

Addis Ababa University
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Inclusion of Cultural Elements in Primary School Curriculum: A Comparative Study of
Government and Private Primary Schools in Addis Ababa

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November, 2016

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**A Thesis submitted to the School of Graduate Studies of Addis Ababa University
in Partial Fulfillment of the Requirements for the Degree of Master of Arts in
Social Anthropology**

Advisor: Gebre Yntiso (PhD)

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MA Thesis

On

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Case of Government and Private Primary Schools in Addis Ababa**

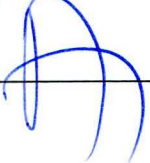
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Acknowledgment

Above all, thanks to the almighty GOD and Saint Virgin Mary for helping me to complete the thesis. I would like to express my sincere gratitude to my advisor Dr. Gebre Yntiso for his patient supervision and advice from which I benefited much. Without his constructive feedback, the research could not have been in this status. I was so lucky to have him as an advisor. My gratitude also goes to many friends for their advice, practical help and their time given to the well accomplishment of this thesis. My special acknowledgement goes to my colleagues Melaku Bayable, Girma Mengistu and Medhane Gebeyehu who gave me their constant encouragement and helped me in translating the Amharic data collected from participants and text books into English.

My friend Minwagaw Temesgen offered his assistance in editing the majority of the document deserves a bottom heart thanks. I am highly indebted to my colleague Solomon wondimu for his persistent moral support and his unreserved cooperation in making the necessary materials available on duly time. Many great thanks also go to my brother Mulat Belete and his diligent wife Lemlem Tigabu for their moral support and constant encouragement.

Finally, I would like to thank all my research participants (school principals, teachers, students from both government and private first cycle primary school and AAEB curriculum experts) for their willingness in providing me with valuable information to undertake the study. Without their assistance, it would not have already been realized in its present form.

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Acronyms and Abbreviations

AAEB: Addis Ababa Education Bureau

ADEA: Association for the Development of Education in Africa

AAU: Addis Ababa University

EPRDF: Ethiopian People's Revolutionary Democratic Front

ETP: Education and Training Policy

FDRE: Federal Democratic Republic of Ethiopia

FGD: Focus Group Discussion

KG: Kindergarten

MoE: Ministry of Education

ICT: Information and Communication Technology

UNESCO: United Nations, Educational, Scientific and Cultural Organization

Abstract

The general objective of this research was to examine the cultural elements among private and government primary school curriculum by considering two schools as cases. Qualitative content analysis was used as a method to identify the cultural contents in environmental science textbooks. The environmental science textbooks from grades one to four from both government and private were purposefully taken as data sources. It is because environmental science is expected to incorporate cultural issues in first cycle primary school level. In relation to this, the study also examined the implementation of medium of instruction and the role of co-curricular activities in both government and private primary schools for the promotion of culture to enrich the curriculum outside the classroom. In addition to content analysis, students, teachers and school principals in government and private schools and curriculum experts of AAEB reflected their knowledge through interview and FGD.

The major results of this study revealed that the government environmental science textbooks from grades one to four reflected cultural elements, i.e. the textbooks have included cultural values, cultural materials, historical heritages and role models. But the grade-four textbook was not found free from some factual errors and gender bias. When we come to the private environmental science textbooks, they do not include these cultural elements with the exception of grade four. Moreover, the collected data show that citizens of the same nation are currently made to learn curricula developed in two different languages (Amharic in government schools and English in private schools). A desirable curriculum should include co-curricular activities. The collected data show two categories of co-curricular activities: clubs and days of special celebrations. In both government and private schools the clubs have been organized based on the AAEB club manual guide. Even though these clubs have cultural elements, they did nothing practical in both schools. From days of special celebrations, the data indicate that the Nations, Nationalities and Peoples Day is prominently and commonly celebrated in both schools. However, practices that are not within the national context such as color day, crazy day, water day, and twins' day are celebrated in private school only. But such practices were not observed in a government school. Thus, both social settings are not uniform in terms of contents, medium of instruction and the ways of promoting culture (with the exception of nations and nationalities day) outside the class. Based on the findings of the study recommendations have been suggested.

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Education is regarded as the social process and institution of the society. Societies transmit their culture and world view to succeeding generations through education. Besides cultural transmission, education has also empowerment and transformative function or role. However, this research focuses on the cultural transmission role of education. Anthropologists see education as part of the general human process of socialization and enculturation whereby people are prepared to fit successfully into the internal environment of the community of their upbringing and into the external environment within which the total community of human beings are a part (Gibson, 1984). Culture is also the most determinant of one's socialization because it shapes human behavior, attitude and values. Hence, education/curriculum and cultures are interrelated.

Inclusion of cultural elements in the curriculum plays a vital component in students' identity formation. The school, teachers, the curriculum they teach and parents are sources and agents of identity formation. They all play a crucial role in the socialization of children. One of the core components of curriculum is textbooks, which are composed of different components: contents, illustrations and activities. The components are taken as the crucial elements in reflecting, promoting, reshaping and changing society's outlook, norms, expectations and aspirations.

It is clear that in Ethiopia textbooks are the most useful learning materials. When students communicate with textbooks, they learn about the physical world, about the numerous cultural norms, and about how the people surrounding them think and act. Then, they perceive which behaviors are acceptable and which ones are not. Oliver (1974) states that children's books and textbooks are critical in forming a child's identity and personality. This tells us that school textbooks are powerful means through which children learn their cultural heritages and identities.

Therefore, the content of the curriculum in schools should include the cultural elements of the society. According to Elleni (1995) cultural experiences and heritages are found and encoded in

architecture, technology, science and oral traditions. In short, the author accepts that cultural experiences include all the social realities that appear in the way of life of the society. The culture of a given society reflects the type of knowledge produced in the society.

In all societies, education-particularly formal education is seen by governments, at least, as transmitter of knowledge, customs and social values (Abebew, 2007:2). Currently, the 1995 Ethiopian Constitution, the 1997 Cultural Policy and the 1994 Education and Training Policy have capitalized the development of each nations/nationalities and ethnic groups' cultural experiences in the education system. The Ethiopian Education and Training Policy requires that the cultures of the different ethnic group are included in the curriculum materials. The very first statement of the education and training policy issued in April 1994 reads "Education is a process by which man transmits his experiences, new findings and values accumulated over the years, in his struggle for survival and development through generations" (MoE, 1994:1). The Constitution of the Federal Democratic Republic of Ethiopia declares that the "Governments 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 addition, Article 39/2 of this Constitution states that, every nation, nationalities and peoples in Ethiopia has the right to express, to develop and to perform its culture; and to preserve its history.

Similarly, the 1997 Cultural Policy of Ethiopia also states that "education should develop the cultures of all ethnic groups in the country by integrating their values in school curriculum." Banks (1999) suggested that the curriculum as well as the textbooks need to incorporate cultural experiences. Therefore, incorporating cultural contents in the curriculum and textbooks is unquestionable and make students be aware about diverse cultural experiences, themselves and others. From this, one can understand that culture is the basis of education/curriculum. As a result, conducting a research on the realization of this idea in school textbooks is quite essential.

With the above perspectives in mind, a study was undertaken in schools in Addis Ababa, the capital city of Ethiopia. This is because Addis Ababa is a heterogeneous city with diverse cultures and experiences and this warrants cultural inclusion in the curriculum so as to acquaint learners with different cultures, experiences, norms, values and cultural heritages. Hence, exploring the cultural reflections in primary school curriculum especially in environmental science textbooks is the main

expected to know about their immediate locality. In addition, primary education is a foundation and a stage when so much is imprinted and rooted in the minds of children. The study was carried out in two primary schools (one government and one private) in Addis Ababa.

1. 2. Statement of the Problem

I have worked in Addis Ababa Education Bureau that requires making visits to both private and government schools. During those visits for supervision, I had observed the problems in the implementation of the curriculum in private primary schools. They use their own curricula that seem to promote cultural values from foreign countries. Even though there are different documents and policies with regard to culture, there is indicator of no uniform implementation. This pushes to conduct research on it.

Educational policies are designed to direct the activities of schools and educational institutions towards meeting certain goals and objectives. In line with this, there have been regulations regarding the establishments, objectives and administration of government and private schools in Ethiopia. As I mentioned above, problems have been observed especially in private primary schools. One problem is that the private schools follow their own curricula. This is manifested largely by the medium of instruction, the type of subjects offered, and the contents of the text. From my personal observation in private schools, with the exception of Amharic, which is offered as a subject, education in private schools is given in English which is contrary to the education policy. Section 3.5.1 of the Education and Training Policy (1994) reads “cognizant of the pedagogical advantage of the child in learning mother tongue and the rights of nationalities to promote the use of their languages, primary education will be given in nationality languages”. The government strongly argues that people should learn in their own mother tongue because language is the basis of identity. If students learn in their mother tongue, they can retain social and cultural values. It has also pedagogical and psychological advantage. Addis Ababa is the seat of all nations, nationalities and peoples from all over the country. From the point of view of implementing the multi-lingual language policy, it poses a serious problem because almost all languages in the country are spoken in the city. The government has decided that Amharic shall be the working language of the city’s administration as it is the capital of the Federal Government.

Another problem with regard to curriculum implementation is the absence of uniformity in the

environmental science is given as two subjects (general science and social studies) in separate ways and their contents are also different, and this is contrary to the curriculum framework of the Ethiopian education. According to the curriculum framework issued in 2010, environmental science should be given in an integrated approach because students are expected to know their environment and local culture.

A strong cultural identity enables individuals to become independent and self-reliant people who function in their environment. People who have little sense of identity or have been alienated from their culture can become dependent and lack skills for meaningful survival in their own environment. The curriculum framework of Ethiopian education states that “*Syllabi* should promote understanding of all cultures within Ethiopia in the context of a diverse but unified country” (MoE, 2010:13). That means cultural issues should be incorporated in the syllabus for each subject in the appropriate ways. The curriculum and textbooks should integrate, express and reflect cultural values in the form of content (such as gender, ethnicity, historical and cultural heritages, economic activities, indigenous institutions, food items, people with role models, etc.) and illustrations. Amare (1998: 4) recommends on the integration of culture with education as follows: “our culture must be the major content of the curriculum with a possibility of a synthesis with a positive one.”

As it has often been heard from media outlets, parents and community, the private schools curricula have little relationship to the immediate or local environment and cultural values of the society. Thus, the curricula and textbooks of the private schools are not in line with the expectation of the national education and training policy. Education in private schools (especially at primary level) of Addis Ababa doesn't seem to foster and promote national/regional cultural identities. It doesn't seem to develop a sense of pride among new generations for their cultural identity. This means the government and private schools may differ in their missions and goals. But the mission and goal of private schools should not be different from that of the government schools. Because schools (including the teacher, the curriculum, the textbooks and their contents, illustrations, co-curricular activities, media of instruction and others) are agents of identity formation.

Research works are hardly existent regarding this issue. Few researchers like Abebaw (2007), Alemayehu (2010), Desta (2007) and Tafesse (2007), have attempted to touch up on but neither of

the context of Addis Ababa and under operation since 2014/15) should look like. I feel that this knowledge gap should be bridged through meticulous research. Therefore, to fill this gap, the study aims at providing information on cultural reflections in first cycle primary school curriculum in private and government schools and tries to show the proper formulation and implementation strategies.

Research Questions

1. Are the environmental science textbook contents adequately organized to allow students to know their environment?
2. What cultural issues are reflected in first cycle primary level environmental science text books in government and private schools?
3. Have the first cycle primary private and government schools been using uniform medium of instruction?
4. Are the co-curricular activities in private and government schools supportive to promote cultural values and identities?

1.3. Objectives of the Study

1.3.1 General Objective

The general objective of the research is to examine the cultural contents of the first cycle primary school curriculum (more specifically environmental science) in private and government schools in relation to the promotion of cultural values and identities.

1.3.2 Specific Objectives

In light of the above general objective, this study attempts to address the following specific objectives.

1. identify the adequacy and helpfulness of the environmental science subject for students' understanding of their own immediate environment,
2. examine the uniformity or lack of uniformity of the contents of environmental science textbooks in the two schools.

3. investigate the integration of cultural contents in the first cycle primary level environmental science textbooks. Or to identify which cultural issues are integrated in first cycle primary school curriculum more specifically environmental science textbooks,
4. explore the implementation of medium of instruction in first cycle private and government primary school of Addis Ababa,
5. examine the role of extra-curricular activities for the promotion of cultural values and identity.

1. 4. Significance of the Study

The study may be expected to make the following contributions.

Firstly, the finding may serve as a feedback for curriculum experts, textbook writers, editors and educational policy makers and other concerned individuals. Hence, it may help them to apply corrective action during textbook development and review. Secondly, it will help curriculum developers to identify factors affect the quality of textbooks. Thirdly, it will give some information to educational experts and other concerned individuals about the proper treatment of culture in primary education. Furthermore, the findings may give teachers some information related to the integration of cultural issues in the curriculum which can serve as a basis for the promotion, preservation of culture and formation of identity, so that experts, editors and textbook writers of other regions will be aware of the issue. It will also suggest the ways of enhancing the cultural awareness among children joining school. Finally, the study may serve as a source of data and information for future study.

1.5. Delimitation of the Study

In the present time, there are many private and government primary schools in Addis Ababa City Administration. But it is impossible to cover all primary schools. Thus, the study is limited to one private and one government primary schools of Addis Ababa City Administration. This is because of making the study manageable in terms of time and other factors.

The study is also delimited to environmental science grade for grades 1-4. Focusing some cultural elements alone cannot lead to decision whether culture is reflected or not in these grade level textbooks. Secondly, lack of inclusion of other subjects also limits to say whether culture is reflected or not. In general, the limitedness to one subject in these grade levels limits to ascertain the reflection

1.6. Research Methodology

1.6. 1. Research Approach and Design

This study is qualitative by approach which helps to deeply investigate the issue under study. The study aims at investigating cultural elements among private and government primary school curriculum by considering two schools as cases. Cases might be something like the case of curriculum development, case of curriculum material production, cases of curriculum implementation, curriculum evaluation and soon. In this study the integration of culture in government and private primary school curriculum is the case to be investigation. Consequently, the study employed case study design or strategy. This is because case study is primarily oriented to explore processes, activities and events and dynamic practices (Creswell, 2003). Thus, I chose it in order to approach the inclusion of culture and practices of curriculum from holistic perspective. Hence, qualitative content analysis (of the text) is relevant because the knowledge is found in the texts and within the school community. Content analysis (text analysis) was used as a method to identify the cultural contents in environmental science textbooks. It is an approach of analyzing and construction of meanings of documents qualitatively. Krippendorff (1980 in Mikati 1987: 79), indicated that content analysis is one of the most important research tools in social sciences. The contents could be words, phrases, sentences, pictures, themes, ideas and so on. In addition to content analysis, members of the school community (mainly students, teachers and school principals) in government and private schools reflected their experienced knowledge through qualitative data collection methods (interviews, focus group discussion and observation). That is to triangulate the data through the data collected from primary school subject teachers, students and curriculum developers of Addis Ababa Education Bureau. In the end, data are generated and analyzed to figure out the incorporation of cultural elements in the first cycle primary school curriculum of Addis Ababa.

1.6.2. Methods of Data Collection

Data was collected using content analysis of the texts, interviews, focus group discussion and observation.

Text books: Text books are one of the general teaching aids that can serve as friends to a student and important aid to the teacher. In order to investigate the cultural elements in the primary school curriculum of environmental science subject in both

private (written in English) and government (written in Amharic) schools. The rationale for choosing these subjects was that they are more useful for the formation of pupils' identities. According to Banks (1995:35), the infusion of multicultural variables appeared to be more ample in some subject areas. That is environmental science subject is more convenient than others such as mathematics. As a result, primary school first cycle environmental science subject area text books (government and private schools that were purposively selected based on the experience and observation of the researcher) were purposively selected as the sources of data. In addition, data were collected how the extra-curricular activities (such as clubs and celebration of days) promote culture side by side with the classroom instruction.

Data were also collected from other secondary sources or literatures such as articles, reports, policies, books, research reports, survey webs, etc about the inclusion of cultural variables in primary school curriculum. These secondary data together with the primary data allows comprehensive analysis and in depth understanding.

Interviews: interview was one of the methods of data collection instruments used in this study. Interviews were conducted with environmental science teachers, school principals, students and curriculum experts. The purpose of the interview was to gather detail answer and information. Eight students (four government and four private), eight environmental science teachers from grade one to four (four government and four private), two school principals (one government and one private) and two curriculum experts (who participated in text book preparation and evaluation) from Addis Ababa Education Bureau were selected for interview. These participants were selected purposively because they are resource full or have knowledge about the research objectives. In relation to the interview guide for all participants I used Amharic version for the purpose of effective communication and clarity. Besides, note taking, a voice recorder and a camera have been used.

Focus Group Discussions (here after FGD): is one of the qualitative data collection methods through which groups of people are chosen to discuss on the selected and specific issues under the facilitation of the moderator. Hence, FGD participants from the school community members (environmental science teachers and students) were chosen to reflect their views. The reason why this data collection method has been chosen is that the desired data on the inclusion of cultural issue in the curriculum is complex and sensitive and hence are related. So FGD was used to collect qualitative data on the

about their culture, the cultural contents in their textbook and their participation in extracurricular activities to promote their culture. In line with this, I conducted two FGD sessions with students (equal number from both sexes). In each FGD session, the number of participants were ten (ten from private and ten from government) which is a normal size of FGD session and participants were chosen purposively. The absence of grade one and two students from FGD is because they are not mature enough to provide information. Questions are asked in an interactive group setting where participants were free to talk with other group members. The FGD were conducted through Amharic and in this case I used voice recorder and take photographs. The discussion was conducted in the school compound (mainly in libraries because they are silent rooms).

Observation: systematic observation focuses on gathering of empirical evidence on specific issues through short term observation. In systematic observation, data were collected through looking and experiencing visually presented school compound. Since I have been living in Addis Ababa for three and half years, I systematically observed the cultural manifestation of the school compound/school facilities, teacher's activities and classroom conditions. The finding was documented through note taking and photographic documentation.

1.6.3. Data Analysis and Interpretation

Qualitative content analysis (text analysis) was employed to analyze the obtained data. In this study, the cultural elements were assessed based on cultural values, cultural materials, role models (heroes/heroines) and historical heritages, which are socio-culturally constructed elements. The cultural categories identified were thought to be relevant to this study for the researcher. Traverse (1964) stated that the researcher of content analysis should indicate the categories, and the categories should be appropriate to the problem under consideration. In addition to text analysis, the data gathered through qualitative data collection methods were organized thematically based on the specific objectives of the study. Then they were transcribed and translated into English and analyzed through triangulation of different qualitative data sources (both primary and secondary data sources) to increase the validity and reliability of the findings of the study.

1.6.4. Ethical Considerations

During data collection, I briefed to the school community the purpose of the study and my reason and

consent of the participants. Thus, no data collection movements were done without the knowledge of these participants. The name of a private school is not mentioned in this study due to ethical reasons.

1.7. Operational Definition of Important Terms.

Curriculum: It refers to the subject content, syllabus and other activities designed for a school. It is the selection from the culture of a society. It is also any activities going on in the school.

Culture: It has different definitions, but in this study culture is everything that humans experiences which is tangible and intangible for the researcher and the readers of this paper. So in this study it refers to the four categories of culture (cultural values, cultural materials, cultural heroes or role models and historical heritages).

Environmental Science grade 1-4: textbooks that are used to teach mainly environment related issues in both government and private first cycle primary schools. The government textbooks are prepared by Addis Ababa Education Bureau which is printed in 2014/15. The private school textbooks are prepared by the private organization (no printed date is indicated).

Co-curricular activities: they are organized students and teacher activities connected with school and usually carrying little academic credit. It is to mean experiences and activities such as school clubs, contests and various social events. They are performed by teachers and students outside the classroom to enrich the curriculum.

First Cycle: According to the 1994 Education and Training Policy of Ethiopia, first cycle is a primary education that comprises grades one through four and gives basic education.

Mother Tongue: According to UNESCO, as cited in Fasold (1984), mother tongue is the language which a person acquires in early years and which normally becomes his natural instrument of thought and communication. The term “mother tongue” is used interchangeably with the term “vernacular language” in this study.

Private School: Schools that are established administered and financed by private sector.

