jedhaman hoo?

Gaaffiiwwan armaan olii kana deebisuuf gareewwan miseensota sadi sadii of keessaa qaban lama dhaabaa. Gareen tokko gaaffii tokkoffaaf, inni biraammoo gaaffii lammaffaaf maatii fi namoota naannootti argaman tokko tokko gaafatee haadhufu. Odeeffannoon argame karaa bakka bu'oota isaanii barattoota dareef haa dubbifamu. Barsiisaan keessan qabxii gurguddoo gabateerratti haa barreessan . Isinis irratti mari'adhaa.

## Famous people contributed to world peace (Grade 6 social studies)

### 4.5 NAMOOTA HOJII NAGEENYA ADDUNYAA WAJJIN WALQABATE HOJJATAN

Namoota waan gaarii hojjechuun addunyaa irratti beekamoo ta'an beektaa? Eenyuu fa'a?

Addunyaa kana keessatti namoonni hojiiwwan guddina hawaasaa fi foyyaa'ina jireenya dhala namaatiif gargaaran raawwatan turaniiru. Tattaafiin isaan gochaa turanii fi yaaddan isaan dabarsaa turan guddina saayinsii fi teeknooloojii baraatiif deeggarsa guddaa kenneera.

Namoon kunniin wantoota nagaa uummata addunyaa boressanis akka badanii fi akka lammata balaa ilmaan namarratti hin finne qabsaa'aa turani. Hojii isaaniitiinis ilmaan namaatiif fakkeenya gaarii ta'aniiru. Namoonni haala kanaan addunyaa irratti beekaman hedduu yoo ta'anillee, isaan keessaa kan armaan gadii akka fakkeenyaatti haa fudhannu.

#### Alfred Noobel

Afreed Noobel hojii isaatti maaliif gadde? Lammummaan isaa biyya Suwiidin kan ta'e, Alfred Noobel bara 1833tti dhalate. Noobel hayyuu keemistirii ti. Hayyichi kun qo'annoo keemistirii irratti gaggeesseen meeshaa damaamiti jedhamu hojjachuun beekama. Damaamitiin hojii nagaatiif yoo oole faayidaan inni qabu guddaa dha. Karaa baasuu, gamooqwan gurguddaa fi hidha ijaaruu irratti lafa dhakaa babbaqaqsuuf baay'isee gargaara. Haa ta'u malee, damaamitiin Alfred Noobel uume dhimma waraanaatiif ooluun lubbuu baay'ee waan balleesseef Noobel hojii isaatti gaddeera.

Sababa kanaan, maallaqa warshaa damaamitii irraa kuufate keessaa miliyoona sagal kan ta'u mana baankii Suwiiziitti galchuun bu'aan maallaqa kana irraa argamu waggaan namoota nagaa addunyaatiif qabsoo cimaa godhaniif badhaasa keennuuf akka oolu taasiseera. Badhaasni kunis Badhaasa Noobel jedhama. Haala kanaan Badhaasni Noobel hanga ammaatti namoota kabajama nagaa addunyaaf qabsaa'anii fi kanneen qorannoo fi qo'annoo saayinsiitiin bu'aa guddaa argamsiisaniif waggaa waggaatiin kennamaa jira.

### Maazer Tirezaa

Maazer Tirezaaan maaliin beekamu? Maazer Tirezaaan lammii biyya Hindii ti. Amantiin isaan hordofan Kiristaanummaa Kaatolikii Roomaa ti. Maazer Tirezaaan namoota qaamaan dadhaboo ta'uudhaan hojii hojjetanii jiraachuu hin dandeenyee fi ijoollee warra hin qabne walitti qabuudhaan waldaa gargaarsaa maqaa isaaniitiin waamamu biyyoota hedduu keessatti dhaabani gargaaruun guddisaa turan. Waldaan gargaarsaa Maazer Tirezaa Itoophiyaa keessattis hundeeffamee tajaajiloota namummaa kennaa jira. Maazer Tirezaaan hojii gargaarsaa isaanii kanaaf badhaasa Noobeelii argataniiru.

