

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**EDUCATIONAL PRACTICES IN MULTICULTURAL
COMMUNITY
(THE CASE OF BATI-TOWN WOREDA)**

**BY
AYALEW DEMISSIE**



**JUNE 2010
ADDIS ABABA**

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A THESIS PRESENTED TO THE SCHOOL OF GRADUATE STUDIES,
ADDIS ABABA UNIVERSITY, IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTERS IN EDUCATION IN
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**A Thesis Presented to the School of Graduate Studies, Addis
Ababa University, in Partial Fulfillment of the Requirements for
the Degree of Master's of Arts in Curriculum and Instruction**

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Abbreviations and Acronyms

B01PS -	Bati 01 Primary School
BO2PS -	Bati 02 Primary School
BO3PS -	Bati 03 Primary School
ETP-	Education and Training Policy
FGD-	Focus Group Discussion
GER -	Gross Enrolment Ratio
MCE-	Multicultural Education
MDG -	Millennium Development Goal
MOE-	Ministry of Education
NGO -	Non Governmental Organization
TGE-	Transitional Government of Ethiopia

Notes

People involved in the study are presented with Psedo – names for the obvious reason of their constant request not to reveal their names and even the names of their primary schools represented by psedo-names.

Abstract

The study focused on examining the multicultural educational practices in multicultural community in Bati Town Woreda(Oromia Zone). It employed qualitative case study method. Semi-structured interview together with audio recording observation and document analysis of some relevant materials were used as data gathering tools. Key informants of Bati Town woreda community, the Oromo Zone and Bati Town woreda education office officials, practitioners, cluster supervisors, principals' teachers and selected students were made to participate in the study. The study revealed an encouraging community involvement in educational practice by considering education as a common concern of all community members. However, there is no continues effort from the concerned bodies to treat diversity issues to address the educational needs of all groups and sub-groups because of practitioners, lack of knowledge and skill in their pre service and in service training they are in a problem to understand and treat diversity issues in a setting where culturally different community members living together. The formal curriculum in schools both Oromo and Amhara are found to be not sufficiently addressing religious, ethnic and exceptionality issues except gender diversity. Attention in such area is very much necessary. It has also disclosed observable gap between the regional standard curriculum under practice and the need of the Woreda. Improvement in such area is also important to adapt the regional standard curriculum based on the geographical setting, historical and cultural heritages and social values of the community under practice. Though there are highly encouraging achievements from the multicultural educational practice such as using mother tongue as a medium of instruction, expansion of schools to address education to every community members, girls participation in learning and improved students academic achievement. There are also untouched challenges that affect educational practices such as absence of instructional materials to teach Amharic as a second language for grade three and four, shortage of in service training to practitioners, absence of well skilled man power, inability to adapt the Regional standard curriculum to the needs of the Woreda, lack of awareness about multicultural education, shortage of instructional materials and lack of financial resources in order to run educational activities.

CHAPTER ONE

1. Introduction

1.1 Background of the Study

Diversity is an inherent characteristic of every human society. It is concrete biological or social reality that differentiates one group of people from the other (Lynch, 1984). Ethiopia is a country of diverse ethnic and cultural groups. There are over 80 ethnic groups all having distinct culture of their own. According to multicultural perspectives in pluralistic country, there is no single acceptable way to live, look and behave as a citizen. In countries of diverse population, like Ethiopia, it is recommended that the educational program be designed from multicultural perspectives. Emphasizing this, Bennet (1990), argues that in a society when there is cultural diversity, the nature of education should be multicultural in character. All school subjects should be designed and thought from diverse cultural background, because the major aim of multicultural education is creating equal educational opportunities for students from diverse ethnic, social class, cultural groups etc. As Jagannth (2004) underlined the goal of multicultural education is to help all students to acquire the knowledge, attitude and skill needed to function effectively in a pluralistic democratic society and to interact, negotiate and communicate with people from diverse groups in order to create civic and moral community that works for common good.

Multicultural education is recommended by educators of the field for various reasons. In the first place it gives an opportunity for schools to make use of diversity as an asset that enriches the classroom practices, by making education relevant to all learners i.e. culturally different students get culturally appropriate learning environment which enhance self-concept and maintain interest in the classroom. This raises the academic achievement of all learners, secondly It maintains integrity and dignity of all cultural differences hence, it enables learners to develop sense of commonality of all people through understanding their social and cultural differences. This enables learners to avoid rejection and appreciate

diversity and maximize the full potential of all in cultural context where every one benefits. Thirdly, it enables to develop students cross cultural competency which includes knowledge, attitude and skills necessary to live within the individuals own cultural and the culture of others. It provides opportunities for individuals to experience other cultures and thus become more fulfilled as human beings and finally, it reveals culture diversity as a valuable source that should be preserved and extended. This in turn gives an opportunity to the learners to accept cultural pluralism as a national strength that should be appreciated. (Banks, 1986, 1993 and Sletten, 1996).