Government School: Schools that are established administered and financed by the government.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Culture and Education

Education is the larger concept of the transmission of all forms of knowledge from birth to death which characterize all societies. Curriculum is the formal transmission of specific knowledge. Thus, it is an aspect of education. Culture is one of the foundations of education as every society has its own culture. So culture and education are strongly related with the society. Most societies around the world strive to transmit their culture and world view to succeeding generations through education. They often ensure that the socialization of children through education shapes all aspects of identity, instilling knowledge of the groups' language, history, traditions and spiritual beliefs (Barman, 1987; Kirkness, 1992; Miller, 1985). Culture paves the way for education while education is responsible for flavoring the cultural values in life. Therefore, both have to be interwoven in various ways as they are inseparable. Moreover, education founded on strong cultural values will help students understand and acknowledge the significance of culture in the development context.

The philosophical foundation of education helps educators (curriculum experts, researchers, teachers, etc.) how to choose and plan curriculum objectives, contents, teaching methods, teachers' and students' roles in the teaching learning process. According to Smith (1990), educational philosophy has many functions. For instance, it helps to correct mistakes about educational policy and practice, and it focuses on educational activities that require resolutions. Society has its own philosophy; the way it brings up its young generation: it hands down its culture, customs, skills, values and attitudes. To accomplish these, parents, elders and other parts of the society played their roles during the ancient time. So does the present society though the practice might vary because of the introduction of traditional and modern education. Therefore, not only society starts to hand down its values from generation to generation through education but also it integrates itself with other societies by sharing societal philosophies across the world. Hence, societal philosophy and education have close relationship. According to Malison (1960) "Education is a social force in the sense that any educational system must reflect closely the ethos of the people it is called up on to serve. To know what we want from education we must know what we want in general, and..... our theories of education must derive from our philosophy of life" (p.2). On the other hand, the society at each level

has its own social structure and social philosophies so that its education system should match in its philosophy.

2.2 Culture and Curriculum

According to the Cultural Policy of Ethiopia (1997), culture is a wide concept, which includes the modes of life, beliefs, traditions and that 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 of Ethiopia, culture incorporates their varied social, economic, political, administrative, moral, religious and psychological conditions. The language, history, oral traditions, housing, instruments of production, food preparation, eating habits, customs, 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 healthcare practices and many other related aspects of their respective communities are also included (FDRE,1997:1). In a nutshell, culture is a totality of human society. Thus, the inclusion of culture in the curriculum is unquestionable in a multi- cultural society like Ethiopia.

Culture and curriculum are related in many ways. Curriculum development starts from the study of the cultural elements. For the curriculum to be relevant and reflect the cultural values and needs of the society, cultural/social values have to be incorporated in the curriculum. Hence, school textbooks are one vehicle through which attempts can be made to disseminate and reinforce cultural forms. Since education refers to the entire social process by which individuals acquire the ways, beliefs and standards of society, the curriculum is always a reflection of what the people think, feel, believe and do in every society. So, the curriculum derives its basis from the expectation of the society. It is through the curriculum that the society perpetuates itself. The school is not apart from the culture of the society; school reflects the culture of the society. Similarly, curriculum as sub-system of school should reflect the culture of the society it serves (Derebssa, 2004:97). In addition, Lawton (1975) viewed the curriculum as the selection from culture which embraces way of life, certain kinds of knowledge, certain attitudes and values as so important that their transmission to the next generation is not left to chance. Thus, the curriculum is a tool for more or less systematic transmission of a certain portion of a selected cultural heritage from one segment of population to another. In relation

to this, Taba (1962) expresses that the school performs three major purposes: (a) preserve the societal cultural heritage (b) transmit the cultural accumulated knowledge and skills and (c) transform the society. Thus, the integration of culture and curriculum plays a pivotal role to strengthen the learners' identity.

2.2.1 Multicultural Curriculum

Multicultural curriculum refers to a curriculum which entertains the cultural experiences or diversity of life experiences or cultures and social backgrounds of different races, ethnicity, religion, gender, social class, residence, etc. Thus, multicultural curriculum is a philosophy which has been adopted from a multicultural society (Gay, 2000). Fundamentally, multicultural curriculum recognizes diversity. Williams (1976) and Lynch (1983) suggested that curriculum is multicultural when it examines two or more traditions and ways of viewing the world. It enables students to recognize their prior knowledge. Moreover, it introduces children to different life styles, language, cultures and points of view. Its main purpose is to attach positive feelings to multicultural experiences so that each child will feel included, valued, in general, feel friendly and respect toward people from other ethnic and cultural groups.

Banks (1999) identified four levels (each approach having its own distinctive feature) of integration of multicultural contents in the curriculum.

The Contribution Approach: is the first level of content integration. It is commonly referred to as the heroes and holidays approach. Thus, it focuses on heroes/heroines, holidays and discrete cultural elements such as the foods, dances and artifacts of ethnic groups are infused. This approach is mainly characterized by the insertion or addition of ethnic heroes/heroines and others cultural artifacts into the curriculum. Moreover in this approach ethnic content is limited primarily to special days, weeks and months related to ethnic events and celebrations.

The Additive Approach: is the second level of content integration. It is sometimes called the ethnic additive approach. It implies the addition of content, concepts, themes and perspectives to the curriculum without changing its basic structure, purposes and characteristics. For instance, the addition or incorporation of a unit or a course to the curriculum without restructuring. Hence, it allows the teacher to put ethnic content into curriculum without restructuring it.

The Transformative Approach: is the third level of content integration. This approach differs from the two discussed above. In the two approaches, ethnic content is added to the mainstream-centric curriculum without changing its basic assumptions, nature and structure. But in the transformative approach the fundamental goals, structures and perspectives of the curriculum are changed to fit the purpose. As a result, students are able to view concepts, issues, themes, events and problems from the perspective of participants. That is, perspectives can be conceptualized in the view of diverse ethnic and cultural groups.

The Social Action Approach: is the fourth and final approach to the integration of content into the curriculum. It includes all the elements of the transformative approach but adds components that require students to make decisions and take actions related to the concepts, issue or problem studies in the text. This approach is used to educate students for social criticism and social change to develop students' decision-making skills. Additionally, it helps to empower students' reflective actions, specifically, to become reflective social critics and skilled participants in social change. In short, students make decisions about their world on important social issues and take actions to solve them.

According to Banks (1999) the four approaches or levels are approaches to multicultural curriculum reform or the levels of integrating multicultural content. Hence, to have multicultural curriculum, ethnic concepts, events, issues, special days/holidays, heroes/heroines and other diverse cultures perspectives need to be incorporated in the curriculum. Accordingly for this particular study, the researcher would like to focus on the inclusion of culture in primary school curriculum, but not multiculturalism.

2.3 Experiences of other Countries.

In other countries, cultural values are taught in various disciplines. Values are taught in social sciences, natural and physical sciences in the case of Philippines. In USA social values are taught in citizenship education. Thus, the experience of USA and Philippines has been discussed as examples as follows (Christine.E.Sleeter 1996 cited in Eyayu, 2007:26).

According to James Quillen (1958:34) there are five fundamental values of American people that are required to be preserved and transmitted to the new generation as cultural heritage through citizenship education. The five fundamental values are:

- i. A recognition of the unique worth and dignity of every individual- that the good society rests on the fullest development of the individuality of each person. This might be considered the ethos of American culture.
- ii. A belief in equality of opportunity for every individual to develop and use his potentialities regardless of race, creed, nationality background, or economic circumstance.
- iii. A belief in basic rights and liberties for all, i.e. civil rights.
- iv. A belief that the best way to solve common problems and promote common concern is through cooperation among equals.
- v. A belief in the use of reason as the most effective way to solve problems. A final value that is important in the American tradition is optimism and hope for the future.

As a result, American schools have served as a significant unifying force in a pluralistic culture by providing opportunity for children and youth from a wide range of backgrounds to develop mutual acquaintance and respect. Hence, the inclusion of their social values in the citizenship education curriculum is the concern of the American people in education as a continuing evidence of their hope for the realization of their democratic life in the future.

According to Manual (1994 as cited in Eyayu 2007:12), Philippines realized the need for values education in Philippines culture for the root of their economic and political stability as a nation is in a moral crisis since their culture has been termed a “damaged culture”. Consequently, Philippines has launched a moral recovery program by developing indigenous curriculum that constitutes its cultural values since February revolution of 1986 under the slogan, “Building a people is building a nation”. This requires the need for economic recovery, the need to reestablish democratic institutions and to achieve social justice, the inclusion of social values in the curriculum is a necessity for the education to be relevant to the needs of the entire society. In doing so, new educational goals and strategies has been drawn for change. For instance as stated by Patricia Licuanan (1988), the specific strategies were developing patriotism and national pride, a sense of common good, integrity and accountability, discipline and hard work, and self reflection and analysis.

Thus, to effect these specific strategies, the common values of the Filipinos can be taught in various

curriculum has been developed in order to teach values in social science which enables citizens to develop basic human skills.

As Mamid and Ravshankar (1984) explained, India is an excellent example. India is a vast country inhabited by people belonging to diverse social stocks, culture, languages, religions and customs. As a result, in order to promote unity in diversity, India developed culture based curriculum. That is to bring about emotional and national integration through a national system of education without diminishing its cultural variety and richness.

Coming to Africa, nation building has faced the challenge of integrating multi-cultural traditions Woolman (2001:1). The philosophy of education and the actual practice of education in Africa were influenced by the theories and practices in developed countries due to different factors like politics, past colonial history, etc.

After independence, African educational policies focused on the priority of national development which encompassed the goal of Africanization, national unity and economic growth. The motivation for this change was a reaction against policies of colonialism that had imposed a Euro-centric, divisive and exploitative regime up on Africa. Concern for the empowerment of African peoples brought the promise of social reconstruction. However, socially inclusive nation-building has faced many challenges due to the extreme social diversity and poverty in many African countries (Ibid: 32).

Countries like Kenya, Mali, and Nigeria began their independence with educational system of European design, modified to fit the needs of colonialism. But their attempt to revise the curriculum can be taken as the measure of post –colonial educational reconstruction in Africa.

Education in Mali was to be employed to decolonize the minds of people who had been alienated from their own culture by year of European domination Woolman (2001) The policy also called for promotion of Malian, African and universal values. The post colonial curriculum development has sought to Africanize and modify content and structure to suit local and national needs. Subjects were taught by means of practical activities based on the culture, economy and society of the students (ibid).

Contents reflected in these activities include agrarian pastoral life, the environment, science,

expression. Koranic schools and Arabic schools have been encouraged to complement religious studies with new curricula in reading, writing, and computation, moral and civic education.

The legacy of colonial education in Kenya was one of the cultural conflicts, one that alienated people from their culture. Neither the missionaries nor the colonial administration made any real attempt to link African education to African problems and cultural heritages Woolman (2001). Since independence, the government of Kenya has continually sought to modify the curriculum to achieve content relevance.

In Kenya, the Kenyan institute of education began producing new curriculum and published Africanized text books by the Jomo Kenyatta Foundation. Current Kenyan policy espouses universal education with equal opportunity for all. The core goals reflect traditional values of training in social justice, morality and responsibility, along with acquisition of life skills needed in the local environment. Kenya's social diversity has brought a collateral concern for the preservation of cultural heritage, social justice, human dignity, political equality and multi- cultural education (ibid).

The subjects taught in primary grades include math, English, Kiswahili, science, social studies, Christian and Islam religious studies (in private and public schools), music, swimming and creative arts.

The development plan of Nigeria established universal primary education and proposed that education should foster the study of Nigerian culture and teach the importance of national unification. According to the policy, citizens of all cultures have equal access to modern schooling. Nigerian primary school curriculum consists of reading, arithmetic, geography, history, nature study, hygiene, cooking, needle work, handcrafts, religion, and physical education, Christian and Islamic religious studies, civic education, hand writing and drawing. The current goals for primary education are functional literacy and numeracy with the cultivation of positive attitudes, leading to cooperation, community and continuous learning that support national development. Therefore, priority is given to communication literacy and numeracy as learned through the subjects of language, art, mathematics, science, social science, agriculture and cultural traits.

In short, Ethiopia can learn a lot from other countries as to how to include peoples social values in curricula. In Ethiopia the cultural issues to be included in the curriculum have been selected

by the curriculum experts and finally validated by curriculum council composed of different government and non government sectors representatives.

2.4 Culture and Language

Culture is closely related to language. The relationship between language and culture is so great that they are two sides of the same coin. It has been suggested that knowing a language is inseparable from understanding the culture in which the language is spoken (Brown, 1990). Miller (1979) explained the interplay between culture and language, as language is one of a number of codes that each culture uses in order to communicate. Language is the means by which man, if not at all, phenomenon in culture are expressed and understood through culture. On the other hand, the presence of language and its service in every area of culture from law making to love making point to the critical role of language in cultural life. The words we speak when we are introduced to someone for the first time express our culture. To better understand their relationship, several metaphors have been used in the related literature. For instance, language has been considered to be the 'mirror' of culture since it is possible to see the culture through its language. Another metaphor used to reveal the connection between these two concepts is 'iceberg'. While the language represents the visible part of the iceberg, culture symbolizes the underlying and hidden part (Jiang, 2000). So culture and language are so interdependent. As Thompson (1993) indicates, knowledge of social values, norms of behavior and interaction, and cultural discourse can be considered as a crucial component of overall linguistic competence. Likewise, language functions as a primary agent in the transmission of cultural knowledge. Question of language, culture and schooling have existed as long as there have been children with diverse culture and ethnic backgrounds.

Currently, the 1995 Ethiopian Constitution, the 1997 Cultural Policy and the 1994 Education and Training Policy have capitalized the development of each nations /nationalities and ethnic groups cultural experiences in the education system. Probably the strongest manifestation of FDRE government's language policy is seen in the education system of the country. Section 3.5.1 of the Education and Training Policy (1994) reads : " cognizant of the pedagogical advantage of the child in learning in mother tongue and the right of nationalities to promote the use of their languages, primary education will be given in nationality languages." The government strongly argues that people should learn in their own mother tongue because language is the basis of identity; pedagogically it is more advantageous and it gives people psychological satisfaction and helps them develop positive self-

There are arguments over the use of mother tongue for instruction. These are advocating and opposing the use of mother tongue for instruction. The advocates emphasize its advantage where the opponents point out the problems attached to the use of mother tongue for instruction. Even though there is opposition to the use of mother tongue for instruction, a number of scholars advocate its advantage. For instance (Fasold; 1984, Chumbow; 1990) state the psychological, pedagogical and sociological advantage of mother tongue for instruction. Similarly, UNESCO, California State Department of Education, Office of Bilingual Bicultural Education and other scholars are in favor of this idea.

Psychological advantage/ value of mother tongue: According to Fasold (1984: 293) the issue of language is one aspect in challenging the psychosocial adjustment of children. Fishman (1968) explains that to expect a child to deal with new information presented in new language is to impose on him/her a double burden which results in slow progress of the child. Hence, he adds shock (adjustment difficulty) resulting from the transfer to a new environment. This can be softened by using mother tongue as a medium of instruction. That is there should be effective communication between teacher and students as well as among the students themselves to enhance teaching and learning activities. The foreign language, vehicle of foreign culture, creates a gap between school and home in which case a child may feel inadequate psychologically disturbed and resented with teachers and schools. Hence, mother tongue is seen to give advantage in lining both school and home keeping the child psychologically secured.

Pedagogical advantage of mother tongue: The use of mother tongue for instruction is useful for clear understanding and for the development of second language. Regarding this, Geflier, (1998: 193) underlines the importance of mother tongue education as follows. If the language of instruction is different from the mother tongue or the home/community language, the level of cognitive development and the level of language proficiency do not match. Subject contents may be neglected for the sake of language acquisition. If the language of instruction and mother tongue are identical, the students ability to identify, specify, talk about new, abstract concepts and detailed subject information grows together with their mother tongue.

According to Fishman (1968: 1), the use of the child's first language in education is one of the chief means of preserving whatever is good in native custom, ideas, and ideals and is an important tool in self-respect. On the other hand, "when a child starts learning in unfamiliar language he/she faces a

struggle to understand new concepts in various subjects. But, in mother tongue instruction, education becomes a 'war' in one front. Hence, the use of mother tongue provides the surest key to child's mind in learning his/her immediate environment because there is correspondence between the cultural environment and language.

Sociological advantage of mother tongue: it is clear that education becomes more targetful when a child is instructed by the language in which his/her society uses to explain itself and its culture. This idea is supported by Makulus (1971), in Solomon (1995), when he states that education fails when it fails to make the child understand his/her social and cultural life of his/her society. This can be done using the language which explains his/her culture. Similarly, Uchendu (1993), quoting Enobakhare, raises such a sharp question. How can a child be proud of his country if it's means of communication is foreign? This is more explained in his own idea that the use of vernacular language enables the easy understanding of traditional folklore and poetry in which societies are expressed and it generates national pride. This means that unless education uses the vernacular, it may have weakness in making oneself proud of him/herself, his/her culture. Another argument of advocates of the use of mother tongue is that the sociological value of education is gained more when a child is instructed by the language in which his society uses to explain itself and its culture.

Like Fasold, Chumbow (1990) list out the importance of mother tongue instruction by providing scientific arguments. *First*, mother tongue has psychological value to the child. That is, it serves very important role in shaping the child's early perception because language and thought are highly interrelated. No one can think without using language in any of its forms (articulated, symbolic, etc.). *Second*, mother tongue has socio-cultural significance since it would help the member of the target group to express its common cultural familiarity and tendency. *Thirdly*, the early school use of mother tongue in the child's life will give permanence for the child's course of learning and which in turn enhances its cognitive development.

Arguments against/ opposition on the use of mother tongue instruction

Although proponents of mother tongue for instruction point out its advantages from different angles, it couldn't escape from criticism. Fasold reviewed the objections forwarded about the recommendations of UNESCO's Committee on the use of mother tongue instruction. The objections are:

1. Some languages, it may seem, have no grammar or alphabet;

3. To teach mother tongue will make it more difficult for a yougester to learn a second language later; and
4. ...using vernacular languages would impede national unity (Fasold, 1984: 293-294).

Similarly, other opponents of mother tongue for instruction state the problems from different perspectives, such as economic, political and transitional period.

From economic perspective, the argument is that although there is a belief that mother tongue is advantageous in children interaction, in the case of linguistically heterogeneous society the cost of introducing new languages is very high since it requires materials and personnel training in various languages (Nilson and Commings, 1997). From political perspective, some political leaders consider the use of mother tongue for instruction a threat for national unity, especially where there are linguistically heterogeneous societies; diversity is not considered as a resource. This political perspective believes that this condition may lead people to live in isolation because of their tongue. Citing Wiliamson (1977) in Emenanjo (1990) stated that to encourage reading and writing in multiplicity of languages seriously hinders the development of national unity. The third argument is the problem related to transition period. The transition from mother tongue instruction at lower level to the education in the second language at the higher level creates frustration. The transition from mother tongue education to second language as a medium of education should be delayed until students get enough skills to use their second language as a medium of instruction (UNESCO, 1968: 53). Others stated that the second language should be introduced as early as possible as one subject in curriculum (Brown and Hiskett, 1976).

The historical background of language policy (medium of instruction) in Ethiopian education

The foreigners dominated the Ethiopian education system, because the curriculum content, the methodology and even the medium of instruction and teachers were foreigners. The Ministry of Education report indicates the chronological stages to note that how far foreigners dominated Ethiopian education i.e. Italian/Fascist instruction from 1909-19410, British influence from 1941-1952, Canadian and American influence from 1952-1974, and Ex-Soviet influence from 1974-1991 (MoE, 1996: 92).

Even though the influence of foreigners were bound to happen, there were attempts to make the educational system Ethiopian and to change the medium of instruction to native languages other than

After 1917 until the late forties, Amharic and Ge'ez (especially customarily used in Orthodox Church sermon) were encouraged. Between 1947 and 1958, English was the medium of instruction in all schools and Amharic was taught as a subject. But according to some scholars the medium of instruction changed to Amharic for primary schools and to English for secondary schools in 1958 (Seyoum, 1997: 157). But as for Seyoum (1996), the medium of instruction was changed from English to Amharic at the primary level in 1963. Yet according to Fisseha (1994) the use of Amharic in the primary level and English and French for secondary level began in 1955. That is there is a slight disagreement among scholars about the date of change of instructional medium from foreign languages to Amharic at the primary level.

Currently, one of the manifestations of FDRE government's language policy is seen in the education system of the country. Section 3.5.1 of the Education and Training Policy (1994) reads : " cognizant of the pedagogical advantage of the child in learning in mother tongue and the right of nationalities to promote the use of their languages, primary education will be given in nationality languages". The 1995 Ethiopian Constitution and the 1997 Cultural Policy have also capitalized the development of each nation's, nationalities' and ethnic groups' cultural experiences in the education system.