### Maartiin Luutar Kiingi

Maartiin Luutar King eenyu ture? Maaltu irra gahe? Maartiin Luutar Kiingiin Lammii Ameerikaati. Innis, Ameerikaa keessatti loogii bifaatiin kan ka'e warra lammiiwwan gurraacharratti dhiibbaa fi cunqursaa godhaa turan baay'isee balaaleffachaa ture. Maartiin Luutar Kiingi bara 1950n hanga 1960niitti walqixxummaan lammiiwwanii fi mirgoonni gurraachotaa akka kabajamu qabsaa'aa ture. Qabsoon isaas mootummaan Ameerikaa walqixxummaa lammiiwwan gurraachaa fi warra adii akka labsu dirqisiiseera. Maartiin luutar walqixxummaa namootaa fi mirgoota guraachotaaf waan qabsaa'eef bara 1964tti badhaasa Noobeel badhaasameera.

Maartiin Luutar Kiingi Ameerikaanota walqixxummaa mirgoota gurraachotaa dhagawuu hin barbaanneen jibbamaa ture. Sababa kanaanis kanneen mirgoota lammiiwwan guraachotaa fi walqixxummaa didan bara 1968tti Maartiin Luutar Kiingiin ajjeesani. Haa ta'u malees, kaayyoon qabsoo Maartiin Luutar Kiingi galmaan ga'ameera. Kanaafuu, seenaa mirgoota uummata gurraachaa keessatti qabsoon Maartiin Luutar Kiingi godhe jiraataa fi kan hin hirraanfataamneha.

### Gilgala 4.4

Gaaleewwan "B" jala jiran kanneen "A" jala jiraniin walsimsiisi.

"A"

- \_\_\_ 1. Damaamtii hojjate
- \_\_\_ 2. Hordoftuu amantii Kaatolikii fi hojjattuu hojii gargaarsa namummaa.
- \_\_\_ 3. Miga gurraachotaaf qabsaa'e.

"B"

- A) Joon F. Kenedii
- B) Maartiin Luutar Kiingi
- C) Alfireed Noobeel
- D) Maazar Tirezaa

The Heroine of Barcelona (Grade 7 Amharic)

(Derartu Tulu)

የባርሴሎናዋ ጅግና



## Appendix F4

### Sample Disability Issues Portrayed in Upper Primary Education Textbooks Discrimination committed against persons with disabilities( Grade 5 Civics)

#### 4.2. Loogiiwwan Namoota Hir'ina Qaamaa Qabanirratti Godhaman

Hir'inni qaamaa sababoota uumamaa fi namtolchee adda addaatiin namatti dhufuu danda'a. Kan iji isaanii hin argine, gurri hin dhageenye, millii fi harki isaanii hin jirre yookiin sirriitti hin hojjenne fi k.k.f. Yeroo haasofnu, maqoota ykn jechoota miira isaanii hin tuqnerraa of qusachuu qabna. Sababni isaas hir'ina kana barbaadanii osoo hin ta'in, sababoota adda addaa armaan olitti ibsamaniin.

Qaama hir'attoonnis akkuma namoota qaamni isaanii guutuu fi fayyaa ta'ee, hojjechuuf, mindeeffamuu fi mirgi walqixxummaa isaanii akka kabajamuuf heera mootummaa keessatti tumameera. Hojiiwwan sababa qaamni isaanii hir'ateen hojjechuu hin dandeenyeen ala kan jiran, hundumaa hojjechuuf mirga qabu.

#### Gaaffii

1. Namni iji isaa hin agarre konkolaachisaa ta'ee mindeeffamuu deemee, qaamni mindeessu yoo dide, nama kanarratti loogiin godhameeraa? Maaliif?
2. Namni iji isaa hin agarre abbaa seeraa ta'uudhaaf galmaa'uu deemee waajjirri isa mindeessuu yoo dide, nama kanarratti loogiin godhameeraa?

Hawaasa keenya keessatti qaama hir'attoota irratti loogiin godhama. Isa qaamni isaa guutuu caalaa hojjechuu yoo danda'anillee, qaamni isaanii hir'uu waan ta'eef loogiin irratti godhama. Jireenya hawaasummaa keessattis ofirraa fageessuutu jira. Kun ammoo dogoggoraa fi waan miidhaa fidudha.