Hence, as Banks and Banks (2001) argued that, to educate students for a complex multicultural world, one need to include the perspectives and voices of those who have not been traditionally included. This promotes the view that there is a body of knowledge in whatever methodology and medium of instruction which students understand and learn based on their backgrounds. Hence, all teachers in all subject areas need to take action to help students develop more democratic attitudes towards out-groups (Manning and Baruth, 1996). It is, therefore, important that the educational environment should demonstrate a genuine respect and concern for all learners regardless of their racial, cultural, or ethnic backgrounds.

The school environment should support school learning and socialization for all students. A supportive school environment is good for both teachers and students. In addition, for multicultural education to be implemented successfully, the attitude, behaviors of teachers, and the practice of the community in the education sector from planning up to evaluation must be changed (Banks, 2001). This shows that teachers and the support of the community make difference in the lives of most students.

For Gay (1994), multicultural education should become a regular part of education for three major reasons i.e. the social reality of the country, the influence of culture and ethnicity on human growth and development, and

appropriateness of multicultural education for effective teaching learning activities. These points explain not only about the importance of multicultural education as a proper means of celebrating diversity in schools, but also exercises of multicultural education enhances the capacity of understanding how culture and ethnicity influence human growth and development and this understanding helps to be effective in the teaching learning activity.

In the Ethiopian context, multicultural education is a promising educational approach due to:

- The education and training policy of 1994 seems to support the urgency of MCE, since it states that education should promote democratic culture, tolerance and peaceful resolution of differences. The policy also recognizes education in mother tongue and the need to localize curricula. (NETP, 1994).
- The 1997 cultural policy of Ethiopia also states, education should develop the cultures of all ethnic groups in the country by integrating their values in school curriculum. (CPE, 1997).

The educational policy also suggests the development of shared common culture for mutual understanding on the basis of equal development of ethnic groups' cultures in the country.

In general, there is a fertile ground to promote multiculturalism in Ethiopian education and diversity is no more a problem to be overcome through assimilative or regulating function of education.

1.2 Statement of the Problem

In Ethiopia modern education was introduced nearly about a century ago, the education system was not promoting equal educational opportunities for all citizen of the country. For many decades, the educational system of the country had been repeatedly criticized for a number of reasons including:

- Elitist in nature i.e. open only for few and selected groups.
- Restricted in urban areas and gender bias in favor of males.
- Designed from single and dominant culture perspectives.

Hence, sense of dissatisfaction towards the education system was there and that necessitated reform in the educational system. That seems why the 1994 Education and Training policy underlined equity as one of the core problem areas which the system had to address. In the response, the Education and Training policy gave, among others, the right for the ethnic (linguistic) groups of the country to receive education in their own language in the first cycle primary grades.

Since the field of multicultural education practice is new in Ethiopia, it is impossible to expect various studies on the field. There are, however, few studies done by graduate students of Addis Ababa University for their partial fulfillment of MA degree. Among these, Alemayehu (1998), Beyene (2007), and Genene (2008) on selected issues of diversity in schools and educational institutions. However, none of them considered the challenges and opportunities of educational practice in multicultural community. The present study will attempt to bridge such research gap by taking a comprehensive approach to study the challenges and opportunities of educational practice in a multicultural society.

After the practical implementation of the Ethiopian Education and Training Policy, children of the nations and nationalities have begun to learn using their mother tongue at the primary school first cycle (1-4). In order to run the program based on the education and training policy of the country, education practitioners and professionals in the field of education are the primary responsible bodies to introduce the concept of multicultural education to the community. Therefore the study attempts to assess the challenges and opportunities of educational practices in multicultural community in Bati Town Woreda.

Having an interest to conduct my MA thesis research on the area of multicultural education practice, I was attracted to Bati Town because.

- ❖ Bati Town Woreda, which is proximate to my place of work, is known for its observable diversified population.
- ❖ I had the opportunity to discuss with education practitioners in the Oromo Zone in different educational workshops, which revealed

that there are potential problems as far as multicultural education is concerned.