2.5 Culture and History of Education in Ethiopia

The Ethiopian education has its own cultural foundation. The foundation serves both as a facilitating ground as well as an important input for the additional construction components. Thus, one cannot think of a relevant and useful curriculum that is based on alien culture. Amare (1998) has rightly represented culture and education as content and means in the same order.

Though the exact date of the introduction of formal education to Ethiopia seems to be unknown, historians like Pankhurst (1955) confirm that the history of education in Ethiopia goes as far back as in the 4thC A.D. It was in this century that Christianity was introduced to the country and marked the founding of the Ethiopian Orthodox Church.

Before the introduction of church education, like all societies in the world no formal schooling existed in traditional Ethiopia but informal schooling in the form of initiation and ceremonies, like the "dunga" contest of the Mursi tribe in south western parts of Ethiopia arts of war *feresgugs*, hunting, fighting with shield, etc. With the introduction of Christianity to Ethiopia in the 4th A.D the Ethiopian Orthodox Church took the lead in the field of education. In this history, the church education had

scribes, treasurers and general administrators) in perpetuating the cultural values of Ethiopia and in preparing young men for the services of the church as deacons and priests. Curriculum was basically static and there was a belief that studies that were true and valuable in the past were true and are valuable forever (Adane 1991:4).

Contents ranged from reading, writing or calligraphy (*Kum Tsihfet*), liturgy (*Kidassie*) church music (*Zema*), poetry (*Qine*) commentaries, (*mesahfi*) and some calendar calculations and astrology (*Bahirehasab, Abushakir*) (Teklehaimanot, 1999). Every student was treated according to his learning capacity. Grade grouping and promotion time was thus very flexible. The medium of instruction was Geez which was both a spoken and written language. This characterizes Ethiopia to be the only country which has developed its own alphabets in Africa (Ibid).

Another institution worthy of mentioning with regard to the history of education is the mosque, which, like the church, had similar function in running Koranic schools in Ethiopia. The Koranic schools, though not as wide spread as the Geez schools, were part of the traditional schooling system; many of them were using Arabic as a medium of instruction in the teaching of Koranic verses.

In the 16th C the reformation movement in Europe resulted in the global expansion of the Jesuit missionaries led by Ignatius Loyala to spread catholic religion. The Jesuits had made an attempt to open schools of European type in Ethiopia during their missionary activities (Bowen, 1976).

However, Bowen further noted that the efforts made since the 16th century to open modern schools in Ethiopia found a strong opposition from the clergy who feared that the attempt was made to convert the country to Catholicism.

In general, the Ethiopian traditional church had been opposer to any external attempt to open modern schools in the country. As a result, when modern education was introduced during Menelike II, it was foreign oriented in terms of curricula, teachers and other aspects of education.

The first government school used Egyptian Copts as the first teachers. Moreover, the monarch emphasized that the school would mainly be involved in the teaching of foreign languages like English, French, Arabic, etc, which for two decades dominated the curriculum content that made it look like a specialized school of language. Generally, both the indigenous and modern education

philosophies have their own places in our education system and although the latter has been dominating in the present.

Both the monarchy and the military periods had educational systems which suffered dependence on outside curriculum which did not correspond to the local peculiarities (TGE, 1994). However, although alien curriculum, scholarship and communication of the western culture has been in contact with the Ethiopian culture for a century as Amare (1998) rightly pointed out, “the Ethiopian culture remained Ethiopian and the western is western”.

According to Okonjo Jweala (1992:531) “any development that does not take account of the cultural base, the cultural diversity of the peoples for whom it is intended, is bound to be development that is not very successful”.

As I have mentioned at the introductory party of this paper, the Ethiopian Constitution, the Education and Training Policy, and the Cultural Policy of Ethiopia have capitalized the importance of peoples using their own language. The language policy is a cornerstone for the cultural basis of education .Curriculum content and title development of textbooks of primary education is now mainly the responsibility of respective regional state governments together with technical assistance from the Federal Ministry of Education.

2.6 Private Schools in Addis Ababa

Although literature is inadequate as to how private schools began in Addis Ababa, there is a grain of truth in the statement that village schools existed in Addis since the end of the Italian war. According to sources, a wide expansion of private schools began in the 1950s where it reached the highest peak during the 1960s (74 private schools) (Hailu and Tilahun 2003:8).

About a total of 96 private schools (those established until the end of the decade) were all nationalized by Proclamation Number 47 in 1969 E.C. These schools were then named public schools. Until the fall of the Derg in 1991, there was no such school as private but few schools were established and run by non-government and philanthropic organizations and later presided over by local communities and named public schools again.

With the coming to power of the EPRDF in 1983 E.C a new education and training policy was issued in 1994. It brought not only a change in curriculum, educational organization, finance and etc, but

also it created wide opportunities for private investors in the field of education. Article 3.9.6 of the ETP states that:

The government will create the necessary conditions to encourage and give support to private investors to open schools and establish various education and training institutions. This coupled with the investment policy; private investment in education began widely. Today, there are a number of private pre-primary, primary and secondary schools in the capital.

These private schools are expected to adhere the curriculum designed by the government.

2.7 Environmental Science Curriculum and its Purposes

Curriculum development first entails the formulation of syllabus and next the writing up of the text. A syllabus is an important document, which forms the basis for the development of curricular materials such as textbooks, teachers guide and other supplementary materials. The syllabus document was initially prepared in MoE through workshops where participants from regions have been involved. The responsibility of developing the instructional materials was devolved to the regions; the material development process was undertaken in Regional Education Bureaus based on their social reality.

Textbooks are one of the general teaching aids that can serve as the friend to a student and important aid to the teacher. Texts, as a means of oral and written communication among persons, are carriers of messages. It shows clearly the purpose, aim and the subject matter of the syllabus in the way that the learners can understand (Aggrawal, 1982:129). For Pingel (1988:1) textbooks do not only convey facts, but also spread ideology and mirror values and norms of the society to transmit the next generation. A textbook is used not only for preserving the cultural heritage but also for revolutionizing the society (Aggrawal, 1982:130).

Based on the syllabi approved nationally, each regional state prepared its own specific syllabi and textbooks on environmental science for the basic primary cycle. According to the syllabus environmental science is defined as denoting the surroundings or external conditions with which an individual (person or other living organism) or community interacts. Natural environments include the earth's physical features, plants and animals. Human environments include not only built environments but also social environments (e.g. artistic, religious, ethnic, scientific, technological and recreational). Environmental science is understood here as a subject that integrates natural science, social studies, crafts, agriculture, home economics, health education subjects, including civic into one whole and relating them to pupils environment. It emphasizes the centrality of the child's immediate environment. As the children mature, the wider locality is examined, as are other environments in Ethiopia. This progression from the local and immediate to the wider world contributes to children's development in a number of ways. It fosters not only their sense of local identity but their sense of being members of national communities. It encourages them to appreciate the interdependence of

individuals, groups, and communities, and it promotes an understanding of and a respect for the cultures and ways of life of peoples throughout the country. It fosters, too, an informed sense of individual and community responsibility for environmental care.

The designers anticipate that students understand the basic sciences much better by relating them to an environment well known to them. Furthermore, it is expected that pupils comprehend and appreciate their environment in the totality, acquire basic skill in the use of tools and instruments of production, grasp social relationships, develop skills and attitudes in protecting and using the environment properly and work with farmers, and develop a problem solving attitude.

The subject matter is learned by using the expanded approach from the immediate environment to the distance ones, which became a tradition in Ethiopian social studies since the beginning of the 1950s (Hailgebrael,2015).

2.8 Naming

Naming/nomenclature is inflicted to anything created or invented to clearly define it, uniquely recognize and to distinguish it from anyone/anything else (Tsegaye 1997:13). It is a specific means of identification and representation of either living or non-living things. It could be assigned to single or group entity. Naming, the term applied to uniquely represent living or non living is the way human beings use to channel communication among themselves in their act of expressing what they see, hear and feel. No matter how naming is being used for any person, an animal, a place or other creature to be distinctively recognized, there is no natural connection between that particular naming and the entity it represents (ibid). Neither behavioral nor blood relationship exists between the naming term and the thing represented by it. Naming reflects the widely diversified nations and nationalities, cultures, customs, norms, belief, history of Ethiopia. As research works done on various nations and nationalities indicate, naming symbolizes or represents happiness, wish, religion, attitude, characters, attributes, wealth, peace, love, mightiness, bravery, charity, career, protest, support, cooperation, respect so on and so forth. Naming can therefore be taken and be understood as the reflection of culture, or put in other way, naming involves cultural traits. Generally, naming has remarkable role in expressing culture and instigating the cultural assets of a given community. Human beings can transfer their beliefs, ancestors and descendants, their philosophies, traditions, etc down generations through the indispensable aid of naming. Naming is, thus, absolutely essential and imperative. Thus, naming can also be used in textbooks for different purposes.

2.9 Extracurricular activities

Extracurricular activities are found at all levels of the school system. The terms extracurricular activities, co-curricular activities, non-classroom activities, student activities have all been used interchangeably. Extracurricular activities, by whatever name they are called, are essential part of education. According to AAEB extracurricular manual guide, extracurricular activities are activities performed by teachers and students voluntarily out of the classroom to enrich the curriculum (including the promotion of culture). They also provide experiences that are not included in the curriculum. They include debate, athletics, music, drama, school clubs, contests and various social events. This multitude of experiences forms the third curriculum (Barbieri, 2009).

Function of Extracurricular activities/ benefit of participation

Extracurricular activities permit students to apply knowledge acquired in the formal class. When managed properly, the extracurricular activities program allows for a well-rounded, balanced program by reinforcing learning, supplementing the curriculum, integrating knowledge and carrying out the objectives of democratic life (Barbieri, 2009).

These activities are used to enrich and extend the work in the classroom. Clubs associated with a subject-matter discipline have considerable reinforcement value. Extracurricular activities supplement the curriculum with experiences which are not possible in regular classroom setting.

An important objective of the total learning process is the integration of knowledge. Extracurricular activities are said to be integrative in nature because they tie together many areas of knowledge and experience. They don't provide abstract and isolated pieces of learning, but rather synthesize many aspects of real-life situations (ibid). Through the student activities program, the student learns to deal with many important aspects of a problem. Through the clubs that emanate from the subject- matter disciplines, students develop teamwork and cooperation (ibid).

Participation in extracurricular activities has many benefits. Participation in extracurricular activities promotes academic achievement/success, personal or social development. According to Reeves (2008), students who took part in extracurricular activities during the academic year had dramatically better grades than those who participated in no extracurricular activities at all. Involvement in extracurricular activities is consistently and positively correlated with good school attendance, and good attendance is often correlated with a higher grade point average (Olson, 2008). Another positive

impact of participation in extracurricular activities is the possibility of a student acquiring supportive relationship, role model with an adult and may help to develop mutual trust, respect and other social skills and social networks.

On the contrary, there are also negative impacts of participation in extracurricular activities. Reeves (2008) determined that parents and teachers might fear students may lose their focus on academics when they become too busy with out of school activities. Attending too many rehearsals, practices, and meetings may cut into homework time.

CHAPTER THREE

ENVIRONMENTAL SCIENCE IN THE PRIMARY SCHOOL CURRICULUM

The environmental science subject from grade one to four is expected to include lessons on culture, society and the why how children should fit in to it. Human beings learn to organize their behavior and thought in relation to their environment (Kockel and Craith, 2007). Thus, the importance of helping children to understand the environment is now widely recognized and is well represented in the national curriculum. The Ethiopian curriculum framework has described that school children have to know first their environment or surrounding. It enhances children's knowledge and understanding of themselves and the world in which they live. Children explore and learn about features in the natural and human environment, especially those in the immediate locality. According to the syllabus, environmental science emphasizes the centrality of the child's immediate environment.

The environmental science syllabus for grades one to four is prepared based on the new curriculum framework for Ethiopian schools. According to the curriculum framework for Ethiopian education from KG to grade 12 issued in 2010, environmental science is an integrated subject comprising strands of natural science, health, agriculture, social studies, home science, and civics education (MoE 2010:26). Thus, at this stage of their development, students perceive their environment (both natural and social) in an integrated way and not as a collection of separate subject. Integration enables students to organize their knowledge in ways that are meaningful to them (MoE 2010: 26). Therefore, the curriculum content should be related to everyday life so that students appreciate both relevance and value of their education to the individual and to their society. It is also expected to reflect or indicate the social, economic and cultural development of a society.

The introductory part of the environmental science syllabus of government stated the need to foster a sense of local identity and encourages students to appreciate interdependence and promotes an understanding of and respect for the cultures.

3.1 Contents in Environmental Science

The success of any education system depends not only on the nature of its aims, but also on its content. The content of curriculum refers to particular facts, opinions, principles and issues which are included in a particular subject matter. The content of a subject matter includes organized knowledge, terms, information, facts, rules, principles, methods, concepts, decisions, phenomena and the issues related to the subject matter (Ghoorchian,1995).Contents as an element of the curriculum

plays a very important role in achieving the goals of education in society and is viewed as a key element in all approaches and perspectives. Text books composed of different contents are also components of curriculum. With this in mind, the contents of environmental science in government and private primary schools have been examined.

Table 1: Comparison of grade one Environmental Science contents in government and private schools

Unit	Contents of government school	Contents of private school	Remark
1	Our selves <ul style="list-style-type: none"> • External body parts • Basic needs • Common diseases • The five sense organs 	Plant life <ul style="list-style-type: none"> • The world of plants • Plants as food 	
2	Our family <ul style="list-style-type: none"> • Family members • Food, shelter and clothing • Household materials 	Animal life <ul style="list-style-type: none"> • The world of animals • Food and shelter for animals 	
3	Our school <ul style="list-style-type: none"> • School compound • Rules and regulations • Good relations • Road safety • Activities 	Human body <ul style="list-style-type: none"> • Knowing your body • Food for health • Housing and clothing • Keeping safe • Keeping healthy 	
4	Our locality/ Our woreda <ul style="list-style-type: none"> • Location • Nonliving things • Activities of local people • Transportation 	Space and environment <ul style="list-style-type: none"> • Air • Water • Weather • The sun, moon and stars 	

Table 2: Comparison of grade two Environmental Science contents in government and private schools

Unit	Contents of government school	Contents of private school	Remark
1	Our selves <ul style="list-style-type: none"> • The food we eat • We are healthy • Personal hygiene 	Plant life <ul style="list-style-type: none"> • Types of plants • Uses of plants 	
2	Our community <ul style="list-style-type: none"> • Community members • Living in the community • Energy for a community • Making objects 	Animal life <ul style="list-style-type: none"> • Animals that help us • Wild animals 	
3	Our natural environment <ul style="list-style-type: none"> • Natural phenomena • Natural resources • Plants around us • Animals around us 	Human body <ul style="list-style-type: none"> • Bones and muscles • Food for health • Housing and clothing • Keeping safe 	
4	Our sub city <ul style="list-style-type: none"> • Location of our sub city • Sub city land forms • Sub city institutions • Economic activities • Respect for work 	Space and environment <ul style="list-style-type: none"> • Air around us • Air can move things • Water • The water cycle • Rocks and minerals • Light and shadow 	

Table 3: Comparison of grade three Environmental Science contents in government and private schools

Unit	Contents of government school	Contents of private school	Remark
1	Food and family well being <ul style="list-style-type: none"> • Food • Family hygiene • Leisure and recreation 	Food <ul style="list-style-type: none"> • Eating habits of animals 	
2	Our natural environment <ul style="list-style-type: none"> • Natural resources • Energy • Force • Measurement 	Materials <ul style="list-style-type: none"> • Keeping safe • Housing and clothing • Rocks and soil • Matter 	
3	Activities in our community <ul style="list-style-type: none"> • Farming in a community • Local industrial products 	The world of living <ul style="list-style-type: none"> • Living and nonliving things • Parts of a plant • Birds • Our body 	
4	Our region/Our City <ul style="list-style-type: none"> • Location of our city • Major land forms • Flags • Administrative structure • Heritage • Patriots in the city 	Moving things, people and ideas <ul style="list-style-type: none"> • Measurement • Light, sound and force 	
5		Natural phenomena <ul style="list-style-type: none"> • Air, water and weather • The sun, moon and stars 	Six units in private school only
6		Natural resources <ul style="list-style-type: none"> • Our earth 	

Table 4: Comparison of grade four Environmental Science contents in government and private schools

Unit	Contents of government school	Contents of private school	Remark
1	Our body <ul style="list-style-type: none"> • Our body needs food • Blood circulation • Puberty • Family planning 	Man and his living <ul style="list-style-type: none"> • Nutrition and food • Body systems • Defending the healthy body 	
2	Our natural environment <ul style="list-style-type: none"> • Matter • Natural resources • Water 	Natural phenomena <ul style="list-style-type: none"> • Heat and transfer of heat • Pressure • Formation of cloud • Direction 	
3	Our country <ul style="list-style-type: none"> • Our country • Major economic activities in Ethiopia 	Ethiopia <ul style="list-style-type: none"> • Types of landscapes of Ethiopia • Rivers and lakes of Ethiopia • Elements of weather and climate • Natural resources • Population of Ethiopia • Economic activities of Ethiopia 	
4	Our social environment <ul style="list-style-type: none"> • Heritages of Ethiopia • Social relations and values 	The Ethiopian people, culture, civilization and heritage <ul style="list-style-type: none"> • People of Ethiopia • Civilization and heritage • Characteristics of culture • Major inventions and events in Ethiopia 	

As can be seen from the above four tables the environmental science subject contents in both government and private lack uniformity. The English version textbook of private school is not prepared according to the standard curriculum of syllabi of the MoE. Hence, it is possible to deduce that there is a mismatch between the English version (private) textbooks and the standard Amharic

version (government) curriculum. The English version environmental science textbook of private primary school doesn't begin with the children's immediate locality.

Savage and Armstrong (1987:14) explain that elementary children should begin with familiar and concrete experiences in their immediate environment, they then learn to more distant and abstract content about ever-expanding areas until finally by grade six or seven they are permitted to study regions far removed from their homes and neighbors. This means, their schooling starts from their immediate environment. Similarly, government environmental science is designed in the pattern of the expanding horizon (the approach from the immediate environment to the distant remote ones). Thus, as can be seen from table one above, in government school *grade one* pupils learn about themselves, family, school and locality (Woreda). Accordingly, grade one Environmental Science lesson starts from family. It elaborates the members of a family, the relationship among family members and about types of instruments or materials within a house used by family members. This means that school children can understand the general setting of their home described in their book where it has been included in the curriculum; besides their home/ house, they can find the smallest social institute at school. After joining school, children can learn what things are available at school, for instance , classrooms , how they are exercising toilets and latrines, play fields, staff rooms, the place where the flag is flagged and flown from a pole, library, guard rooms, pipe, rules and regulation of a school and then they learn about their Woredas. The location of their Woreda, types of jobs within the Woreda, types of transports in their surrounding are dealt in the textbook, whereas in private school pupils learn about plant life, animal life, human body, space and environment.

As indicated in table two *Grade two* government school pupils learn about themselves, their community, natural environment and their sub city. Thus, children mainly learn about society and a sub city they live in. Whereas in private school pupils learn about plant life, animal life, human body, space and environment (it is the continuation of grade one, i.e. similar content with different scope).

As can be seen from above table three, *Grade three* government school pupils learn about food and family wellbeing, natural environment, activities in the community and region (Addis Ababa and its sub cities). In this grade level under the topic "Our City", the textbook invites the learner to know/understand about the relative location of the city (Addis Ababa), the number of sub cities and Woredas within the city, about the landscape and relics/heritages found in the city. whereas in private school pupils learn about food, materials, the world of living, moving things, people and ideas,

natural phenomena and natural resources. Here the numbers of units in government school environmental science curriculum are four, whereas the numbers of units in private school curriculum are six. There are additional two chapters in private school environmental science curriculum. This implies that contents are overcrowded, and teachers cannot finish them within the given period of time. In addition, one can understand that the private school curriculum from grade one to three concentrates mainly on the natural environment. It does not give much emphasis for the social environment. From grades one to three private environmental science curriculum, no mention was made about students' locality or Ethiopia.