'Denkorow Dagna' / The Deaf Judge / ( Grade 8 Amharic )

ደንቆሮው ዳኛ

ጊዜው ቆየት-የት ብሏል። እንደ ዘላን የከብት እረኛ ደጋውጭ ቆላውን ከሚያዋስነው ቦታ ላይ ከብቶቹን ይጠብቃል። በዚያ አሳሳት ሥፍራ ላይ ሰለወደፊት ኑሮው የቆሞን የባጠን ሲያወጣ ሲያወርድ የሃሳብ እንቅልፍ ይዞት ኖሮ ከመንጋው መሃል ፍየሎቹ ተለይተው ሸጠፉበት።

አካባቢውን በደንብ የሚያውቀው ምስኪኑ እረኛ ከእንቅልፉ እንደነቃ የፍየሎቹን መጥፋት በመረዳቱ ቆላውን ሽቅብ ወጥቶ እንደጨረሰ የደጋው መሬት ላይ አንዲት የገብስ ቡቃያ ወስጥ ደፋ ቀና እያለች የምታረም ወይዘሮ ያገኛል። እረኛው የመስማት ችሎታው አጅግም ነበርና ወደ ሴትቱ ጠጋ ብሎ ፍየሎቹን አይታቸው እንደሆነ ይጠይቃል። የአጋጣሚ ነገር ሆነና ሴቱም በወጣትነቷ ከዛፍ ወድቃ አደጋ ስለደረሰባት ጆሮዋ ያሳልፍ ነበር። እረኛውን ገና ስታየው ብቻ እጇን በማንሳት ከወደ ጀርባዋ ትጠቁመዋለች። እሷ ለካ "እዝመራው እንዴት ነው?" ያላት መስጊት ቡቃያውን አይተህ መፍረድ ተችላለህ በማለት ያረመችውን ቡቃያ ማሳየቷ ነበር። እረኛውም በጠቆመችው አቀጣጫ ፍየሎቹ ሄደዋል፤ ያለችው መስሎት ካገኛቸው አንድ ከቀበሮ አፍ የተረፈ ወጠጤ ፍየል እንደሚሸልማት ቃል ገብቶላት ዳገቱን ፈጨው። ደግነቱ ብዙም ሳይርቅ ፍየሎቹ ቅጠላ ቅጠል ሲበጣጠሱ ያገኛቸዋል። ይዟቸው ሲመለስም ቃል ለገባለት ሴት እግረ-ሰባራ የሆነችውን ፍየል መርጦ እንድትወስድ ወደ ፍየሉ በመጠቆም ይነግራታል።

ያቺ ከጠዋት ጀምሮ ደፋ ቀና ስትል የዋለች ወ/ሮም ሥራዋን ከማከናወኗ በቀር የሱን ፍየል ያለመስበሯን እልህ ባዘለ አነጋገር ትነግረዋለች። እረኛውም የገባውን ቃል መፈጸም እንዳለበት ጠበቅ ባለ ሁኔታ ይገልጻላታል። ወ/ሮዋም አሻፈረኝ ያዙኝ ልቀቁኝ ትላለች። በነገሩ በስምምነት ላይ ያልደረሱት ሁለቱ ተከራካሪዎች ከአቅራቢያቸው ወደሚገኝ አንድ ደንቆሮ ዳኛ ዘንድ እየተጓተቱ ይሄዳሉ። ሁለቱም ብሶታቸውን በምልክት ለማስረዳት የሞክራሉ። ጭቅጭቃቸው ግራ ያጋባው ደንቆሮ ዳኛም ሁኔታቸውን ሲከታተል ቆየና ሴቱ በአንቀልባዋ ያዘለችውን ልጅ ከጀረባዋ በማውረድ ልጅን እገላቢጦ ከተመለከተ በኋላ እንዴት ያለህ ቀልደኛ ሰው ነህ! ይህ ልጅ እኔን አይመስልም ነው የምትለው? እንኳን ለኔ ለአይናማው ዳኛ ቀርቶ ለዓይነ ሥውራኑም ቢሆን ልጄ የአንተ ለመሆኑ የሚያስት ነገር የለትም። ስለዚህ አምስት ዓመት እስከሚሞላው ድረስ ከአናቱ ዘንድ ሆኖ ቀለቡን በወቅቱ መስፈር ግዴታህ ነው። ከዚያ በኋላ ግን . . . ይለዋል።

ደንቆሮው ዳኛ ከአጠገቡ የፍየል ዘር ባለማየቱ ከአናቱ ትክሻ ላይ የታዘለው ሕፃን ያጣላቸው መስሎት ይህን አይነቱን ደረቅ ፍርድ ለይኖ ሁለቱንም ሸኛቸው ይባላል።