- ❖ Before proposing this particular study, I observed the activities of the Bati Town Woreda education office practitioners, I observed shortage of education practitioners, absence of instructional materials, complains because of curriculum gap, and unequal treatment of diversity markets (negligence of disabilities) etc. During which I was convinced that studying the educational practice in the multicultural community of Bati Town Woreda was something worth pursuing.

1.3 Objectives of the Study

The study was conducted to examine the educational practice in multicultural community. It aims:

1. To analyze the gap between the educational policy, principles of multicultural education and the actual practice as perceived by the educational practitioners
2. To assess how different diversity markers of multiculturalism are addressed?
3. To Identify the achievements created in the ongoing multicultural educational practice in promoting multicultural education in the community.
4. To identify the challenges in the ongoing multicultural educational practice designed to address the multicultural nature of the community through education.

Based on these objectives, the study was intended to answer the following basic questions.

1. How do educational practitioners perceive the practices of the ongoing multicultural education practice?
2. What has been done to address diversity markers in the ongoing multicultural educational practices?

3. What achievements have been created there for the promotion of multicultural education in the community?
4. What are the challenges of educational practices as a result of multicultural nature of the community?

1.4 Significance of the Study

To date as far as the knowledge of the investigator goes, there are no baseline data available that indicate the degree of MC of educational practice in multicultural community in Ethiopia. Even the available previous studies were targeted mainly schools and teachers training colleges only. Studying the ongoing multicultural educational practice from practitioners' and other stakeholders' perspective was hoped to be significant to:

1. Develop awareness about the multicultural education, the opportunities and challenges in the implementation process to education planners, administrators and experts at all levels of the region and the zone and the woreda education offices
2. Provide an opportunity for the concerned authorities – for decision-makers of Bati Town Wereda Council, Oromo Nationality Administrative Zone Council – to consider and evaluate the strengths and problems observed in the existing practices, in order to take appropriate corrective measures in the program or to scale-up the positive factors (if any) for the promotion of multicultural educational practice efficiently in the zone
3. Help as a springboard for discussions and serve as preliminary information to carry out other in-depth studies in the area.

1.5 Delimitation of the study

As Ethiopia is multicultural country, a study on the educational practice in multicultural community was conducted in Bati Town woreda as it has been indicated in the design of the study. The study focused only on the education, related to educational practice between culture i.e ethnicity, religion gender disabilities that have implication for multicultural education.

1.6 Limitation of the Study

Shortage of reference materials on either Ethiopian or African condition about multicultural education practice enforced the investigator to depend largely on foreign countries experiences.

1.7 Definition of Terms

1. **Multiculturalism:** is trend towards co-existence of diverse cultures in a country or locality.
2. **Multi-Cultural Curriculum:** a curriculum which has content that helps to reflect perspectives and experiences of different cultures and being flexible to integrate teachers and students voices.
3. **Multicultural education:** An education incorporates the idea that all students learn in school with equal opportunities regardless of their gender, ethnic, racial or cultural characteristic.
4. **Multicultural community:** Community with ethnic, religious, language diversity that live together by sharing the available resources equally.
5. **Multicultural practice-** the actual accomplishment of teaching learning process in line with multicultural perspectives and principles.

CHAPTER TWO

2. Review of Related Literature

2.1 Culture

To discuss and understand the concept of multiculturalism and multicultural education, discussing about the meaning of culture is very important. Different scholars defined the term culture from different perspectives. Nowadays it becomes one of the terms that have too many definitions. Pai and Adler (1990) assert that there are many different definitions of culture and that there is no single definition that all social scientists accept. Among some of the widely accepted definitions by social scientists, O'Neil (2006), as cited in Girma (2008), states that culture is the full range of learned human behavior patterns. To him culture is a powerful human tool for survival, but it is a fragile phenomenon. It means that culture is constantly changing and easily lost because it exists only in human minds. Our written languages, governments, buildings, and other man made things are merely products of culture. They are not culture in themselves. Similarly, Neito (1999) also states that culture is ever changing values, traditions, social, and political relations, and world view created and shared by a group of people bound together by a combination of factors which can include a common history, geographic location, language, social class, and/or religion.

In addition to this, Banks (1977) defines culture as a set of behavior patterns, symbols, institutions, values, and other human made components of society. It is the unique achievement of a human group, which distinguishes that group from other human groups. While cultures are similar in many ways, a particular culture consists a unique world. From Banks' (1970) definition of culture, there is no unique culture in any human society, rather there are common natural elements shared by all.