Finally as can be seen from table four above, the book lets the children learn more about their country, while *grade four* government pupils learn about human body, natural environment, and country (Ethiopia) and the social environment, private pupils learn about man and his living, natural phenomena, Ethiopia and its people, culture, civilization and heritage. Here it seems that the difference is becoming narrow. It is only in this grade level that the two social groups (government and private schools) come together. It seems that the private school curriculum give room for cultural issues (it will be presented in chapter four). However, the contents of private school lack appropriateness, relevance and coherence. There are also other differences between government and private environmental science curriculum. The government text includes learning outcomes in each chapter and each grade level, minimum learning competency in each sub unit, and allotted time for each unit and subunit per week/month or year, methodology, assessment method, teacher's guide and syllabus. In addition, the government curriculum goes or has been prepared from near to far, simple to complex, known to unknown and from concrete to abstract manner that helps children understand their surrounding easily. But the private text doesn't fulfill all the aforementioned requirements.

It is obvious that there is only one national education policy in the country. But the reality on the ground varies. We see implementation of different curriculum in private and government schools in one country. Thus, implementing two kinds of curriculum means producing two types of citizens (one produced from private school and another from government school). The Education and Training Policy doesn't allow this practice because the curriculum of a given country is designed based on the national interests of the country. One of its interests could be culture based education for producing citizens who are proud of their culture, history and identity.

3.2 Reflections on the Relevance of Environmental Science Contents

The curriculum content should be related to everyday life so that all students appreciate both the relevance and the value of their education both to the individual and to their society (MoE 2010:7). According to the International Encyclopedia of Education (1994: 1361) relevance is the applicability of what is taught in schools to the needs and interests of students and society. Meaningful bridges can be built between life in and out of school and between the past and the present. During my interview, I have asked Ato Girma Mengistu, a senior curriculum expert, in Addis Ababa Education Bureau and one of the participants in the preparation of the environmental science text book whether or not the curriculum has contained relevant points that help learners know their surroundings. Ato Girma Mengistu said the following.

I was one of the participants in the preparation of the Environmental Science textbook from grade 1-4. Anything that helps learners know their surrounding has been included in the book, i.e. topics or subtopics such as ourselves, our family, our Woreda, our sub city, our city and our country are included in the content of the book. Anything that helps learners understand their surrounding such as what organizations are there in Woredas and sub cities, what type of services are they delivering to the public are included in the textbook. Because, children should learn about themselves first to know others; knowing others first and learn oneself then after is impossible.

The other participant in the preparation of the textbook was Ato Solomon Wondimu who has similar comments /ideas with Ato Girma Mengistu about the preparation of the environmental science text book from grade one to four. According to his comment, the lesson should start/begin from their immediate environment for elementary school children.

When we say environment or surrounding, there is natural environment and social environment. Therefore, children learn basic sciences focusing on living and non living things in the natural environment of their surroundings. They can study the names of various types of plants in their environment. They can learn/understand the use of plants and the types of animals found in their surroundings. Children express their cultural values by using plants. They can identify their environment by studying plants. When we come to the social environment, they know social groups/entities living in the social environment. The textbook let the children know things allowed to do and not to do in their society and environment. The contents of the textbooks widen when we come to the higher levels.

Students as well as teachers in government school, who have participated in the focused group discussion and interview, agree that the environmental science lesson has not any problem with regard to describing the environment or the surrounding to the learner. But, they suggested that the book is prepared to be large in size to carry or to hold on for the children and better if it could be

prepared to be easily handled by the kids. A student from members of the focused group discussion in government school explained that the book of environmental science describes the environment we live in. *“For example , if I am asked or want to describe my village in terms of relative location, I can describe that my house is located in front of the American Embassy.”*

This explanation tells the helpfulness of the textbook for understanding the immediate locality. The school becomes the biggest world for children when they leave their home and join school because it is a place where they can meet other children coming from different families out of their home and parents. A school is a place where teachers and other workers with different social backgrounds meet each other. Therefore, it is possible to say that the book has contained essential things which help learners to interact and adapt themselves to those individuals in the school after joining a school.

On the other hand, since children from grade 1-4 are learning their surrounding, it helps them to live within their surrounding with different lifestyles such as feeding style, dressing codes and general activities done by the community in their surrounding and acquiring the necessary knowledge, attitude and skills. Students can learn to each other at school as far as they come from different sub cities where each sub city has a peculiar feature. And its peculiar feature is more or less included in the curriculum. For example, a student living at Gullelie learns about handcraft, a student at Akaki learns about industries/factories, a student at Addis Ketema learns about trading, etc. This shows that there are contents in the text based on the context of the surrounding of each learner. Thus, the contents are relevant or related to everyday life of students.

3.3 Activities in Environmental Science Contents

The curriculum framework adopts the principle of active learning and competency-based approach to education. Research indicates that children learn best when they are actively involved in the learning process through participation, contribution and production (MoE2010:2). Hence activities are expected and needed to teach and learn contents because they are inseparable from the contents of the textbook. That means lessons involve a variety of activities. There are lots of activities included in the government text book based on the contexts of the surrounding of each learner. Activities or exercises that can be done individually and in groups are included in the text. Students/Learners can understand things they observe in their surrounding /environment based on the activities they do. These activities are related with their immediate locality. Example,

Grade 1

የቤተሰብ አባላት የሚባሉት እነማን ናቸው? *Who are the members of the family? (p.40)*

ትምህርት ቤታችሁ ውስጥ ምን ምን ነገሮች ይገኛሉ? *What things are there in your school? (p.66)*

የምትኖሩበት ወረዳ ከቤታችሁ በስተቀር ይገኛል? *Where is the location of your wereda in relation to your home? (p.85)*

Grade Two

የማህበረሰብ አባላት በዕድሜያቸው መሰረት ምን ምን ተብለው ይጠራሉ? *How are the members of the community addressed on the basis of their age? (p.36)*

የምትኖሩበትን ክፍለ ከተማ አንጻራዊ መገኛ ተናገሩ:: *Tell the relative location of the sub city you live in.*

Grade Three

በከተማችሁ የሚታዩ የመሬት ገጽታዎችን ተናገሩ:: *Tell the observed landscapes in your city. (p.114)*

Grade Four

አገር ምንድን ነው? *What is country? (p.114)*

የአገር መገለጫዎች ምንድን ናቸው? *What are the elements or manifestations of country? (114)*

From the above questions or activities one can understand that activities in the text are based on familiar and concrete experiences in the students' immediate environment. Students are asked about themselves, their family, community, woreda, subcity, city and their country from grade one to four respectively. Moreover, it makes the students curious to learn about their natural and social environment when given homework, to visit their surroundings.

But when we come to private schools, the situation is different from this. There is a different condition. It does not indicate anywhere in the textbook the learners environment except in grade 4. Activities mainly focus on the natural environment. Not only it focuses on the natural environment, it has no any relationship with the learner's environment. Humans are not living with themselves only. They are also living with the surrounding environment. It seems that learners at private schools are isolated from the social as well as the natural environment. It seems that the content of the book has nothing to do with the learner. It is possible to see the activities and their messages included in the textbook to prove this.

For instance, let us see the contents of activities and their messages of (taken from) the textbook at each grade level.

Grade One

Mint is called pudina and basil is called tulsi in northern India (p. 30)

Find out the names of the five different oceans in the world (p.91)

What does the sun look like? What does the moon look like? Why do stars look small? How the moon changes its shape every night? Observe the shape of the moon for five weeks. Draw the shapes in the table below (p. 102).

Grade Two

Name a spice that helps in reducing pain. The oil from this spice is applied to your tooth if you have a toothache. Name a plant the leaves of which are used to color hair. It is also used to make beautiful patterns on the hand (p.26).

We should protect animals like the panda, Indian rhinoceros, and the Great Indian bustard. These animals are very few in number, and may soon all die. These animals that may soon no longer exist are called endangered animals. Dodo was a flightless bird, which lived many years ago. It is now extinct (p.39).

Eskimos live in very cold places. They make houses of ice called Igloos.

Grade Three

Environment is not the same in all places. Akshit lives in Delhi. His friend Ali lives in Chennai. Look at what Akshit and Ali wear to school in the month of January. Akshit is wearing a warm blazer and full trousers including necktie. Ali is wearing a half-sleeved shirt and half trouser. This shows that it is cooler in Delhi than Chennai in the month of January (p.7).

Shimla is an example of a hilly area.

The Thar Desert is an example of a desert.

An example of a plain is Delhi. (p.8)

Can you name two Indian astronauts? (p.115)

Activity (things to do): Make a scrap book titled "Hill Stations of India", collect pictures of hilly areas. Gather information related to

- a. The names of various hill stations in India*
- b. The kinds of plants and animals we find there*
- c. The kinds of houses people live in*
- d. The clothes people wear*
- e. The food they eat*

f. The kinds of transport they use (p.10)

You (teacher) could talk about the oldest banyan tree in Kolkata, which has lived for thousands of years (p.18)

If the earth didn't rotate, how would our life be different?

India and America are on two halves of the earth. This is the reason why it is night time in America when it is day time HERE in India (p.117).

From this one can understand that, firstly, it has no relation when compared with the curriculum of Ethiopia. Secondly, the activities, pictures and writings in the textbook are not indicating the surrounding environment of the learner. It is unfit to the Ethiopian reality. The activities, contents and concepts do not fit to the age level of understanding of children. It is less relevant to Ethiopian children. It has no proximity to the learner/child. It is not palatable in terms of culture. They are learning things they cannot see. i.e. The textbook has contained things that students cannot see. Students are told about a mountain they cannot see. They are learning about an animal they cannot see. They are learning about a city they cannot see. They are learning and asked about a desert they don't know and see. They are told about a plant they are not seeing. The lesson does not touch the life of the learner by considering the context of his/her environment. Students are isolated or displaced from their surrounding environment. These activities and contents are not useful to the learner and make them waste their time where they could not add value to their life. It makes students be filled with only information. Thus, it is theoretical having limited relevance to life outside school.

In relation to this, Ato Solomon, one of the interviewees, has said that the lesson has to be presented to the learner in appropriate ways from near to far, from simple to complex, from known to unknown, from concrete to abstract. Teaching hard science to children at this age is not relevant. First of all, they should know their surrounding environment. Can a student going to school and come/turned back to his /her home? Can he /she know the environment and the community if comes back home? Therefore, the lesson students are learning should add values to their life and help them develop their skills. Students could not adapt themselves to their environment. If a researcher wants to conduct a research on it, he/she can see the result that students at private school cannot express their environment equally compared to those studying environmental science at government schools.

Students participated during the focused group discussion and interview strengthened the remarks of Ato Solomon when they expressed themselves and their surrounding environment where they came

from. Students learning at Eyerusalem School (Government School) said the following when they introduced themselves and presented about their environment.

1. My name is Tenaye Eshetu. I am 14 years old. I am in grade 4, section B. I am living at Gullelie Sub city, Wereda 2. My residence/village is found around at the back of Hamlie 19.
2. My name is Tewodros Tekeste. I am in grade 4, section B. I am living at Gullelie sub city, Wereda 1. My residence/village is Kusquam Sefer.
3. My name is Eyerusalem. I am 10 years of old. I am in grade 4 section A. I am living at Gullelie sub city. Wereda 3. My residence/village is around Afinchober.

On the other hand, students learning at a private school said the following.

1. My name is Bamlak Teshager. I am 11 years of old. I am in grade 4 section C. I am living at wereda 6. I don't know the sub city.
2. My name is Ahadu Merid. I am in grade 4, section C. I am 11 years of old. My residence is around urban development. I don't know the sub city and the Woreda.
3. My name is Fiker Yohannes. I am in grade 4, section C. I am 10 years old. My residence is around condominium, but I don't know the sub city and the Woreda.

This indicates that students attending at government schools are far better in expressing and understanding their environment compared to private school students. Besides, as Ato Solomon said, as majority of private school students are coming from families with better income, they transport by car that can have a negative influence up on children to understand their environment. On the other hand, as majority of students of government schools are from families with lower income, they travel on foot that can have a positive influence up on them to understand their environment more. Besides, teachers teaching at private school said the following about text books.

The textbook that we are using to teach our students is better than the textbook prepared by the government. Children can read the book even without the presence of teachers. It gives the detail. But the book made by the government, though colorful and attractive, it has not contained any detail and more descriptions.

This saying /description made by the teachers indicate and clearly strengthens that a private school is out of the curriculum (violating the curriculum) or they have their own curriculum. As the book is prepared in English, let alone students can read and understand by themselves, it is challenging for teachers. Though the textbook is prepared differently, its content has to be nearer to the book made by the government. Students of private school have a different opinion or comment to some extent to

that of their teachers. As the students said, the book prepared in English does not have the content that allows them to know and understand their culture as well as their environment.

In addition to this, the lesson is difficult for them to understand during the classroom instruction. They said that it would be better if it were prepared to help us understand our environment. As one can see from above, all the questions in the text are about India that has no proximity to the learner. If the lesson is talking about India, then the objective of education will be designed based on the national interests of India. Thus, students learning isolated from their environment will become neither Ethiopian nor Indian. This situation seems with the colonial period of Africa. The African Social Studies during the colonial period was taught which aimed at imparting of their superiority and lists of names of rivers, lakes, mountains, etc of the colonial power (Mutebi and Matron 1994:8).

3.4 Some Distortion of Facts in Environmental Science

The children of today grow up in a rapidly changing, moving and accelerated universe. Hence, they want the latest and up-to-date knowledge. However, both private and government textbooks are not entirely free from factual errors. In government environmental science textbook grade 4(p.169) under the topic families of language, Burji is categorized as Omotic. However, Burji belongs to the Cushitic language family. Culture, language and identity are highly interwoven. Therefore, the power of textbooks knowledge may not be undermined as “everything we read constructs us, makes us who we are.” Students considered their textbook as the sole authority over knowledge issues. They consider what is written in the textbook to be true. Even they mostly believe the textbook more than their teacher.

The private school texts include the outdated information and wrong statistics about the number of population in Ethiopia. For instance, in grade for under the topic “Population of Ethiopia” tells that the population of Ethiopia is 72.4 million (p.78, 79).

CHAPTER FOUR

INCLUSION OF CULTURAL ISSUES IN PRIMARY SCHOOL CURRICULUM

According to the Cultural policy of Ethiopia, culture incorporates the social, economic, political, administrative, moral, religious and psychological conditions. The language, history, oral traditions, housing, instruments of production, food preparation, eating habits, customs, ornamentation, aesthetic values and appreciation, beliefs and religious practices are also components of 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 healthcare practices and many other related aspects of the respective communities are also included (FDRE,1997:1). Hence the policy expects the integration of culture in the school curriculum or education system.

For this study, the cultural components identified in the definition of culture in the Cultural Policy of Ethiopia (1997) mentioned in the literature section was used for cultural content analysis. It is based on the cultural messages portrayed in the environmental science textbook. Category construction is one of the difficult tasks in content analysis due to the absence of standardized set of categories (Taffese, 2007). I also couldn't get the standardized set of categories. Thus, after extensive reading of the eight (four government and four private) environmental science textbooks from grades one to four to investigate the reflection of cultural contents, I made the categories: *cultural values, cultural materials, historical heritages and role models (heroes/heroines)*.

4.1. The Inclusion of Cultural Values in Environmental Science

Cultural values are ideas about what is acceptable, important, good, right, fair, just, workable etc in a community or society. They are enduring beliefs in the society. No human society can exist without the people within it having certain ideas, values, norms, beliefs and ways of thinking (Inglis 2005:4). Education, thus, cannot be value free (for instance, students' mentality and values are greatly influenced by religious belief). For the curriculum to be relevant and reflect the cultural values and needs of the society, cultural values have to be incorporated in the curriculum. Cultural values present in the society can be mirrored or portrayed in the curriculum or textbooks. Let's have a close look at the following table with regard to the inclusion of these cultural values in environmental science subject.

Table 5: Comparison of incorporated cultural values in government and private schools

Grade	Unit	Government school	Private school	Remark
ONE	2	Coffee ceremony, children receiving blessing and advice from their grandparents, respecting each other, loving each other, solving problems together, trusting each other, obedience to family, supporting family by work, honesty, reciprocal consideration, respecting rules and regulations		
	3	Respecting family and the elderly, obedience to parents, giving respect for neighbors, asking and helping friends in times of sickness, exchanging greetings, cooperation, helping people, furtherance or developing the surrounding together	Illustrations that show readiness to eat alone	
TWO	1	Table manner, helping people with disability and sick		
	2	Members of the community based on age, respecting family, elderly and friends, supporting and caring the needy and helpless		
	3		Illustrations that shows Eating alone on time	
THREE	1	Traditional game or game(Christmas and others), playing with friends, sharing happiness together, asking and supporting people in need of assistance		
	3		Fancy dress competition	
	4	Religions(Christianity, Islam, Judaism), traditional song, dirge, battle cry, war song, puzzle, folklore, traditional dance		
FOUR	4	Feast of Epiphany, Islamic holiday, <i>Irreechaa</i> (Oromo thanks giving day), Protestant religious worship, the finding of True Cross, <i>fiche chamballala</i> (Sidama new year), consoling the family of the deceased, burial ceremony, hosting guests, helping the needy, cooperation, arbitration, respecting the elderly, traditional institutions (<i>Iqub, Idir, Debbo</i>)	Wedding ceremonies, funeral ceremonies, dances, Christianity, Islam, Judaism, animists	

The Ethiopian curriculum gives a high concern to culture. Cultural values are deep-rooted and compounded within the community; they hold the community together. These societal values exist within the community, applied by the community itself and pass from generation to generation. Education is one of the means where these values can pass through generations. Therefore, it is possible to say that education is a cultural tool. Accordingly, cultural values are reflected in environmental science books at government schools from grades 1 to 4. Tolerance, cooperation, mutual respect, greetings, table manner, respecting parents and elders, social ceremonies, indigenous

institutions, obeying, hospitality, sharing happiness and problems together are reflected in the textbook to some extent.

These values are not available in the books used by the private school studied. This situation does not allow students at private school to have a common understanding and similar awareness on cultural values and identities. In addition, it doesn't make students effective participants in the community. Ato Solomon, who had participated in the preparation of the environmental science textbook, said the following about the cultural values included in the content of the book.

In general, I was involved in the preparation of the curriculum framework. I think that, as culture is considered to be included in the education policy, I did a lot to include cultural issues to be reflected in the curriculum. I believe that cultural values that students from grade one to four should know are included in the text book appropriately. What is the requirement or measurement when we say that the content about culture in the text is enough or not? This might be another issue. We are educating/teaching students not to be experts on culture. Because, the lesson conducted from grade 1 to 4 is to help learners grasp basic knowledge. Environmental science is one of the subjects where students can get basic education. Therefore, this grade level is not expected where detailed cultural education is dealt with.

This explanation shows that it is not against cultural values included in the content. But, the included cultural contents are determined to be included according to the level and understanding/ maturity of the learners. Ato Girma Mengistu, who was another participant in the preparation of the textbook, has a similar idea with Ato Solomon. When he explained this, he said:

I am science expert. I did not write about culture. But I was a participant during the preparation of the text. Therefore, as far as I know, it has been assured and reflected in the content that all cultures are common to all and equally respected. Food items and their examples are even reflecting and considering cultures. As much as possible, more amplified (notable and commonly known) cultures in the environment are included in the text. I think culture related issues included in the text book are enough in shaping learner's identity. Advanced and more elaborated cultural issues are dealt in the higher and consequent grade levels.

Students of government school involved in the FGD and interview session have also shared similar ideas and comments on the issue. However, some students expressed that the text does not contain some important values. A 4th grader Tenaye Eshetu, a student who has attended at government schools (Eyerusalem School), has said the following.

My ethnicity is Oromo. The life of the Oromo, how the Oromo people are working and the songs (though I sometimes listen to Oromo music at school during break time) as well as the sayings of the Oromo people and other included cultural values are not included amply in the

text book. My parents tell me about my culture, I can develop my understanding more at school too.

This tells us that there are cultural values included in the text though the book lacks some contents. It is a matter of looking and asking for and an identity at schools. In relation to this, Ato Solomon, who has been an expert on Curriculum Development and Implementation at City Government of Addis Ababa Education Bureau has said the following comment.

A limited content is addressed in the academic world .In general, if any cultural value that represents all nations and nationalities found in the city is included in the text book, the content will be widened. As much as possible, by considering the period allotment given to Environmental Science, we tried to prepare the material. Otherwise, the book will be considered as a culture teaching material out of the desired objective of preparing an environmental science. As far as I know, as Addis Ababa is a place of various nations and nationalities, there is no any culture that belongs to Addis Ababa. Therefore, cultures found in Addis Ababa are the result of the presence of nations and nationalities in the city. But, we can teach these nations and nationalities in Addis Ababa in respect to their cultures displayed by them.

Accordingly, lots of cultures commonly reflected in various types of nations and nationalities are included in the textbook. For example, one can take the coffee ceremony. It is a cultural valued practice where family or neighbors are discussing their social issues, strengthening their oneness and thinking for one another, blessing one another in the coffee ceremony. This has been reflected in grade one environmental science text book. The other cultural value which has been reflected secondly in grade two environmental science textbook is the table manner. The disciplines that kids should practice in the table manner are included in the textbook. For example, one can mention that when a guest is welcomed, kids are greeting the guest, bring water for hand wash to the guest, respecting elders and obey, helping others (the needy).

Values such as helping individuals when they are in trouble, sharing happiness and playing with a friend are also included in grade 3 textbook. No part of a society is involved in expressing these cultural values in the city. Nations and nationalities in the city are accepting and implementing these values. Besides, culture can be expressed in the way how food is prepared, served and eaten. Therefore, there can be a traditional food. Cultural foods are reflected in grade 4, unit one environmental science textbook. In relation to this, Ato Solomon has said the following.

There are commonly known traditional foods in our city. For instance, 'kocho', 'kitfo', 'chechebisa' and others were not associated with nationality while mentioning the food items

in the text book. To which culture of nationality does eating 'injera' belong? We cannot identify to which it belongs. Therefore it is common to all nations and nationalities. We cannot find a segment of the society who is not eating 'Ambasha' in our city. Everyone is serving 'kitfo' at his/her home as it is common to all the nations and nationalities of the city. Therefore, Ato Solomon continued, we tried to incorporate those cultures commonly used/shared in the city where these cultures are borrowed from the rest of the nation and the people in the city thought the cultures they practiced to be theirs.

This indicates that no matter what the origin and the source of the culture, those cultures practiced in Addis Ababa are assumed to be incorporated in to the curriculum. On the other hand, cultural foods described above are not included when we come to private school. Even, it is different if we consider the contents in grade one and two. It seems that when the pictures and illustrations are seen, at the level of surface meaning, it shows how eating breakfast, lunch, supper and dinner on time are important. However, when looked critically, (all the illustrations show eating individually). The message behind illustration is the opposite of eating together. Such a trend seems that children could develop loneliness. Most Ethiopians are non-individualistic. It has been assumed that the content is contrary to the table manner that included in the government environmental science textbooks. This trend may have impact on shaping the identity of learners and social life. It may deviate from the norm or value (the culture of eating together) accepted by the society. Students are learning to become what has been learned. Such advertisements in the text may lead students to develop foreign values. Adoption of the values of foreign culture is believed to have an advantage in terms of fostering a rich, diverse cultural environment only in the context of using the foreign culture in fertilizing the domestic one. This kind of fertilization would, however, require compatibility (Amare 1998: 2).

4.1.1 The Portrayal of Family

Families are the building blocks of Ethiopian society. Most people live in households that include not only the nuclear family but also members of the extended family (grandparents, aunts, uncles, cousins and others). Thus, extended family members, particularly, grandparents, are important "safety nets" for young children and their families, particularly in times of need or crisis. In agricultural communities large families are preferred due to the expected assistance of the extended family in handling the labour demands of the agricultural households (Guday 2005:94). Therefore these social issues are expected to be reflected in the instructional materials. The textbook of environmental science was illustrated with a combination of photographs, pictures and texts. In both government and

private textbooks nuclear family discourses are embedded. In modern society, the discourse of nuclear family started in the early twentieth century, especially when Bronislaw Malinowski argued that the nuclear family had to be universal as it fulfills a basic biological need and protects infants and young children in the best way (Hazir, 2012). The debate was more elaborated by Anthropologist George P. Murdock asserting that the nuclear family is both universal and essential. Extending the argument, Talcott Parsons argued that the nuclear family fits the needs of the industrial society. The ideal family in the west, especially in America consists of father, mother, one or two children and a dog and a cat (ibid). Similarly, when looked closely and critically, analyzing portrayal of family in environmental science textbooks (both government and private) most of the idealized family structure (especially photos) reflects the western type of nuclear family.

However, most of the existing Ethiopian society has extended family. They are non individualistic. Some references are made here which speak the aforementioned concern. Under the topic family planning describes the importance of limiting the size of the family (number of children). In addition it considers it as a license for happy life. These and many more messages throughout the textbooks associate happiness with modern nuclear family. Thus, the texts do not seem to reflect the existing Ethiopian society. That means the portrayal of the western type of nuclear family is not the reflection of the larger Ethiopian society. Similarly, (in private school only) attaching a great value with pets, especially dogs, their care and lavish food in a country where people do not find enough food, shelter and access to school is creating confusion and illusion among the new generation.

Parents value their children for social and economic reasons. Scholars who did research on Ethiopia described the values given to their children saying that children are "gifts of God" who are considered as assets having economic values (to ensure better economic life and get economic security when they reach old age). Children are considered assets born to help their parents in different activities. Children are the vital means to continue one's lineage, and parents with children earn better respect than those who are childless. Because of formal education, early marriage is being abandoned; monogamy is becoming a norm; the extended family is giving way to the nuclear family; family size is decreasing; kinship is losing its role as a principle of social organization. As functionalists would have believed, these and other cultural features, for the inculcation of which formal education is highly instrumental, serve to create the principles and values that are required for the economic and political integration of the country. Accordingly, the values and principles of western democracy are adopted by the government and are distributed to the masses in Ethiopia through the instrumentality

of formal education, for formal education serves as a vehicle for the systematic transfer of the values, beliefs and attitudes underlying the economic condition of the industrial west (Daniel 2003: 134). Hence the texts of both government and private environmental science texts were not liberated from western cultural elements.

In terms of age, in the textbook, young characters appeared more often than old characters. Older people seemed to be in a more passive position than other social actors, needing support and help from others. They were also assumed to be physically less active and less productive. But the elderly people are respected in the community. They have various duties, such as settling or solving disputes and maintaining peace and order in their locality they live in.

4.1.2 Indigenous Social Institutions

According to the curriculum framework of Ethiopian Education issued in 2010, stated that students should be encouraged to participate and contribute fully within both the school and their wider community which benefit both themselves and their community (p.10). One of the ways to do this is that students should understand traditional community based associations. Hence, it is expected to include indigenous social organizations. The traditional social organizations were established on the assumption that one cannot exist without others. They are part of both rural and urban community life. In addition to the cultural issues mentioned above, working together has been taken as a common asset. This has been practiced in majority of nations and nationalities. For instance, in Affan Oromo, the practice of collective work is named as '*Jigi*' while in Amharic; it is called '*debbo*' (an organization for teamwork) as a social indigenous word or institution. This has been indicated in unit 4 of grade 4 government textbook.

'*Edir and Ekub*' are highly reflected (in both photos and text forms that show members of Edir and Ekub gatherings to settle conflicts and discuss other social issues) in the textbook by considering working together as a cultural value in the city. In the time of happiness, if there could be a bride, all the activities such as bringing chairs, erecting a tent and others for the bride would be shared through Edir. At the time of sorrow, when a person dies, people are participating in housing a tent, collecting chairs, funeral ceremony, serving food to the people during the funeral ceremony. To solve their problem (to buy house and house furniture, to build a house, for trading, for tuition of education) by collecting money, they establish Ekub. By incorporating these things to the curriculum, it has been attempted to make awareness on behalf of the kids. In relation to this, Ato Solomon explains:

We incorporated the culture of working together by organizing human power without discriminating this and that culture to the text book (as working together in the city has been reflected). The kids have been informed as they are part of the community.

The other thing to be considered is an association (mahiber) in relation to working together. An association can be established domestically. It can be based on the context of religion. It can be based on living in one particular residence. It can be based on growing up together. It can be based on attending together at school or university. Therefore, there is an association in the city. An association is a custom where individuals are talking about their common agenda, dealing their issues, exchanging their ideas, trying to resolve their common problems. Therefore, to aware such a system to the kids, it is not a must to connect to a nationality. In Addis Ababa, there is nothing that belongs to this and that.

4.1.3 Religion and Social Ceremonies

According to the cultural policy of Ethiopia (1997) the social ceremonies and religious practices are components of culture. So it is expected to integrate these cultural elements in the education system to strengthen learners' identity. There are lots of social ceremonies practiced commonly in a nationality or in all nationalities. These ceremonies are deep rooted and create psychological ties or unity within a society. Majority of the ceremonies included in the textbook are sourced or taken from a religion. Epiphany or '*Timket*', the Finding of the True Cross or '*Meskel*', Apparition of Jesus Christ with Moses and Elijah at Mt.Tabor or '*Buhie*', Christmas or '*Gena*', Islamic holidays, protestant prayer ceremonies are some examples. All the major religions seem to be fairly represented in the government textbooks. And the importance of teaching social diversity including religious diversity in the 21st century cannot be denied. The government textbooks teach the importance of coexistence and mutual respect between peoples of different religions.

Besides, the ceremony of '*Irreechaa*' (Oromo Thanks Giving Day), and the ceremony of '*Fiche Chemballala*' (Sidama New Year), are included in chapter four of grade four government environmental science textbook. Incorporating these ceremonies in to the text book has a contribution in relation to diversity. Inclusion of cultural diversity in the curriculum can be another area of study for researchers. When considered in relation to gender, the game of sticks during Christmas or '*Yegena Chewata*' is practiced mostly by males only. Therefore, it could be possible to include a game played by females only such as '*Ashenda*', *Neque* etc. Therefore, students in and out of their home can observe the different kinds of ceremonies that are going on in the community. Hence, students can identify the do's and don'ts in the system and also practice it.

Generally, more or less, these social ceremonies are included in the grade four environmental science in government school and private school (to some extent). In private school text books, no religion

and social ceremony is included from grade one to grade three. This may bring about a gap in skill and lack of understanding on cultural values and identities among students attending at private school. But, the social ceremonies included in the government text book lack elaborations. Because, some of them are presented in figures, others are organized in words or not more than a single sentence, they lack more explanation. Example, how to dance 'Eskesita'(dancing shoulders), when, why and how to celebrate 'Irreechaa' and others are not explained well.

4.2. Cultural materials

Under this study cultural materials are valuable material things (with the exception of historic buildings) such as ornaments, goods, house furniture, musical instruments, instruments of production, housing etc in which one society is keeping known with. Cultural materials are the creative products produced by human beings throughout the life time. These cultural materials express the mobility and life of human beings. The ideas, values and beliefs of a group are embodied in symbols and artifacts. Therefore, they have economic and social importance/function within the society. Besides, they are expressions of an identity of the society. They are symbols in which one society or ethnic groups are known with.

Table 6: Comparison of incorporated cultural materials in government and private schools

Grade	Unit	Government School	Private School	Remark
ONE	1	Women's traditional dress, Ethiopian traditional toga, huts made from grass and bamboo		
	2	Small Stool, Ethiopian cooking clay pot used for cooking, traditional food pot, coffee grinder, huts made from grass, food table made of basket work(dinner table)		
	3		Frock, dungaree, top and skirt, jeans, saree	
	4	traditional clay saucepan, baking pan made from clay, kettle(coffee pot)		
TWO	1		Pucca house, kutcha house, igloos, house boat, caravan	
	2	Clayjug, traditional clay saucepan used for cooking, coffee pot, pot, mortar, sieve, awl		
	3	<i>Feresula, gasha</i> , span, arms length		
THREE	2	Kettle(coffeepot), onestring lute, lyre, harp, flute, embilta		
	3		Pucca house, kutcha house, igloos, house boat, stilts	
FOUR	2	Ethiopian traditional toga, Women's traditional dress		
	3	Pitchfork, plowshare, hoe, plow bean, yoke, axe, sickle, pole, local cultivator		
	4		<i>Begenna</i> , traditional weapons, painting, ethnographic materials, production materials	

Under this study, when I say cultural materials, this is to mean those materials included in the environmental science textbook. They can be classified into five categories. The first one is cultural cloth. Culture is expressed in dressing or clothing. When we consider clothing or dressing, there is a cultural cloth. Dress-clothing is a container of national and community identity. It carries visual forms of religious, ethnic, national and community identity. An attempt has been made to include this in the curriculum.

For example, it has been included in grades one and four environmental science books. Females cultural dress or '*yehabesha kemis*' (Women's traditional dress), '*gabi*' (Ethiopian traditional toga)', can be examples. We have seen a figure of cultural dress embroidered by a Cross in books of government schools while in books of private schools, there are figures of various types of clothes symbolizing English alphabet such as letter 'A' and others. This indicates that books used by government schools are assumed to incline to the national contexts, whereas those books prepared by private school incline to the external world.

Not only the cultural clothes, but also the dressing styles in the private curriculum seem to be high prevalence of foreign dress (mainly Indian) more than the national/regional dress, because pictures of boys/men, girls/women were observed in foreign dresses (especially Indian women dressing style). Therefore, in relation to the cultural cloth, one can understand that figures included in the book made by either the government or private school convey different messages regarding cultural materials.

The second one is about building construction and utensils. The type of houses and utensils are also cultural manifestations. They can represent a society. In environmental science books of the government school, an attempt has been made to represent these materials in the form of figure and words. In relation to building/housing constructions, houses built up on thatch are included in grade one textbook whereas these cultural houses are not included in the book prepared by private schools from grade one to four. Rather, new contents that are not familiar to students are included in the book that belongs to private schools. For instance, *pucca* house, *kutch*a house, Igloo (house made of ice), house boat (house on a boat), caravan (house on wheels), stilts (house made on poles). These things are included in grade two and three environmental science books. Teaching a grade two or three student about Eskimos and others described above doesn't help them to know their culture. It is not understandable for them. This shows that private school materials are tending to make an

awareness of the external world more than the domestic ones. This does not match the curriculum and the cultural policy of the country. The discrepancy does not end at types of houses and their construction. The discrepancy continues on cultural utensils. Indigenous based utensils are included in government schools of environmental science, for example, 'berchuma'(small stool), 'yeshekila dist'(traditional clay saucepan), 'jebena'(kettle or coffee pot), 'mesob'(food table made of basket work or dinner table), 'yebuna mukecha'(coffee grinder), and 'yeshekila mitad'(baking pan made from clay). These cultural utensils are reflected in grade one and two textbooks using words as well as pictures. Nothing is included that could represent these materials in private school environmental sciences.

In the third level that we see are musical instruments. Culture can be expressed in music. Therefore there can be cultural musical instruments. Accordingly, *kirar* (lyre), *washint* (flute), *kebero*(drum), *masinko*,(one stringed lute) *begena* (harp) and *embilta* are included in grade one and three environmental science textbooks. But in private school, only *begena* is included at the last chapter of grade four environmental science books. In comparison with textbooks prepared and used at government schools, it is possible to say that cultural musical instruments are not adequately included at private school textbooks.

In the 4th category, one can find cultural agricultural materials/tools. Agriculture is the livelihood of the majority of the Ethiopian society. When we talk about agriculture, there are cultural agricultural materials. The materials included in the text books and teacher's guides of government schools are mostly the agricultural instruments.

Mensh(pitchfork), *maresha* (plow share),*mekeskesha*,*mofer*(plowbean),*kenber*(yoke),*erif*(plow-handle),*metirebia*(axe),*machid*(sickle),and *gejera*(pole) are some of the examples. These materials are included in government grade four text books. But these traditional agricultural tools are not included in private textbooks.

In relation to this, Ato Girma explains that

The starting point of all these agricultural instruments is culture. Therefore, students are expected to know these materials, because the livelihood of majority of the Ethiopian society is agriculture. Besides, when we come to Addis Ababa, there is an agricultural practice based in the city (urban agriculture). There are also rural based areas around the city. Therefore, it is important to make awareness on agricultural activities and instruments. Besides, their base/ foundation is culture. Besides, Though these things are included in the economic activity, the part of the learners who are incorporating these materials to the textbook that makes awareness on the part of the learners who are living within their community, it increases their knowledge and skill on using agricultural materials.

When we come to private school, these materials are not included and, hence, students could not have skills and understandings on the cultural materials.

It seems that let alone using those cultural instruments, students could not have a full understanding on the use of cultural instruments.

Lastly, we see the cultural measurements. In addition to modern measuring instruments, society uses its own traditional / cultural measuring instruments to market, to measure size, weight, height and other things. This has been reflected to some extent in the text book of government schools. For example, '*gasha*, *kuna*, *sinzer*(span), *kinde*(arm's length) are cases in point. These traditional measuring instruments are included in chapter three of grade two environmental science text books. These traditional measuring materials had been used in different ways by the people before the modern ones came in to being. Even now, in the rural environment, *kuna* for marketing, *gasha* to know the area of a farmland, *sinzir* or arm (*kinde*) to measure the length or area of something, are culturally used by the people.

Including these traditional measurements to the curriculum helps learners understand the life and activity of their society. Occasionally, either students or the society within which they belong can use these materials when favorable conditions are not available even in towns. When we come to the text book used by private school, these materials are not included in any of the grade levels. This implies that there might be a gap created on the students' general understanding of their culture.

4.3. Historical Heritages

Under this study historical heritages are valuable things such as historical buildings, statues, obelisks passed down from previous generations and in which one society is keeping known with. Only humans are endowed with culture and history. Historical heritages, being seen and touched, are innovations of a human being and they express historical actions. History can be talked, represented and expressed by / through concrete materials. They can be historical evidences of the past generations. They are bridging the former / past generations and the current one. They are valuable for the knowledge they provide of the previous Ethiopian architecture, artistic works and others. Knowledge is produced or made meaningful through interactions between the learner and the world around them. These materials (heritages) can be monuments, buildings, museums, cents or pictures of ancient people. Architectural works and groups of buildings were set in the context of history, art or science. Sites-whether of man and the combined works of nature and man-were considered

universally valuable from the perspective of history, aesthetics, ethnology or anthropology (Kockel and Craith 2007:2).

Table 7: Comparison of incorporated historical heritages in government and private schools

Grade	Unit	Government	Private	Remark
ONE		No historical heritage content in grade one		
TWO	4	Menelik's statue, victory's statue, martyr's statue	Tajmahal ,Redfort,statue	
THREE	1		Tajmahal	
	4	Ancient peoples painting, Ancient coins, Menelik's statue, yekatit 12 martyr's memorial monument, victory's monument, MenelikII palace, Ethegie Taytu hotel, Menelik's mansion, sheikh Hojele house, ras Biru's house, institute of Ethiopian studies, Ethiopian national museum, Addis Ababa museum		
FOUR	3	Monument of Aksum, palace of Gondar rock hewn churches of Lalibela,wall of Harar, Tiya standing stone, Sof Oumar cave		
	4	Tiya standing stone, obelisk of Aksum, rock hewn churches of Lalibela, palace of Gondar, Sof Oumar cave, wall of Harar, Konso cultural landscape, lower A wash valley, lower Omo valley	Obelisk of Aksum, Rock hewn churches of Lalibela, Castle of Gondar, The Gate of Harar	

Inclusion of historical heritages nourishes a sense of continuity and connectedness with one's historical and cultural experience. Any form of cultural/historical heritage is culturally transmitted through education (ibid p.138). According to the curriculum framework of Ethiopian Education issued in 2010, stated that the curriculum should encourage students in Ethiopian schools to value their heritages (p.8). Therefore, including these historical/cultural heritages to the curriculum is not questionable. Including these heritages helps learners know their history and identity. Based on this, from grades 1 to 4, I have tried to see whether or not these contents are included in the environmental

science textbook. The included historical heritages are mostly presented in the form of words and pictures.

As can be seen from the above table among the historical heritages included in the text, the first are monuments. The obelisk of Axum, the Menelik monument, martyrs' memorial monument and victory monuments are some examples. They are included from grade 2 to grade 4 grade levels. The ancient cents and pictures of the ancient people are included in grade 3. The other heritages included are buildings such as the palace of Gondar , the rock hewn churches of Lalibela , the palace of Menelik , Ethegie Taitu Hotel , the wall of Harar , the salon of Menelik , the house of ras Biru, the house of Shek Hojelle are some examples .

In the third category included in the text book are museums. The Institute of Ethiopian Studies, Ethiopian National Museum, and the Addis Ababa Museum are examples. Lastly, the Tiya standing stele, the cave of Sof Umer, the topography (cultural landscape) of Konso, the lower Awash Valley and the lower Omo River Valley are included in grades 3 and 4 text books. This helps students know the historical heritages of their country.