In general, culture is the social inheritance of every human being. Through our culture we learn to relate to the other people, appreciate beauty, and develop

better performances. Our culture influences every part of our lives, from the way we dress for particular occasions to the way we express joy and sorrow and the way we think about issues, feel about events, value people, places and things. Any culture has both objective and subjective layers. Objective components of a culture refer to the visible and tangible aspects of a particular group of people such as people artifacts, clothing's, and foods are into this category. On the other hand, its subjective components include attitudes, values, and norms of people that are more difficult to study, inspect and analyze because it is subjective, less visible, and less tangible in nature. "Culture shapes human behavior, values and beliefs" (Gay,1994:20). Multicultural education practice helps to perceive students' culture in any kind of school program (Banks, 1993). These statements show how much education and culture are interrelated.

2.2 Multicultural school and the Community

The word 'community' has different meanings in different context. In this study, community is defined as group of people living in the same area and sharing the same values, organizations and the same basic interest at any given time (Mirnol, 1997). Similarly, Bichman cited in Gebrekidan (2001:18) has also defined community as a group of people who share social, economic, and cultural interest. Its members recognize social obligation to each other, hold at least some common values and share an identity and have some shared institutions. Community comes together to common objectives taking cultural components as criteria. Newman and Oliver (1967) define the term 'community' as a group in which membership is as an end itself, not a means to other ends; whose members share responsibility for the action of the group, for accomplishing some activities and handling conflicts within the group; and whose members have enduring and extensive personal contact with each other.

Schools need to ensure inclusive teaching practices which recognize and value the backgrounds, cultures, religions, and world views of students from diverse cultural background are multicultural schools. (Lynch, 1982). According to Strike (2003), schools that serve for children of culturally different communities will be

effective if they are schools that are communities. Schools that are communities are perceived as those schools which involve all community members purposefully for a better education. Schools can promote positive community relations through effective communication with parents and community members from diverse cultural backgrounds and by encouraging their participation in the life of the school are multicultural schools which give equal education access to all children of the community members.

2.3 Multiculturalism and Education

2.3.1 What is Multiculturalism?

Multiculturalism is the co-existence of different cultural groups in one country or state. Fleras and Elliott (1992, in Eldering, 1996). According to, Shi-Jian (2006), cited in Abebaw (2007), define multiculturalism as a phenomenon of coexistence of several cultures within one locality, one society or one community.

For Banks (1997:49), "multiculturalism is a position that rejects assimilation and the "melting pot" image as an imposition of a dominant culture, and instead prefers such metaphors as the Glorious Mosaic' in which each cultural group in the population maintains its distinctiveness". So, multiculturalism includes addressing all differences and their effects.

The definition of multiculturalism depends heavily upon the context in which it is discussed. For instance, in the United States, multiculturalism is a social and political movement and position that holds differences between individuals and groups to be a potential source of strength and renewal rather than of trouble. It values the diverse perspectives people develop and maintain through varieties of experience and background stemming from racial, ethnic, gender, sexual orientation or class differences in the society. In such a way, it strives to uphold the ideals of equality, equity and freedom on which the United States is based, and includes respect for individuals and groups as a fundamental principle to the success and growth of the country. With regards to the emergence of the term,

Parekh (2003:1) cited in Alemayehu (1998:15) pointed the major countries in which the multicultural movements primarily appeared as follows.

The early 1970's marked the emergence of the multicultural movement at first in Canada and Australia and then in the U.S.A., U.K, Germany and elsewhere. It has now begun to dominate the political agenda of even France, the strongest position of the nation state which takes no official note of its citizens' ethnicity, culture and religion.

The ideology of multiculturalism was developed between 1960_s and 1970_s by small number of academicians, social workers, and activists of blacks rights and immigrants welfare, especially in the United States of America and Australia. However many scholars have written about the cause of the emergence of multicultural education in different words but nearly with the same reasons. Regarding this, Gay (1983:79) points out that the following three forces contributed to the emergence of multicultural education programs, these are:

1. *The civil right movement of 1960s and 1970_s of USA and Australian immigrants had brought awareness of cultural differences and the need for social change.*
2. *Formerly prepared school textbooks scrutinized by critics for stereotyping images miss-interpretations and outright omission that they posed about minority groups, and*
3. *Cultural difference begins to be considered as enriching rather than deficit to be eliminated.*

Like wise, multiculturalism according to Taylor (2004) is a logical extension of the politics of equal respects and the politics of recognition. By this means, the issue of blacks' equality, immigrants' welfare, and minority communities' right activists, and motivated scholars seek to find the solution for the forgotten groups and developed the belief that all citizens should respect the cultural heritage of themselves and the others equally. So, respecting one's culture helps to develop pride and self-esteem of those undermined by the mainstream society and these motives were initiated to design multicultural education as a means to develop

positive attitude of minority as well as majority society members towards equality and its implementation was started in USA for first time(Schain,2004).