I have also tried to conduct interview and focus group discussion on the included historical heritages. Based on this the majority of the students and teachers have explained that the included materials are enough in making awareness on identity, culture and history. For example, teacher Hirut Tesfaye, amongst the one who has been interviewed, has answered the following.

I am teaching grade three. I believe that a three grader student that has to know is included. When we were a student we were taught about historical heritages in grades 7 and 8. But now under this grade level, including the content in the curriculum and helping students know about it is good.

The Addis Ababa Education Bureau , the curriculum development and implementation senior expert, Ato Solomon Wondimu also said , *'historical sites , religious institutions , monuments , buildings , museums and other heritages found in our city are included as much as possible'*.

According to the environmental science teacher, Ato Adugna Bekana, the book has contained points that express about historical heritages. But, according to his belief, historical heritages found in Addis Ababa are not included fully. "We can consider the monument of Abune Peteros as an example. This monument is not included. This father is not only a religious father but also a patriot", said Ato Adugna. This description shows that not including such monument could hide and make forgotten the history at the back of the monument and can lead to such a thought. Ato Adugna's description about

the inclusion of historical heritages shows that it resembles the ideas of the teachers indicated above but with a different idea on the volume of the content. Ato Adugna further elaborates that these historical heritages included in the book are not explained in detail. They are expressed in short words and pictures to a limited extent and no detail. He told his encounters the following while he was teaching in the classroom.

I am teaching about historical heritages in the classroom. Among the heritages, the building of Fasiledes was one. Unfortunately, the building of Fasil was not included in the book in picture. It was presented in words. I had no any model that helps me show. A student then asked me what the shape of Fasiledes is and what it looks like. I could not present the real building of Fasiledes and not available in the surrounding. It would be possible to explain if the place were in the nearby. Lastly, I tried to answer the question by showing him the photograph I took during my visit in Gondar.

From this one can understand that historical heritages should be presented in pictures with a detailed explanation when included in the curriculum. If prepared in such a manner, the message of the culture could be addressed to the learner appropriately and meaningfully. When we come to a private school, the historical heritages included in the textbook are below the expected level. In grade 4, the monument of Axum, the rock hewn churches of Lalibela, the palace of Gondar, the fence / building of Harar are included to some extent. But, we cannot see/find the historical heritages found in Addis Ababa included in all grade levels. This does not make the understanding of the historical heritages complete.

The grade 2 and 3 text books of the private school have mentioned those historical heritages out of Ethiopia. Tajmehal, Red Fort and other statue are some examples. Awakening a grade one student about the buildings and monuments of Indians lessens the importance of the subject. Nothing can bridge at all the communities who have made Tajmehal and Red Fort and Ethiopian students. These historical heritages are not the reflections of the history, identity and culture of Ethiopian students. No proximity! Therefore, the Indian historical heritages cannot be the historical heritages of Ethiopia.

4. 4 Role models (Heroes/Heroines)

In this study role models are human beings who can be seen as models of behavior in the society or a human being admired for courage or achievement. This includes soldiers, athletes, scientists, rulers, writers and other famous personalities. Culture is the reflection of a society. According to Hofstede (1991), cited in (Mueller, 1987) and Jandit, 2004, culture manifests itself in a society through four of

its elements namely: symbols, rituals, heroes and values. The concept of hero is a recurrent theme in Ethiopian community life. From the community perspective, the extent of sacrifice and devotion to the common good is a major criterion for being considered a hero. Owing to their enormous contribution to their nation, some people are given a special place and are enshrined with great recognition. Citizens need exemplary figures and pioneers so that they can emulate their good deeds. Students, being part and parcel of the society and shoulder the next generation's development fate, need to have famous individuals they see as role models.

Table 8: Comparison of incorporated Role Models in government and private schools

Grade	Unit	Government	Private	Remarks
ONE	1-4	No content related to the issue		
TWO	1-4	No content related to the issue		
THREE	3		Dr. Salim Ali	
EE	4	Col. Abdisaga, Dej. Belay Zeleke, Beyene Merid, Dej. Wondyirad, H. E. Dr. Mulatu Astatike, Emahoy Tsige Birru, Aleqa Mezimur Dawit, Gebrekirstos Desta, Desta Hagos, Lemma Guya, Shambel Abebe Bekila, Shambel Mamo Wolde, Shambel Miruts Yifter, Col. Derartu Tulu, Shaleqa Haile Gebre silassie, H.E Dr. Tilahun Gessesse, World laureate Meter Artist Afework Tekle, Athlet Tirunesh Dibaba, Athlet Kenenisa Bekele, Dej. Balcha Safo, Dr. Aklilu Lemma		
	5		Galileo	
	6		Aryabhata	
FOUR	1			
R	4	St. Yared, Alefelege selam, H.E. Dr. Hadis Alemayehu, H.E. Dr. Kebede Mikael	St. Yared, Zara Yaacob, Abebe Bekila, Haile G/Selasse, Kenenisa Bekele, Meseret Defar, Derartu Tulu, Gezahegne Abera, Tirunesh Dibaba, Kebede Mikaeal, Hadis Alemayeh, Bealu Girma, Afework Tekle, Aklilu Lemma.	

One of the curriculum experts in AAEB explained to me why heroes should be in the curriculum. He gave me an example of how people behave and act, depending on what kind of hero the media is covering at the time. When the media talks about war heroes, many young people want to be soldiers and go to war. When the media depicts athletes, everyone starts to run in the morning. It is the same

when people hear of heroes in business or development, music, innovation and science, politics and religion. I have also observed these things in my own life experience.

Therefore, an exploration has been made to see to what extent the community's prominent individuals are represented in the curricula of environmental science. As clearly depicted in the table 8, no community hero and heroines are incorporated in both private and government school grades one and two environmental science textbooks. But in grade three government textbook students could have opportunity to know about some famous people's stories. Children, thus, begin to learn about famous people starting from grade three. As printed in unit four of the standard government curriculum stories of well known people who had remarkable contribution in broaden areas such as safeguarding the security, in the world of fine arts, music, athletics and science are included.

In response to the question posed pertaining to this issue, Ato Solomon explained that curriculum experts have tried to include noted figures/personalities of their locality in wide variety of careers, especially both sexed Ethiopian celebrities who could be role models to the children. Ato Solomon has also pointed out that the focus of grade three biographies of notable people is on those city level popularity figures, whereas in grade four textbook the account is made in much greater length and there would also be a shift from local based to nationwide reputable personalities. This would create the opportunity for students to take these personalities as role models.

Similarly, Mrs. Hirut Tesfaye, a grade three environmental science teacher in the private School, underlined the significance of the inclusion of the biography of influential and honored people of Ethiopia in the curriculum. She went on saying the next curriculum review should consider those people who have done a lot but not ever got any recognition at all. She reiterated famous people's lives have inspirational value to the students. Mrs. Hirut's comment has a lot to share with Ato Solomon's. Both individuals' stance pronounces the inclusion of famous people in the curriculum, where as Mrs. Hirut urged for the emphasis on the selection type of people with popularity. More focus has to be given for those who did remarkable job but got rather little attention by the public. When considering incorporating people in lime light biography of those with great deeds, more focus has to be to those who got little attention.

Having thrown our attention to the private school curriculum, we would see the point in discussion rather be different. No local or national heroes are included in the grade three textbook. Included in the texts are stories of foreigners like Dr. Salim Ali, Aryabahata and Galileo Galilee and the like. This clearly shows that more focus has been given to outsiders. The included people in the text are Indian

and Italian nationals, none of them are well noted among the Ethiopian society. However, students opt more to emulate and take as role model the lives of people they know in their immediate environment. Locally distinguished people are far more influential than outsiders. Those foreign acclaimed figures have no proximity to the age and experience of these students. When we see grade four government environmental science curricula, four famous people are included in unit four. Compared to grade three, better place is given to celebrated Ethiopian people.

On the other hand, representations of the foremost are much better. Although the majority of them are from the field of athletics, no popular figure has been included in the area of benevolence and innovation. There is also limitation in treatment of gender fairness. Most of the elevated incorporated in the textbooks are males. Despite the efforts made to show women's contribution in occupations like nurse, police, and teacher, under the headings of popularity, there shows to be shortcomings. Among the given twenty-one glorious people's list, the representation of women is only three, two of whom in athletics and the other in music. In career of scientific research, law, medicine, philanthropy/charity, paintings, defending the country, and so forth, no female noteworthy figures are mentioned. So representation of the celebrated in the curriculum seems to be biased in favor of male august.

4.5. Naming used in the textbooks

Naming creates the medium or channel of discussion, communication on notions, concepts, feelings which otherwise could be possible to exist and materialize. Education is an instrument/tool of culture. Culture in turn is preserved and transferred through education. So based on the solid concept of this reality, an attempt has been made to review representation and reflection of naming in the curriculum of environmental science texts from the angle of culture with the view of simplifying contents of the curriculum related to naming have been presented via interviews, dialogues, or other ways. For further understanding, the following table contrasts between names included in the textbooks of private and government schools in Addis Ababa.

Table 9: Comparison of Naming used in government and private schools

Grade	Government	Private	Remark
ONE	Hana, Abiy	Rahul, Riya, Ankur, Simran, Kapil, Balject, Sameer, Aamir, Tina, Hemant, Sreeja, Zeba, Pixie, Manav, Shreya, Mita, Shyam, Meghna, Kirti, Mona, Shoaib, Monica	
TWO	Hilena, Workinesh, Adinan, Biratu	Kareem, Rubin, Alisha, Sia, Ankit, Swati, Zubin	
THREE	Dibora, Kedir, Seble, Gobena, Workinesh, Abebe, Abenezzer, Kedija	Akshit, Ali, Aman, Sheetal, Sam, Manisha, Hari Anu, Trisha, Shruti, Ronit, Yash, Rohana, Purab, Rajat, Shriya	
FOUR			

Naming is also an important form of identity of a particular place and at times can also tell stories. As has been depicted in table 9, naming reflected in the government environmental science subject are nomenclatures of nations and nationalities which are readily familiar ones (especially in Addis Ababa) whereas naming in the private school textbooks do not reflect the nations and nationalities of Ethiopia. This means they do not represent the culture of the nations and nationalities of the country; the namings are alien to the students. This clearly implies that the message that naming conveys or communicates is a foreign culture. As explained earlier, nomenclatures are the reflections of one's culture. Culture can be transferred by way of naming, ignoring the myriads of names of nations and nationalities while the curriculum contents dominated by foreign culture arises a glimpse of speculation. What these names communicate to the learners is absolutely alien and strange to their culture. They do not help students to know their culture; they have no close relevance to their own identity.

In a private school curriculum contents, students may get some acquaintance with American or Indian culture. This doesn't make learners to be an American or Indian national. Beyond cultural perspective, these foreign names have their own impacts on the overall instructional process and students' learning capacity. In other words, the foreign names considerably hamper and may not have particular use in fostering methodology and instructional approach. These names have nothing to do with the day-to-day lives of students.

In relation to the point under discussion, a grade three teacher of private School Hirut Tesfaye, has said the following.

Uncommon and foreign names are prevalent in our textbook. The names are too difficult to call and read. It is too difficult for the Ethiopian learners to get the correct pronunciation of these names. Not only is the environmental science but also the English textbook of private school are characterized by dominance of such names.

The teacher further explained that during instruction, there have been times they replace those difficult foreign names with that of Ethiopians in order to create an ease of learning during instruction. So, when they face difficulties, the teachers quite often write familiar names on the black board. "We sometimes use names of classroom students" added the teacher. The teachers' comments signal a message that the use of foreign names in the curriculum content, beyond their unintended effect of instigating foreign cultures, they have considerable impact in teaching learning process. Another grade two teacher who belongs to the same school expressed her view as follows.

Students of grade one should be instructed with common names with which they have got familiarized themselves. In my opinion, applying/including local names and cultures in the subject content is useful for effective classroom instruction. Exposing learners to uncommon foreign names can later find they depend up on foreign cultures. The more we make students concentrate on foreign naming, the less their attention will be to nomenclatures and cultures of their own. It can be predicted what implication would have if someone wanted to have foreign names.

The teacher pointed out that at times she comes across folktales which are directly copied from foreign resources/texts. We can clearly understand from this that applying naming in the curriculum which are familiar to students' own culture has vital role and strong impact to know, instigate and preserve their identity, history, and culture. In a private school, not only the proper nouns, but also nomenclatures of common places and animals belong to foreign cultures. Just to mention a few, let's take a close look at the following table.

Table 10: Name of plants, animals, places and minerals used in private school textbooks

Grade	Plants	Animals	Places	Minerals
ONE	Ashoka, Gulmohar, Hibisus, Mint, (pudina) Basil (tulsi), broccoli, cauliflower, cherry, lady's finger, brinjal, turnip, beetroot, spinach, cucumber, guava	Bear, moodpeker, Octopus, squirre, sparrow	Northern India	
TWO	Gulmohar, coriander, marigold, bougainvillea, guava, water melon, peach, cherry, coconut, walnut, cashewnut, turnip, cauliflower, broccoli, orhar, moongdals, tulsi, cloves, turmeric, jasmine, teak, sheesham, henna (mehendi)	Panda, Indian rhinoceros, the great Indian bustard, dodo		Coraphite, tale, tungsten, gypsum, siliver, silica, china clay
THREE	Spinach, hibiscus	Crow, bear, squirrels, sparrow, hoopoe, chisel, humminging, bird, goose, kiwi, penguins, weaver bird, tailor bird, woodpecker, dinosaurs	Delhi, Chennai, Shimla, Thar, Kalkata, India, America	
FOUR			Ethiopia, Ras dashen, batu, gunna, Abune Yosef, kaka, chilalo, choque, Dallol, Tigray, Amhara, Oromo, Afar, SNNR, lake koka, zaway, shalla, langano, hawasa, abiyata	

Table 11: Name of plants, animals, places and institutions used in government school textbooks

Grade	Plants	Animals	Places and institutions	Minerals
ONE	Tomato, wheat, orange, banana, carrot, palm	Hen, cow, donkey, cat, lion, sheep, tiger, chilada baboon, horse, camel	Ethiopia primary school	
TWO	Pineapple, maiz, lemon, carrot, banana, papaya, sugarcane, cabbage, potato, rice, pea, bean, sugarcane	Hen, horse, pig, crocodile	Dejach Balcha hospital, MenelikII secondary school, cardiac center in Ethiopia	
THREE	Mango, papaya, cabbage, carrot, orange, avocado, wheat, maize, corn, teff, bean, pea	Giraffe, zebra, lion, tiger, elephant, crocodile, hyena	The name of ten sub-cities in Addis Ababa, Addis Ababa first instance court, Addis Ababa education bureau, yekatit 12 hospital, AAU, merkato, Lions park zoo	
FOUR	Wheat, barley, corn, maize, sugarcane, oats, legume, pea, chickpea, beet(sweet potato), false banana, beet root, lentil, linseed, nut, millet, green pepper	camel, goat, lion, ox, walia, nyala, red cat, menelik bushbuck	the name of all regions of Ethiopia and their capital cities, name of highland areas, rivers, lakes of Ethiopia	

As has been depicted in table 11, naming reflected in the government environmental science subject, nomenclatures of plants, animals and places are readily familiar ones to children. But as one can see from the representations above (table 10), nomenclature of places, plants and each reference of animal names in a private school do not have any familiarity to the learners' experience (with the exception of grade four). It is wise to teach students about cats and dogs before one can expose them and want them to cognize about dinosaurs, panda and Indian rhinoceros, which are far distant to their day-to-day acquaintance. The same is true with lesson presentations regarding thing and place names.

Inclusion of contents and conduct of lessons about cities such as Addis Ababa are nearer and more relevant to both the students and teachers than cities like Delhi which are hardly familiar.

In connection to the topic under discussion, one of the senior experts, Ato Solomon Wondimu has the following to say.

Coercive instructions based on issues of foreign names and cultures without having them had prior exposure to local names of immediate Woreda and sub cities would turn out to be less realistic and create less concrete concept formation. Order and organization of instruction must be from simple to complex, from the known to the unknown, from near to far. A student from piazza could have a quick grasp when examples of his/ her place are mentioned in the lesson, so has a student from Bole if given instances related to his surroundings because, they hear their place names in their everyday experience. So, it is easier for a child to study about his/ her surroundings (natural and social environment).

Hence, when one intends to provide students with certain lesson contents, it is wise to make careful consideration and cautions selection before one decides to include them as lesson contents and uses them as examples. Put in a nutshell, namings are reflections and manifestations of culture. Thus, when one wants to incorporate these names in the curriculum, one has to make them nearer and more helpful for students to know their identity, culture and add value in their life. Moreover, psychologically, a name creates a certain mindset if it is made familiar or otherwise. Place names in colonial Zimbabwe had developed in blacks a mindset of a defeated and an inferior people (Snodia, 2014). The name Adwa, however, has a reverse meaning in Ethiopia and Africa. Thus, besides psychological mindset, a name at times can tell stories.

Generally seen the names included in private school come from as a result of using direct copy of foreign textbooks. In relation to this, officials of the private school replied a short answer for a question why they do not follow the government policy. There are three reasons for the issue. The first reason is related to parents' interest to learn their children in English. To do this it needs huge budget to translate the government text into English. They are unable to do this. Thus, the only option is using the foreign textbooks by duplicate them. The second reason is other private schools have used foreign curriculum. As a result of this parents considered it as a better curriculum. So as not to out of the business and become competitive they are forced to implement foreign curriculum. The third reason is that government curriculum is not compatible for their children because kindergarten children have prior exposure and familiarity to the contents of primary government at early stages. So following the government curriculum can be a repetition and boring for children. However the age and maturity level of students should be considered. In addition to this, it indicates that the problem

of implementation of the curriculum goes down to the kindergarten level. This can be another area of research for other researchers.

CHAPTER FIVE

THE MEDIUM OF INSTRUCTION

The ratification of the 1995 Constitution changed the history of the country, Ethiopia, with regard to language policy. One of the manifestations of government's language policy is seen in the education system of the country. That means the language policy is one of the major components of the Education and Training Policy. 3.5.1 of the ETP (1994:15) reads

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.

As the result of a policy, Amharic is currently used as the medium of instruction at primary school level in Addis Ababa. Therefore, both government and private schools are expected to use Amharic as a medium of instruction. This section of the study deals with subjects' responses and their analysis. As it has been mentioned earlier in the introductory part of this research paper, in private school, English is the instructional medium of the textbooks, which is contrary to the education policy, whereas in government schools the Amharic textbook version has been made to be functional. Thus, the collected data show that citizens of the same nation are currently made to learn curricula developed in two different languages. In related to this, interviews and focus group discussion have been conducted with selected teachers and students. According to the collected data, there are two lines of thinking with regard to language. The majority of both students and teachers that participated in the interview (both government and private) support the use of mother tongue education. Those who have been participated/involved in the focus group discussion also share this idea. But few of them supported English medium. It is presented and summarized in the following way.

The majority of respondents who have been participated in FGD and interview supported mother tongue education from the views of the following advantages.

5.1 Instructional Benefit or Pedagogical Appropriateness

Learning in a mother tongue enables the student to understand lessons easily, and avoids problems associated with language barriers (MoE2002: 36). Similarly, Nathnael Tamrat, who belongs to grade four section B of Jerusalem government school, strongly supports mother tongue education. He pointed out that

We must learn in Amharic and gradually we can through time improve our English language skills. By the time we reach grade seven it is possible to take curricula whose instructional

medium is English. Subjects given in Amharic are easy/ simple to understand and grasp the concepts very well, with no major ambiguity in contents. In cases of any ambiguity, we can easily ask questions in our mother tongue.

Students who took part in FGD also agree with this opinion. These students forward ideas which further strengthen the advantage of mother tongue education. They pointed out that Amharic instructional medium helped them score good marks in science and mathematics. Vice principal, Woizero Bizuwork and grade three environmental science teacher, Ato Adugna Bekana, both from Eyerusalem school, remarked that their students' not only are high achiever at primary school, they are also performing well at universities. This shows that mother tongue education backs up and contributes a lot to effectively teach science.

The government vice principal firmly believes first language education and disclosed how delighted she would be if all instructions from KG to university were given in mother tongue. Instructions would be much more effective and the development of a nation would be speeded up, provided that all preschool to tertiary level curriculum were developed in mother tongue. Sweden can here be mentioned as good example (Yohannes 2010: 17).