Generally, multiculturalism is a response to the political rights movements of minority groups and immigrants. In the context of education it is targeted to make the ground favorable for participation of all students to show their perspectives according to their cultural understanding. It helps the undermined to cope with others in educational achievements and also assists them to be equipped with social action orientation in the later career. Because of these reasons, some of American educators began to recognize the need to address culturally diverse learners' learning styles and started to teach to respect and accept others besides developing all learners' educational performance by means of multicultural education.

The philosophical base for multiculturalism in education is cultural pluralism (McCormick, 1984), and the need for the provision of educational equity for students (Banks,1981, cited in McCormick,1984). Multiculturalism also initiates the use of materials, activities and experiences that are authentic, interdisciplinary, multidimensional, comprehensive, and integrative and that employ both cognitive and affective skills should used to help students understand ethnic differences and cultural diversity (Gay, 1975).

The philosophical intention of multiculturalism in education is to bring a reform movement which addresses inequity and discrimination which result from race, religion, ethnic, sex, culture, language, age, exceptionality, and socioeconomic status of students (McCormick, 1984).

In different countries, people have been treated as if they have no their own culture and belief, as if their culture is trivial and as they are not equal human with the rest of the society they are living with. According to Taylor (1994:113) "multiculturalism builds on the already established principles of the politics of equal respect". Similarly, multiculturalism is an idea about groups and group

identities. Its essence is cultural diversity and equality(Shi-Jian,2006). Multiculturalism advocates equality and fairness to school students of all cultures, different social classes, gender and religions that every student enjoys equal opportunity in education (Shi-Jian,2006)

2.3.2 Multicultural Education

The idea of multicultural education is various and difficult to define for many educators. The difficulty to define multicultural education is the result of its complex nature. Multicultural education has diverse perspectives that emerge from its multiple dimensions and different social realities of the human societies. Hence it is difficult to come with single and common definition that has acceptance by all scholars of multicultural education. However, to understand the concept of multicultural education comprehensively it seems important to see the following definitions given by various scholars of the field.

Multicultural education challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic and gender among others) that students, communities, and teachers represent multicultural education promotes the democratic principles of social justice (Neito 1995:307)

According to Bennet (1990) multicultural education in its most comprehensive form is an approach to teaching and learning based upon democratic values that foster cultural pluralism, it is a commitment to achieving educational equality developing curricula that build understanding about ethnic groups and competing oppressive practices. Multicultural education must begin without right rejection of the view that educational institutions should melt away cultural differences at the expense of the dominant core culture and maintaining the true existence of cultural diversity. Hence, multicultural education directs schools toward the cultural enrichment of all students. Supporting this, Gay(2007:3) after enumerating various definitions argues that:

Multicultural education means learning about, preparing for respecting and celebrating cultural diversity or learning to be bicultural. It requires changes in school programs policies and practices. They agree that content of multicultural education programs should include ethnic identities, cultural pluralism, equal distribution of resources and opportunities, and other socio political problems stemming from long histories of oppression. They believe that MCE is a philosophy, a methodology for educational reform and a set of specific content area within instructional programs.

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

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

Multicultural education is facilitating instructional process in culturally diversified educational setting. In this part it is useful to see some of the important uses of multicultural education.

- Multicultural education educates culturally diversified students in a way that will enhance personal development by emphasizing on developing self understanding, positive self concepts and pride in one ethnic identity.
- Multicultural education promotes the basic values that stem from the principles of human dignity, Justice, equality, freedom, Self determination, and democracy. Furthermore, according to Lynch(1983) multicultural education enhances multicultural social competence, interpersonal relations, analyzing how cultural conditions affect values, attitudes, beliefs, preferences, and expectations.
- Learners who fell well about themselves are likely to be more open and receptive to interaction with others and to respect their cultures and identities.
- Multicultural education promotes personal empowerment for social reform. This will be accomplished by cultivating students attitudes values, habits, and skills. So that, they become social change agents who are committed to reforming society in order to eradicate racial disparities in opportunities and are willing to act upon this commitment.

2.4 Mechanisms of Promoting multicultural education

2.4.1 Multicultural Issues and Policies

Diversity is a significant distinguishing feature of Ethiopia. Different sources show that in Ethiopia there are around 80 ethnic groups with distinct language and cultural features. Cognizant of this fact the current government of Ethiopia has been attempting to maintain the Ethiopian state on the bases of ethnic federalism as well as cultural, language, and political autonomy at regional and sub-regional levels, The regional autonomy sub-section indicates specific ethnic and regional rights included in accommodating perceived demands of major ethnic groups. Ethnic federalism institutionalized ethnic groups as fundamental constituents of the state (Habtu, 2003).

Prior to the present Education and Training policy, modern education in Ethiopia has been criticized that it was monocultural. Hamdessa(1982) indicates that the educational activities in Ethiopia were carried out from one dominant culture perspective .

The constitution of the Federal Democratic Republic of Ethiopia (1994) declared that the Government shall have the duty to support on the basis of equality, the growth, and enrichment of cultures and traditions that are compatible with fundamental rights, human dignity, democratic norms and ideals(Article 91/1) . In line with the constitution, two important policy documents were issued among other activities so as to implement the ideals in the constitution. That are Education and Training policy(1994) and the cultural policy(1997) respectively, Both documents imply multiculturalism should be an integral part of the Ethiopian education. Following the issuance of the Education and Training Policy(1994), the major reforms in the Ethiopian education sector are changes in the school curriculum, the decentralization of education, the use of regional languages for instruction(as opposed to the former use of the national language, Amharic) Emphasis upon democratic values, and multiple perspectives in addressing diversity issues in education, These changes constitute a significant turning point in the history of education of this country(Teklehaimanot, 2001) The reform was not merely the change of curriculum that the change in curriculum should take into account the larger socio cultural context(Cronbleth, 1990). In relation to this the following basic policy statements addressed the issue of diversity in the country.

1. *Cognizant of the pedagogical advantage of the child in learning in mother tongue and the rights of nationalities to promote the use of their languages primary education will be given in nationality languages(3.5.1,p.26).*
2. *To enable the special need students to learn in accordance with their potential and needs(2.2.3,p.12).*

This confirms that the Ethiopian Education and Training policy addresses the issues of medium of instruction, gender, ethnicity, special needs, and other aspects of diversity in education. Yet, research results following the

implementation of education policy have indicated that many barriers must be overcome to advance increased sensitivities to such areas. Addressing multicultural issues to the multicultural community through education are very rare in any program of educational practices.

2.4.2 Culturally Responsive Teaching

Culturally Responsive Teaching is *validating*. Gay (2000) defines culturally responsive teaching as using cultural knowledge, prior experience, and performance styles of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of these students. Gay (2000) also describes culturally responsive teaching as having the characteristics. It acknowledges the legitimacy of the cultural heritages of different ethnic groups, it builds bridges of meaningfulness between home and school experience, it uses a wide variety of instructional strategies that are connected to different learning styles, it teaches students to know and appreciate their own and each others' cultural heritages, and it incorporates multicultural information resources, and materials in all subjects and skills routinely taught in schools.

In general, culturally responsive teaching is validating, comprehensive, multidimensional, empowering, transformative, and emancipator. That is:

Comprehensive as Ladson-Billings(1992) explains that culturally responsive teaching incorporate culturally appropriate social situations for learning and culturally valued knowledge in curriculum content.

Multidimensional nature of culturally responsive teaching involves curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, and performance assessments.

Empowering nature of culturally responsive teaching enables students to be better human beings and more successful learners. It can be described as academic competence, self efficiency and initiative. Learners must believe they can succeed in learning tasks and have motivation to preserve.

Shor (1992) characterizes empowering education as a Critical democratic pedagogy for self and social change. It is a student-centered program for multicultural democracy in school and society. It approaches individual growth as an active cooperative and social process, because the self and society create each other. The goals of this pedagogy is to relate personal growth to public life, to develop strong skills, academic knowledge, habits of inquiry and critical curiosity about society, power inequality and change. The learning process is negotiated requiring leadership by the teacher, and mutual teacher -student authority. In addition, the empowering class does not teach students to seek self-centered gain while ignoring public welfare.