According to ADEA (2005) language in education policy is at the core of African development. In other words, the choice of language instruction is associated with development. In this regard studies indicate that quality education in schools could benefit from mother tongue. In this case, regardless of the camping debates, mother tongue schooling should be initiated in the first formative ages of children because of the major issues related to psychological, pedagogical, sociological and political benefits (Bayu 2008:35).

The other teacher who took part in the interview was Helen Birhanu. Her opinion on mother tongue education is similar to the views mentioned above. According to her students who learn in mother tongue can have a good knowledge and skill foundation from the basement (earliest stages). Helen emphasizes the significance and relevance of mother tongue education. As primary language which they communicated very well and the contents of the lessons are closely linked with the immediate

environment, every single instruction does not only become much clearer to grasp, but it also increases their motivation for learning and helps for enhancing their comprehension skills.

A private school grade four student, Fikir Yohannes, explained that Fikir and his friends learn environmental science in English and they find it difficult to learn because of the presence of many new words in the text. From this one can understand that mother tongue can simplify and facilitate learning while using English as instructional medium at lower primary classes hampers learning ability of students.

In connection to the point under discussion, the principal of Private School named Ato Andualem Aklilu has expressed his personal views as follows. Some students do not answer when asked in English. But this by no means draws the conclusion that such students do not have the capacity and knowledge. They have the concept but they cannot express it in English. It is not their learning capacity but the problem here is the difficulty of the language- the English language which is unfamiliar to their culture, their day -to -day experience. In private school, no matter special attention is given to English; the students cannot perform well and be better achievers. The principal underscores the irreplaceable role of the mother tongue for students' high performance at school. Mother tongue education encourages students to express what they feel and experience. If a student, for instance, feels sick, he/she can easily report it in her mother tongue without any problem. In addition, it plays a crucial role for the transmission of indigenous knowledge (Alemayehu, 2012).

5.2 Mother Tongue Education as a Human right

Other than pedagogical benefits which mother tongue education provides people with, the data indicated the role education in mother tongue plays in maintaining and sustaining the individual and group right of people and social identity.

A private School teacher Ato Zelalem offers his views linking mother tongue education to human right. He said it is a right thing to make students learn in their mother tongue because it is students' human right. They can comprehend well and internalize the culture, history, customs, norms of their nation and their identities in the language they speak well (the mother tongue).

All curriculum experts of the AAEB agree to this point. This implies that teachers and curriculum experts are well aware that human beings in all their life span are enshrined with the natural right to use mother tongue for the quest of information and freely expressing their wills. This stance is closely related to the stand of Skuttnab (1994), one of the forefront advocates of mother tongue. Skuttnab has strong stand point that all multi-lingual nations should have/offer legitimate right to their citizens through their constitution to the right to learn mother tongue education. She also urges that all languages thus must have legal protection which prevents them from extinction (ibid). So, other than cultural and pedagogical benefits which mother tongue education provides people with, the data indicated the role education plays in maintaining and sustaining the individual and group rights of the people.

5.3 Sociological Advantage / Building sense of belongingness

Some of the participants pointed out that learning in the medium of mother tongue enhances a symbolic role that the language plays in a certain society. As one of the students put forward, learning in mother tongue is a sign of identity. It means expression and learning in one's own language helps to know one's own identity and also contributes for the promotion of social identity. Hence, a language is not only a medium of instruction for the people, but also an emblem of identity (MoE 2002: 36). A grade four student in Eyerusalem government primary school expresses what she feels about her own language, as given in the lines below.

I am from Oromo ethnic group. I can speak the language. I am proud of being Oromo. Though I use Amharic to communicate with most students, in my spare time, I teach Afan Oromo to those who are interested to know the language.

This clearly shows that how much reassured, and secure this student is in her own identity. One's identity is attached to language, or language is the basis of identity. Her attitude and self-esteem during the interview was revealing this reality. Language gives people psychological satisfaction and helps them develop positive self-esteem.

As considerable research results indicate students when they learn in their mother tongue can understand and comprehend well relating the contents, concepts, skills and attitudes in the light of their culture and day-to-day experience, for language is the real and dependable store of culture (Abdulaziz, 1980; Blommaert cited in Yohannes 2010: 11). According to Fishman (1968:59)

language embodies culture, language is a framework for culture, and language is a symbol of culture. A student has pride and confidence in his/her identity. So students can learn it easily with full freedom/ sense of identity. Stated below is the full remark of the Eyerusalem school grade one teacher in connection to the above point.

In class I teach students who are from different ethnic group. Right after I said one word in Amharic to help students learn better, I ask Dorze students what that word is in their (dorze) language is. They respond with ease. I pose the same question to the Oromo speaking students. Instantly they give the answer. I do the same thing with Tigrigna speaking pupils too. They respond in Tigrigna. Meanwhile, the students who can only speak Amharic listen to. Then I ask them to repeat what each student with different language has said. They repeat. I can't speak any of these languages. But I often do this because I find it significant to create motivation, courage on the side of the multi ethnic class and being lively and vibrant atmosphere to the classroom instruction. As a result, I have noticed students learning with such rejoice, inspiration, freedom, and this in turn builds confidence and trust on one another.

Many agree with the notion that mother tongue is of paramount importance in forming symbolic individual, ethnic, cultural and societal identity and in nurturing and building them (Teshome, 2007; Tabourett-keller, 2000). With regard of language use and sense of confidence, Ato Adugna Bakana an environmental science teacher in government school, likes to remind the past experience of Ethiopians. Many did not dare to use their own languages. For instance, those people from Tigray came to Addis in and outside home tend to use Amharic rather than Tigrigna. The situation of the then didn't let them freely use their own language. There had been abuse and pressure. Today, ethnic identity and language got equal recognition. No one is ashamed of belonging to one or other ethnic groups who speak one or other language. So, children learn a lot from their family, locality and media. No one can force them to do this or that. So they have confidence in their ethnicity, being proud of their language and identity.

Teacher Buzuwork expresses her agreement with the fundamental notion explained by Ato Adugna. She still disclosed some points of disagreement. She explained that there are times students experience embarrassment. According to her, students who failed to score good results due to language difficulty exhibit embarrassment. They scored poor results in those subjects whose instructional medium is Amharic. Relatively seen, they score much better in English and Mathematics subjects. This could be an indication to the influence of the close link of language and culture in students learning ability.

On the other hand, one of the teachers that had been interviewed, Helen Birhanu, explains what she came across (experience) in the classroom while she was teaching equality of languages. Some students argued that Tigrigna language is better than that of Afan Oromo. This, I think is giving more credibility/value to one language and under estimating the importance of the other. The attitude perhaps originated from the family they came from. Correcting those distorted attitudes and thoughts lies on the teacher. A teacher can play key role in restoring things in order. As being a teacher during their discussion, I tried my best to convince that all languages are equal. The very aim of language is communication. If all languages are perfect to the people they speak, then, they are rendering individual service in expressing ideas, culture, and customs of those ethnic groups. So they are equal. Teacher Helen stressed that teachers have great responsibility in instigating the right values and attitudes.

Generally seen, with the exception of the above teacher's classroom experience, it can be concluded that the majority of teachers, curriculum experts, students of both government and private schools have positive attitude towards the use of mother tongue education.

Influx of people migrates and comes to Addis from various regions of the nation for different reasons. Addis Ababa being, a centre of multi cultural, multi lingual, multi religious and multi ethnic people, students in the schools of this city represent citizens of diversified nationalities. In relation to this I have put some questions to some students and teachers in Jerusalem school. Ato Adugna Bekana a teacher in Jerusalem school told me this.

We have students come from different areas who can hardly understand Amharic. Some learners for example, from Oromia, Tigray and Eritrea, due to migration three female students immigrated from Eritrea joined our school this year. They could never speak and understand Amharic. In responding to my question how these students be helped in their learning, Ato Adugna added there is a female colleague that focuses on supporting female students. We together arranged tutorials to these students. After awhile, particularly in the second term of the academic year, they show great improvement. They could read, speak and write. They began to do well in Amharic. I was so amazed. Students of the present time are amazing. If we assist them a little, they can do things brilliantly. We could also get considerable assistance from NGO (Tsehay loves learning) is a pilot project working on literacy, identification of alphabets or early grade reading. Thanks to their support, we managed to help students improve their reading and writing skills. TV room, flash cards, CDs, and DVDs are available. We facilitate these media to the students. This helped a lot for their language skill improvement. They also supported by 1to 5 students' study group. All what it takes, is close approach. When we approach them closely, we help them avoid negative behaviors like shyness and fear and make them to be more relaxed and confident.

Eyerusalem school vice principal's view reinforces Ato Adugna's opinion. The vice director explains that students who cannot speak Amharic come to school, specially from Oromia region. They come after completing grade four in their locality. We make them attend grade one because they can't speak Amharic. She also pointed out that exclusive after regular class tutorials are arranged with a view of supporting such students in language and other subject areas.

She added that the pupils also backed up by Amharic alphabet reading and writing practice with ICT. The other teacher who was invited for his comment was the grade three Environmental Science teachers Ato Yehualashet Chala. He explained in his remark that he has an experience of meeting students coming from different culture and languages. This teacher discloses that communication with such students has been very challenging. Despite all difficulties, he went on saying:

I managed to apply a different approach. I encourage them to make friends among classmates, then their friends help them to improve their Amharic, their accent and their performance. We teachers also assist them. Those teachers who can understand and speak the language provide better support. One of our colleagues, for example, once had an Afan Oromo speaking child. He used to help her a lot. Those of us who cannot speak the other language facilitate things for students with difficulty to be assisted by learners who understand/ speak their first language.

The account presented above clearly shows the advantages of having teachers and students of different culture in facilitating better learning. This type of class contributes a lot for deepening the sense of unity in diversity. Ato Yehualashet has also forwarded the following remark. The curriculum is uniform for all. There is no room to treat each student with their culture and primary language. This is beyond our capacity to solve. Students whose origin is from rural area need a different approach from that of urban students. While one became beneficiary the other could be on disadvantaged position. He finally concluded his comment by airing his concern that students cannot be equally competitive in their learning.

A grade four student of Jerusalem primary school witnesses that students who cannot speak Amharic well get tutorial class support. The student further explained that she has Tigrigna speaking classmates and they approach her with a friendly manner and help her speak and write better Amharic. She was a little bashful at first but has now become friendlier and motivated. Teachers also offer her additional support. A student in the same school, Tenaye Eshetu, explains that she assists students interested in learning Afan Oromo in her spare time.

I teach them, said Tenaye by categorizing words as 'words of 'day' and 'date', 'number' and the like. Then I give them the equivalents in Afan Oromo. The other time the students become more motivated to come with other selected Amharic words and ask me what those words are called in Afan Oromo. I tell them. Students have great interest to learn Afan Oromo. Tenaye further disclosed she too is very enthusiastic to learn other languages from classmates' native Tigrigna, Dorze and Somali speakers. I envy when they speak in their mother tongue. I plead them to teach me. They promised to teach me.

The point expressed by the students above show that one person is more interested to know the other pupil's culture and language. The sense of attraction among languages and cultures seems so strong. Private school teachers and students who had a stay with me in an interview explained (told me) that they have no any student with a different language and have never had such students. But in my observation I noticed a teacher who hardly communicates in Amharic. Because he told me that he hardly speaks Amharic, and I noticed that he has no interest in my interview I had intended. He has got the chance of employment because the instructional medium is not Amharic and fortunately the subject he teaches is the English language.

As can be seen from the above comments, the majority of teachers and students both in government and private stand for the use of first language education, and their attitude towards mother tongue education is (can be taken as) a positive one. But few private and government school teachers and students expressed their opinions in favor of the provision of instruction in English.

5.4 Reflections and Attitudes towards English medium

As the evidence obtained from the students and teachers in private school indicates only on Thursdays students are permitted to speak in Amharic, while in the rest of school days they are forced to use only English. This is contrary to ETP and the constitutional rights of citizens to use their own language. Learning English as a language and learning all subjects in English are different things.

However, in government school what works is the vice-versa. Only one English day is allowed of the five school days. As it can be understood the English day is nominal. There is limitation in the implementation. Neither the teachers nor students speak on that day in English. From this one can understand that English language skill has been the centre or focus in a private school while it gets little attention in the government schools. It is undeniable fact the paramount importance of the English language globally. But it should not be at the expense of devoiding attention to vernaculars. We have to strike a balance between the English language and the vernaculars.

The few respondents who have been participated in FGD and interview from private school supported and implemented English medium. They argue that English is the language of science and technology. Most resources have also been written in English. Hence, English is crucial. Private school students who took part in focus group discussion pinpointed out that starting from grade one, students learn environmental science and mathematics subject in English. Some teachers of the private school say that there is no harm in learning subjects in English, but no force has to be exerted on students and teachers. They should not be pressurized to teach and learn in English.

A teacher of private school, Hirut Tesfaye, advocates that it is pertinent for students to learn in English language. She explained that the rationale behind the provision of English language instruction is because we prepare students for secondary school where the instructional medium is English. So, creating early exposure to English at early age grade level helps them to bolster their vocabulary and will never face difficulty when they join secondary school education. She has certain experience. She has some government school students whom she tutors out of the regular hours of her job. In spite of their poor English language skills, the students readily express themselves in Amharic, as the result of extensive exposure to Amharic in their school. The learners' poor performance in English results from their limited vocabulary and access to spoken English. Compared to the government school learners, private school students have much better performance. Also the students who belong to the private school agree with what Hirut has said in her remark.

From what has been explained above, one can realize that those who learned in Amharic, do well at it, while those taught in English can express well in the language. So medium of instruction of the curriculum content has been decisive. The better the exposure students get to a given language, the more expressive and proficient they will be on it. Nevertheless, one's own language is closely connected with culture and has strong bond to one's identity.

A fourth grader student, Dawit Mulugeta, who goes to Eyerusalem government school, explained that although he didn't regret on his attending in the government school, he made clear what he missed by not attending private school is the chance of English as a medium of instruction. He expresses his concern or threat saying "we wouldn't be as competent as private school student by the time they reach grade seven, where the medium of instruction of many subjects is changed to English." Dawit's

opinion is near to the notion English language instruction is much more effective. Grade three government environmental science teacher, Yehualashet Chala, agrees to Dawit's comments. Teacher Yehualashet believes exposing students to English medium at earlier ages and grades is far more advantageous than over imposing student at later time in grade seven without having prior foundation at lower grades. So students who hadn't good basement (knowledge and skill) at the lower grades, no surprise they will fail to do well in higher grades. That is why teacher Yehualashet believes pupils of government school often fails to be effective and competent. However, most teachers and curriculum experts do not agree with this opinion. Teacher Yehualashet further explained that he tutors a student who attends grade three of Radical Academy (private school) where instructions of general science and social studies subjects are in English.

When I see, the content of these subjects is similar to the grade eight of the regular curriculum of the government. So when those students learn in private school and reach grade eight, they can easily outshine same grade learners in government schools. Due to prior grade seven familiarities in earlier stages, the English grade seven medium of instruction is not strange for pupils of the private school.

A teacher explains that the English medium curriculum is not strange for seven and eight graders of private school due to prior exposure to it at earlier stages, but the same grade level students in government schools feel like a fish out of water when they enter this stage. Teacher Yehualashet went on to saying:

In my opinion for students to be completing their later learning they should be taught in English medium starting from lower levels. As government school learns go higher in grades, they begin to drop out. They cannot keep level up to their counter parts in private school. Learning is something that develops gradually. It is not something that can be imposed at once and the result expected overnight.

To the question I posed to Yehualashet wouldn't it be difficult to the children at this stage to cope up with English language? Ato Yehualashet has to say the following.

For instance, we are teaching English as a subject. So we understand that the student can learn English. Being mindful the shift of instructional medium at grade seven, we planned to create early exposure to the English curriculum. So if we can give learner of early primary grades they have opportunity get used to curriculum contents written in English. Students who are able to get such opportunity, when they reach grade seven, they can easily understand and grasp without seeking much help from others. On the other hand, when students exposed to the shift of instructional medium at once, without having them got prior exposure bit by bit

through gradual process, we would rather create extra burden on their learning. We thus are forcing them to bite off more than they can chew. Cutting the long story short, comments forwarded with regard to the choice of medium of instruction and implementation far more division.

On the contrary, Ato Girma Mengistu, a curriculum expert in AAEB, pointed out students are encountered with double challenges, challenges of subject matter and challenges of language learning, when they learn in English. Thus, he commented that when students learn in their own language, they learn own (home) language, they learn the contents of the lesson without being challenged by the medium. If they learn using other language, they are challenged by two things, the content and the language. It means the employment of English as a medium of instruction in the lower grade was a disadvantage for the Ethiopian child. He/ She learns both the language and the subject matter simultaneously. Thus, the language /English/ can be an obstacle for children to learn effectively.

To put in a nutshell, comments forwarded with regard to the choice of instruction and implementations have far more difference between government and private. The opinions are also closely tied to methodology and pedagogical approach. A student in Eyerusalem School has explained that even their parents put more value/ credibility to English language than to mother tongue. She further explained about her personal story as follows:

I am a mixed of two ethnic groups i.e. I was born of a Tigrean father and an Oromo mother. Ever since I have in KG, father has been talking to me in English. If I want, for example to pass, while he stood in my way, I say *Asalfegn* in Amharic; he wouldn't let me until before I could say father, let me pass in English.

This expression reminds us what Yohannes (2011) stated in his research. His research result shows that parents consider mother tongue education has nothing to do with the development of their children's learning behavior. However, those who are in the contrary stand to Yohannes, Thomas and Colleir in their research conducted in the US on over 210, 000 Spanish speaking learners. The result shows that those pupils instructed by Spanish medium curriculum score higher and perform much well or better than their English speaking counter parts both in other areas and English language (Skutnabb, 2004). From this one can conclude that mother tongue education is helpful for learning other languages.

CHAPTER SIX

THE ROLE OF CO-CURRICULAR ACTIVITIES IN PROMOTING CULTURE

A desirable curriculum should include extra-class activities. Co-Curricular activities are organized student and teacher activities connected with school and usually carrying little academic credit. It is to mean that they are experiences and activities such as school clubs, contests and various social events. According to Oliver (2005) extra-class activities are indispensable component of the modern curriculum concept. Thus, they are interrelated and part of the curriculum; however, they are performed by teachers and students outside the classroom/ outside the normal class to enrich the curriculum.

According to the AAEB club manual guide or club formation guideline there are eleven clubs. These are *sport club, art club, language club, science and technology club, social science club, civic and ethics club, social service club, health club, environmental protection club, gender club, and tomorrow's teacher club*. According to the manual these clubs are expected to support and enrich the curriculum and the instructional process (including cultural promotion) outside the classroom. In each club there are also sub clubs such as discover your country club, charity club, traffic club, anti AIDS club etc. In both private and government schools these clubs have been organized based on the club manual guide. All the clubs are managed and run by students with support from a teacher in both schools. The collected data shows two categories of extra-curricular activities. They are presented as follows.

6.1 Clubs

In government environmental science text under the topic "our school" states that one of the activities to be conducted in the school is participating in different clubs. Hence, as it has been mentioned above, there are many different clubs in schools. I have asked students if there are opportunities where they can reflect their cultures out of classrooms in addition to what they learn in their classes. Students who participated in focus group discussion and interviews responded that they can reflect their cultures through participating in clubs, although they practically did nothing.

Bamlak Teshager, a fourth grade section "C" student in a private school, responded that there are several non-functional clubs in her school including mini-media, discover your country, music and drama, literature, charity club etc. Therefore, one can say that there is no club that practically helps

students learn about their culture and history. Bamlak added, discover your country club may be considered to be helpful for the purpose, but even the club members never visited any museum. Teachers admit that there is no significant club activity in primary schools because the children are very young though there is active participation in higher grades. More surprising is that there are students who are not aware of the existence of clubs in the school. Another student in 4th C of the same school, Ahadu Merid, when asked in which club he participates said that he doesn't know. This shows that there is little opportunity for private school students to reflect their own culture out of classes and that there are almost no functional clubs.

On the other hand, teachers and students in Eyerusalem Primary School (government school) witnessed the existence of many clubs in their school. Tenaye Eshetu, a grade four student in the same school, explained how teachers leading the discover your country club taught the club members as follows.

That we have to know very well about our country; that Ethiopia is our pride and that we can work hard to develop and change ourselves in our own country rather than migrating to foreign countries; that migrating to foreign countries is full of challenges to the extent of risking life; that we are saddened by the cruel massacre by ISIS and so the idea of wishing to live in foreign countries should be changed; that our citizenship is respected if we live in our country.