Transformative Culturally responsive teaching does not incorporate traditional educational practices with respect to students of colour (Gay,2000). It means respecting the cultures and experiences of various groups and then uses these as resources for teaching and learning. It appreciates the existing strengths and accomplishments of all students and develops them further in instruction.

Emphasizing this, Banks(1991) asserts that if education is to empower marginalized groups, it must be transformative. Being transformative involves helping "students to develop the knowledge, skills, and values needed to become social critics who can make reflective decisions and implement their decisions in effective personal social, political, and economic action".

In general, culturally responsive teaching recognize, respects and uses students identities and backgrounds as meaningful sources for creating optimal learning environments.

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

2.4.3 Culturally Responsive Teachers

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

Culturally responsive teaching teachers should utilize students' culture a vehicle for teaching (Ladson-Billings, 1995). In teaching students with different cultural norms are at risk if teachers have little knowledge, sensitivity or appreciation of diversity (Taylor, 1990). Various studies indicated that when teachers and students have little or no shared background students' opportunities to learn valuable knowledge are at risk (Klein feld, 1993). For this reason teachers of multicultural schools need to have the knowledge and skills of teaching culturally diverse students. Culturally responsive teachers work together with parents and the community (Dibernard, 1996). Teachers concerned with developing a culturally relevant and responsive classroom environment take the time to gain the trust of parents have to offer. Students also learn best when they believe that teacher cares about them Despite the fact that teachers can't teach what they don't know (Spates, 2006), "they should be willing and able to teach what they are not" (Dibernard, 1996). Teaching what they are not refers tot teaching students that are different from what the teacher is (e.g teaching students who have different culture, language and religion from the teacher; teaching opposite sex, teaching people with disability, when the teacher is able). In this regard

multicultural education will be a powerful tool in accomplishing such tasks, because it helps teachers to teach and treat all students regardless of their culture, religion, sex ability etc (Banks, 1997).

2.5 Multicultural Education in the Ethiopian context

Ethiopia is a country of culturally, ethnically, and linguistically diverse society. Different nations and nationalities people with their own unique culture constitute Ethiopia (Alem, 1982),. There are about 80 languages spoken in the country as a whole. Supporting this, Mc Nab(1989:41) states that, Ethiopian culture is remarkable for its degree of ethno-linguistic diversity. Even though, modern education was introduced at the begging of the 20th century it had not been given attention to the cultural diversities of the people of Ethiopia until very recently.

Hamdesa (1982) cited in(Alemauyehu,1998) indicates that educational practices of the countries were carried out from one dominant cultural perspective. The introduction of financed modern education has a relationship with the coming of the catholic missionaries to the country. Government supported modern schooling opened during the time of Minilik II in the year 1906 in Addis Ababa. However, the features of the Ethiopian education since the advent of secular education summarized as follows for better insight.(Teshome W, 1979:1-3,80-85)

- The contents were not totally Ethiopian rather they were an exact copy of French education system.
- Teachers were from foreign, only moral teachers from Ethiopian Orthodox Church because of these they were unable to make the teaching learning process an Ethiopian.
- The education system was under strict control of the Ethiopian Orthodox church.
- Schooling opportunities were given for the children of the higher social class males than females.
- The city and few towns were more advantageous than the rural areas. Therefore the education system of the time of Minilik II was neither

Ethiopian in content nor equally benefited all the nations and nationalities and people of Ethiopia.

During the period of Haileselassie the first remarkable progress was made in the education system of Ethiopia in general. It was in this time that:

- The curriculum began to relate to the Ethiopian culture and Amharic was selected to serve as a medium of instruction in all primary school of the country. However, the educational system of the country at that time was unfair and lack justice.
- Supporting this, Balsvik (1985:10) indicates.

All instruction in the primary schools was in Amharic, the official language, severely hampered the learning capacity of all those children whose first language was not Amharic. The appalling number of primary school dropouts, especially between the first and the second grade, must to some extent be related to problems of communication. This strategy was violating the right of children to learn through their language and be able to participate in securing and advancing their language and their cultures, which is an international convention (MOE, 1961:19)

Therefore, the educational system of Emperor Haileselassie could be summarized as the time where the cultural diversities of most of the nations, nationalities and peoples of Ethiopian where undermined. Instead the dominant Amhara culture was dominated the entire education activities of the country.