Nevertheless, Tenaye explained, they had no chance to have educational visit within Addis Ababa or out of Addis to learn about our history and culture. For instance, they know Lucy only in books and never saw the fossil physically. Most teachers and students say that there is no club that helps them to learn about culture and history to reflect in the school. A student in 4th A of the same school, Absera Tesfaye, said that she did not observe any club activity that introduces culture. Ato Yehualshet Chala, environmental science teacher of grade three, agrees to the same idea. He said that there is no club that introduces about culture and self-identity to the students in his school although certain events such as Nations and Nationalities Day are celebrated.

The Deputy Director of Eyerusalem Primary School, Bizuwork Yewondwosen, pointed out that even though clubs exist they are far from being active as they are expected to be. According to the explanation of Bizuwork, there are some reasons for the low opportunity to support classroom lesson through co-curricular activities. The first thing that we need to consider is students at this level are

very young. The second reason is lack of budget for club activities. The third challenge is the lack of commitment on the side of teachers to run co-curricular activities. There are teachers who dare to say that it is not their concern and leave the school just as they finish the daily formal classroom teaching.

The senior curriculum expert at Addis Ababa Education Bureau, Ato Solomon Wondimu, underlines the fact that there is lack of awareness regarding the importance of clubs and that it is a big challenge. According to Solomon, clubs are stages where students exercise and practically demonstrate what they have learnt in class and what they have heard and observed in their environment. Clubs have a big contribution to reflect cultural values. Clubs provide opportunities where students can explain how contests such as “*Gena Game*”, galloping a horse and others are done. He added, methods of traditional solving of conflicts can be demonstrated through role play in drama club.

It is true to say that clubs are very important to observe that school children are really imitating and reflecting cultures of the society and are opportunities where the children can be commented on what is correct or not as a feedback. Therefore, clubs have decisive role to express culture and other activities. For instance, members of environmental protection club learn about the variety of plants growing in their localities, how they reproduce, and for what purpose they can be used. And in connection to this, they develop the culture of labour including tilling, sowing seeds, aerating the soil and generally growing plants. They can also learn about traditional medicine identifying which endemic plant is used for the treatment of a particular illness. This can definitely serve them as a stage where they can transfer the knowledge to the next generation. If we consider music club, students learn about music in the classroom theoretically. However, the practical aspect including how to perform traditional dancing, how to sing, how to beat the drum and what the entire movement should appear is practiced and evaluated in music club.

When we come to literature club it is a means by which they express greetings, play puzzles and communicate other information. They can appreciate and explain their environment. In charity club students can exercise moral practices like supporting and visiting elderly and other needy citizens who need support. Similarly, students can do a lot through sport club. Ato Solomon further pointed out that the professional origin of popular personalities in journalism, sport, music, and theatrical art is the clubs in the school and the extent of their participation in the clubs. Although the clubs have a

big role to play in introducing and reflecting culture, their implementation in our school is low. He mentioned four main reasons for the low club activity in the school. The first one is lack of awareness on the objectives and importance of the clubs. To solve this problem, our bureau has produced and distributed different manuals that explain how to organize clubs and what activities should be done in each club. The second reason is the lack of interest of teachers. Club activities are considered as additional burden and are not thought of as a support to the formal classroom lesson. For example, most of the rural people mend their torn clothes manually using needles. This shows that it is possible to mend torn clothes. It is a good life skill.

However, one main problem is considering such practices as backwardness. Such an outlook is very difficult. This is particularly reflected by young teachers particularly in their hair style, dressing style, and the way they talk. This is the influence of globalization that puts cultural identity under question producing negative impact on the students. The third reason for the low club activity in schools is the unsatisfactory follow up and support system from the bureau down to the school. The fourth reason is the very low concern on providing training to create awareness regarding clubs. At bureau level, training might be given ones a year.

Moreover, the quota distribution for each school is usually only one teacher, who might participate or not. Even the person who took the training may not be able to transfer the essence of the training to others and implement it. This clearly shows that there is a limitation on the awareness creation task. So, it is not possible to say that school clubs have achieved their goals bringing the expected changes. Hence, to enable clubs work strongly on culture and function sustainability and produce strong impact, the awareness creation job should be done properly on teachers, students, and the school administration staff, Solomon concluded. In short one can conclude that the clubs in government school as well as private school have played little role on reflecting and introducing culture.. The information shows that it is difficult to implement the contents included in the curriculum.

6.2 Days of Special Celebrations

Sometimes, schools take the initiative in organizing group activities for children in their out-of-school life. Activities should incorporate cultural awareness through integrated holidays. Collected data through interview and FGD show that there are several days celebrated in private primary school every year. Examples include *Nations, Nationalities and Peoples Day, Christmas celebration, Color*

day, Crazy Day, Twins Day, Fruit Day and Water Day. Out of these, the data indicate that only the Nations, Nationalities and Peoples Day is prominently celebrated in both private and government schools.

Teachers and students who were involved in interviews and focus group discussion have explained how the Nations, Nationalities and Peoples Day is celebrated. In the Private School the Nations, Nationalities and Peoples Day is celebrated every year on Hidar 29 E.C. On the day of the celebration, students wear cultural clothes of their nationalities. Families also support the idea and dress their children according to their original culture. In addition to the cultural clothes they also bring other cultural goods. They witnessed that all students celebrate the day with deep concern and devotion. Students demonstrate greetings and play drama on the day of the celebration.

Ahadu Merid from 4th C private school who was one of the students interviewed on the issue of nations and nationalities day explained about his own nationality as follows without any addition and subtraction: *“My nationality is Dire Dawa. This means that my mother is Amhara and my father is DireDawa”*. His explanation implies that students in private schools have no clear understanding to tell their nationalities properly. They confuse nationality with the name of a place and of a person.

Coming to Eyerusalem government primary school, the nations and nationalities day that is celebrated countrywide on Hidar 29, is also celebrated colorfully in the school. Both teachers and students have said the same on how it is celebrated. That is, students are dressed in cultural clothes of their nationalities representing all the nine regions holding their respective flags, demonstrating their cultural songs and dances, presenting literature and voicing welcoming message. Another student Tenaye Eshetu, in the interview, said that she is Oromo and is proud of being so. She said that she has produced Oromigna literature using Amharic alphabet. She also mentioned that some students are ashamed of speaking in Oromo language, their reason being that they want to be modern.

The vice director of a Jerusalem government primary School, Bizuwork Yewondwosen, has described about the celebration in a similar way. She said that students come to the celebration dressed in cultural clothes of their localities or that of their nationalities; they explain why they wear the cultural clothes; demonstrate their dances; introduce their region; produce and bring different cultural foods, and show how it is eaten; prepare exhibition and allow public visit. She also pointed

out that parents support them and teachers train them to demonstrate the real picture even if some nationalities are not represented by students of the school.

Teacher Yehualashet Chala described the celebration in the same way but underlined that the celebration is not implemented by the initiation of the school but due to the imposition by higher authorities. He also stressed on the point that the school didn't exhibit a significant attempt to use a new creative idea to introduce culture.

The environmental science teacher, Ato Adugna Bekana explained about the significance of the celebration. He said that the celebration enables the students to develop confidence in their identity and never get ashamed of their languages and cultures. Moreover, it makes the students curious to learn about other nationalities and appreciate the cultures of others. When given homework, to visit a given nationality to study its feeding culture, way of life, cultural dressing, language and the original culture of the region and air their findings through mini media of their school. He depicted that now a days the media provide support in this regard. His explanation shows that the celebration plays vital role in enabling the students be proud of their identity besides its educational significance.

Teacher Firehiwot Getaneh also explained about the importance of the celebration. She said "the celebration helps students to know about their identity and history, develop self-confidence, learn about culture of others to appreciate and give respect". The vice director, Bizuwork, added that even though the various languages cannot be learned on the celebration day, the consistent practice of literature presentation in different languages may induce interest and curiosity in teachers and students to learn additional language. This means that when the different languages are learned, it helps to strengthen the bond between nations and nationalities producing harmony, cooperation, intimacy and unity. In short, it helps them know their country. It enables students to be citizens who accept and appreciate diversity. The senior expert at Addis Ababa Education Bureau, Ato Girma Mengistu, gave the following response on the significance of the celebration.

The celebration shows us that culture is an asset; it helps to assure that culture is protected and maintained; it introduces unknown cultures; it encourages acquaintance with each other; it enables the students to maintain their cultures avoiding the influence of foreign culture which means that they feel confidence to magnify and appreciate their own culture.

Besides, the different nationalities reside in different locations so that students usually do not get the chance to visit them. Therefore the celebration provides an opportunity to observe the diverse cultures of nations and nationalities.

It is only when they know their cultures that students can give respect to the cultures of others. Therefore, celebrating the day enables them to appreciate, respect and accept each other's cultures and lives together in peace. So, it creates the opportunity to acquire the knowledge and helps to realize the 21st century UNESCO's motto "Education to live together."

As can be understood from the collected data, the Nations and Nationalities Day is celebrated both in government and private schools. Comparatively speaking, this day has the highest participation among other days in the school. However; it appears to be given special attention in government schools. Students as well as teachers agree that the celebration plays a big role in promoting culture.

Christmas celebration is another event to be celebrated in Eyerusalem School. However, it is not celebrated at school level but at classroom level as agreed by classmates after getting permission from the school. According to students involved in interview and focus group discussion, students contribute some money based on their willing and economic status. Then they buy bread and drinks. If enough money is contributed, soft drinks are bought but if it not enough they buy "Jolly Juice". Students from low income families are not expected to contribute money but are equally treated to celebrate together. Moreover, Protestant and Muslim students of the class celebrate together enjoying the event. Teachers also participate in the celebration. The sitting arrangement in the class during the celebration keeps the teachers at front seats while the students take one row. They explained, "teachers pay due respect to our invitation, join us and encourage us to keep up with our good idea."

The 4th grade student in government primary school, Dawit Mulugeta, said

Environmental Science text book contains social values including helping each other, respecting each other, and tolerance which we should demonstrate practically. Sometimes Muslim students celebrate their festivity dressing in white clothes and invite Christian classmates to enjoy with them. We join them with pleasure triggered by the feeling of brotherhood.

Based on what is being done it is clear to understand the fact that students in government schools have the chance to reflect their cultures in addition to the classroom lesson. Even though the main cause for the celebration is religious, what is practically done is not so. They rather strengthen their

social relations with teachers and students through dinning together and discussing their common social issues.

However, such practices are not observed in private school. Collected data show that various days including *color day*, *crazy day*, *water day*, *sport day*, *twins day*, *fruit day* etc are celebrated in a private school. The students explained that they celebrate the various days in different days. They celebrate twins' day by wearing similar clothes, crazy day-by making our hair untidy and wearing torn rags, water day- by splashing water upon each other, and color day- by painting their faces with different colours.

The 4th grade student in private primary school, Bamlak Teshager, who participated in celebrating crazy day, said that crazy day is what they used to celebrate starting from KG by wearing torn clothes, tearing the clothes themselves. When asked what she feels about her participation in celebrating crazy day, she responded: "*We may appear as mads to others when we celebrate crazy day, but it gives us pleasure.*"

In this regard, the fourth grade student in government school Natnael Tamrat said that what gives him pleasure is participating in Ethiopian National Anthem during the flag parade. Participating in national anthem produces in him the feeling of pleasure, heroism, and unity. It reminds him of his culture, the history of his ancestors and their responsibility.

The explanations provided by the students indicate that there is no uniform outlook among the government and private school students. In government school, only one girl said that she would be happy if crazy day is celebrated. This shows that the days celebrated in private schools might be propagated to government schools influencing the students and thus posing a threat to culture.

Teachers and students in private school said that celebrating color day is important. Hirut Tesfaye, a teacher in private school said that she had no idea about the historical background of color day and why it is celebrated. She added that could later understand that the purpose is to enable children identify colors. She further explained that she heard another teacher in her school describing that color indicates the identity of an individual and therefore the celebration enables students to develop knowledge about color and express their artistic talents. There will be a competition and winners will be awarded.

Other teachers who participated in the interview and focus group discussion have said that color day helps to improve and strengthen the intimacy between them and the students, and enables the students to demonstrate their talents. The teachers also said that they celebrate the day in harmony with their students. The students also explained that teachers encourage them and help in painting those students who are not painted. However, Ato Solomon argued on what the reality is. He describes the business side of the colour day. He associates the Days with fund raising objective at the back. He explained that painters are invited on the color day to do the painting charging each student a sum of birr 30-40. Therefore, he said,

The celebrations are in effect targeted to meet the benefit of individuals and never enable the students to respect their identity. This is because the events are not in harmony with the values of the society in which the students are part. Color day, crazy day, etc are not familiar to the society and so their parents did not experience such celebrations. Hence, it is true to deduce that private schools are accustoming Ethiopian students to alien culture. Perhaps, we can appreciate foreign cultures but we shouldn't practice them at the expense of our own cultures and values. There could be an opportunity where some knowledge could be gained from foreign cultures. However, the extent should not lead to replacing the local cultures by alien ones. Such events might create a condition that separates the students both psychologically and culturally from the society.

Ato Girma Mengistu also agrees on the fact that children are not mature enough to judge things with reason. So, they are easily influenced being overwhelmed by emotion whatever bad the consequence of an event may be. It is obvious that emotion driven decisions and practices could be risky. Therefore, the positive and negative aspects should be thoroughly considered before deciding whether a Day can be celebrated or not. He concluded that the priority should be developing firm stand to protect and maintain our own culture. There is no legal ground to celebrate the so mentioned Days. At the bureau level, there is no instruction given to implement the celebrations nor is there any permission given. Hence, it is possible to conclude that private schools are introducing alien culture by their own.

It is possible to understand from the collected data that students in private school are not well aware of local culture. For instance, when asked what they know about Adwa festivity, they responded that they know nothing except that there is no class. Some students said that they take rest at home on the day. However, it would have been possible to celebrate the day of the victory of Adwa by enabling

the students learn about the martyrdom of their ancestors through drama, poems, bragging and songs thereby creating awareness on their identity and history. This would help to create citizens who love their country and never compromise their rights.

The director at a private school said that the students had asked the school to celebrate other additional Days but they were not allowed. He said that he himself doesn't know what about of the celebrations. The additional days in the request include Body day and Father day. The director added that there was an occasion when the students were exposed to harm. He said that since the days/celebrations do not have any significant value but rather confuse the identity of students, they can be stopped in the future.

Students and teachers in government and private schools who participated in interview and focus group discussion forwarded the following short recommendations on what should be done in the future.

- Instead of celebrating alien festivities it is advisable to celebrate our own local ones such as Christmas, New Year (*Enqutatash*), Apparition of Jesus Christ with Moses and Elijah at Mt. Tabor (*Buhae*), Adwa victory day, *Ashenda*, *Irreechaa* and *Fiche Chambalala*, in their schools, because this provides an opportunity to know each other's cultures and give respect. Besides it gives them the chance to implement what they know.
- Local culture should be given due attention including the music aired through the school mini media and other practices.
- Children's program that introduces Ethiopian culture should be produced
- Parents should buy books that help their children learn about their own country.
- Teachers should play their role to acquaint students with their culture.

UNIT SEVEN

CONCLUSIONS AND RECOMMENDATIONS

7.1 Conclusions

The Ethiopian curriculum framework has described that school children have to know first their environment or surrounding; their schooling should start from their immediate locality. Despite this, the findings showed a mismatch in content between government and private school curriculum. Because private schools incline more to apply other countries curriculum such as the Indian, students cannot be shaped in a way that helps them know their culture. As to researcher's knowledge, this will not enable to meet the objectives stated in the ETP. Being Ethiopians, students in general are expected to know their environment; however, private school environmental science textbooks acquaint their students about places, cities, mountains, animals etc of other countries. These students surprisingly may not know what Ethiopian known mountains, tourist destinations, endemic animals and even their sub cities they live in, which calls for urgent amendment.

As students of one country, they should pass through same curriculum; however, the findings did not support this. This makes relevance, equity and quality of education questionable. As to me, if this is questionable, one of the objectives set in the Ethiopian Education Policy is violated and found unmet. Education is one of the means where cultural issues can pass through generations. Even though the FDRE Constitution, the Cultural policy and ETP have promoted culture in the education system, the reality in textbooks of private school environmental science at the primary level was not found to serve the already set objectives. In this regard, the government school textbooks of environmental science has incorporated cultural values, historical heritages, cultural materials, role models and even naming in a way going in line with the Ethiopian context, whereas this was found missing in the case of private school. As the researcher's reflection, because the very foundation of generations is laid at the primary school level, it creates problems in identity and nation building. This is to mean that students from private schools will not be able to wear their own identity and national feeling unlike those students from government schools. This as to me will have negative impact on nation building too, because the two curricula have shaped these groups of students differently. It even creates two extreme groups when students from private school may consider themselves modern groups merely because they reflect other countries' cultural values, while those from government schools are treated as traditional and 'backward'. Thus, bringing to these groups in to one will be an additional task for concerned bodies such as teachers. Students from private schools may even intimidate the other group

merely because the latter reflect their own identity, and this is dangerous for the country's development endeavours. Development without considering culture is questionable.

The Addis Ababa city administration uses Amharic as a medium of instruction in first cycle primary school. FGD and interview results in this study showed that students in government and private schools were made to attend schooling in two different languages i.e. Amharic and English respectively. Though FGD and interview participants both from private and government schools support the use of Amharic and English as a medium at the primary level, I tend to argue that Amharic (bilingual in home languages if possible) helps students better express their environment. Because it is the mother tongue for the majority of these students, it could also be easy to transfer indigenous knowledge to generations. While the Education Policy prescribes Amharic as the medium of instruction at the first cycle primary level, using English is a vivid imposition on private school children. What is more, if these students are made to learn in a language not their mother tongue, they couldn't confidentially develop self pride.

Textbooks and language can serve as a way of disseminating culture to generation. Culture can also be promoted through extracurricular activities. The findings of this study showed that there are two categories of extracurricular activities (clubs and celebration of special days) both in government and private schools. Despite this, clubs didn't do significant activities to promote cultures both in private and government schools due to different reasons. Though some special celebrations such as *Nations, Nationalities and People's Day* is celebrated commonly both in government and private schools, the rest such as *Colour Day, Crazy Day, Twins Day, Fruit Day, and Water Day* are celebrated only in private school. In this juncture, the researcher reflects that these special day celebrations have nothing to do with promoting the students' indigenous culture and in enriching the curriculum of the country. These students are not from a society which advocates these special day celebrations, and thus, they are merely practicing a culture which is neither acceptable by the pertinent community nor are useful to them to boost indigenous culture. In general, from the point of view of cultural contents and medium of instruction, the researcher views the education system in government and private schools as two groups applying different games, but with one rule.

7.2 Recommendations

Based on the above findings of the study, the following recommendations have been suggested.

1. AAEB should try to ensure uniform implementation of the curriculum in government and private school through conducting continuous supervision and ensuring accountability.
2. AAEB in collaboration with MoE, Ministry of Culture and Tourism and with other stake holders that work on culture need to work together on creating awareness mechanisms to promote the indigenous culture and mother tongue education for teachers, students, experts, parents, community representatives.
3. Regulations should be produced by AAEB regarding celebrations (to permit celebrations that promote the indigenous culture and prohibit those that erode one's own culture in school level). Instead of celebrating alien festivities it is advisable to celebrate and promote the local ones in their schools, because this provides an opportunity to know each other's cultures and give respect. Besides it gives them the chance to implement what they know.
4. Schools should encourage and strengthen clubs for cultural promotion, to develop students' special talents such as sport, music, handwork etc and enrichment of the curriculum. In addition, the Nations, Nationalities and Peoples Day should be encouraged and strengthened.
5. Curriculum experts, textbook writers and editors should give emphasis to the accuracy of facts and some gender bias (as seen in the representation of role models and games) that are presented in the textbooks. Furthermore, teachers should also be conscious while teaching such contents so as not to repeat the problems textbook writers, curriculum experts, and editors have not recognized. The AAEB also seriously consider the aforementioned issues during the revision or while preparing new textbooks.
6. The environmental science textbook cannot cover all cultural issues. Hence, additional materials that help students of both schools to learn cultural education are required. AAEB, therefore, has to prepare additional materials that support students to learn more about their country's culture and history.
7. Finally, the researcher suggests that further research to be made on the inclusion of culture and diversity issues in other subjects in first cycle primary school and celebration of special days in other private and government schools.

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Declaration

I, undersigned declare that this thesis is my original work, has not been presented for a degree in any other university. All the relevant sources used for this study or thesis have been duly acknowledged.

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