On the other hand, the time of the Dergue was known by three remarkable developments. These are:-

- I. *The clear separation between the state and church by the 1974.*
- II. *Great attention to the expansion of education to the rural parts of the country.*
- III. *It executed special program to mass education through out the country. Supporting this Mc Nab (1989:84) states that the working party of Ethiopia, on the occasion of its formation in September 1984, confirmed the equality of nationalities and their right to economic and cultural development within the framework of common socialist culture.*

However, the education system of the country was highly centralized by socialist ideology schools were expected to produce completely loyal citizen to socialist principles. The regime proclaimed the existence of nations nationalities and people with their unique culture languages, and their equal rights in the countries overall activities and advantages simple for the sake of political advantage (Mc Nab, 1989:83). Because the educational system of the country was highly centralized by the socialist ideology, for this Amharic was serving as a medium of instruction for the assimilation of different cultures of the country.

However, with the advent of the new EPRDF government the New Education and Teaching policy was introduced in the education system of the country which gave legal ground for all nations, nationalities and peoples to enjoy equal rights in the countries education system. To this end the media of instruction at primary schools first cycle changed from Amharic to mother tongue of nations and nationalities except in some regions. The contents of the curriculum are developed to reflect the cultural base of community.(Tekeste,1996:80-81) This shows the New Education and Training policy provided legal ground for nations and nationalities and peoples of Ethiopia to participate equally in the education system of the country. From this, one can understand that the Ethiopian Education systems come across different challenges to have the present/existing/ feature.

2.6 Multicultural Practices in the Education System of Amhara.

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

In Amhara Region only Amharic language had been medium of instruction before 1995 for primary education. Amhara Education Bureau through department has been adapting and translating syllabi, and developing textbooks and teachers guides for primary education from Amhara to Afan Oromo based on the standard syllabi since 1995.

In Amhara Region Afan Oromo, Agew Awie, and Agew Hemra also used as a medium of instruction in addition to Amharic to fulfill the rights of non Amharic speaking learners in the region. This is one indication of accommodation of diversity as a response to ethnic diversity in terms of medium of instruction by the education system of the region. It is in this form that where two or more nations and nationalities living together multicultural education begins to be practiced. Out of this Batitowm Woreda is the one in which two dominant (Oromo and Amhara) nations and nationalities living together.

In Ethiopia, prior to the 1991 change of government, the educational management system was highly centralized (TGE, 1994). Now a day, decentralization of education is also becoming a global issue and several countries (both developed and developing) are practicing it (Malpica, 1995) and Govinda, 1997). The over all purpose of decentralization is to make educational organizations of all levels more efficient in making decisions locally and carrying out the day to day activities.

In Ethiopia, educational planning and management has been decentralized since 1994, with the formulation of the new Education and Training policy (TGE, 1994). Its purpose is to make the organization and management of the education system democratic, efficient and professional so that problems of relevance, quality, access and equity of education and training will be alleviated. Most of the reforms of the education system that took place after the introduction of the 1994 Education and Training policy are attached to the schools.

The Woreda Education Officials and practitioners are the responsible bodies to run the management and pedagogical functions of education in particular and awareness creation about policies and educational issues for the community in general. For instance:-

- Monitor and evaluate the implementation of different programs.
- Create interrelationship with other sectors, institutions, association and communities.
- Carry out basic adult education and community skill training programs.
- Make the necessary effort to integrate education with development.

2.7 Factors Affecting Community Involvement In Multicultural Education Practice

Majority of the community members strongly needs their child to do well and succeed in school but only minorities of the parents do what they want to do. As a result there is a gap between the community intentions and their actions. The reasons for the gap are many and complicated. Steinberg et.al (1996:103) summarized the main reasons for the gap between the parents (community) intentions and their actions into three categories.

Lack of Knowledge: According to Steinberg (1996) one main reason for the failure of parents to translate their best intentions into right behavior is a lack of knowledge. Many of the community members have the right goals for their children, but they do not know what works and what does not. This problem can be solved if the concerned education practitioners properly address the concept of multiculturalism to the community through education formally, non-formally, or informally.

Lack of Skills: A second reason for the gap between parents who have the proper intention and the appropriate knowledge, but who are not quite able to put this knowledge into practice. These parents may understand general principles of effective parenting, but they may not know the concrete steps one must take to implement them. These problems are solved if there is good school parent and

education experts' community partnership in which teachers or other professionals guide or orient the parents in particular and the community in general how to assist, encourage and guide their children at home.

Lack of Opportunity:- A third reason for the gap between parents intentions and their action is limited because of time, energy work commitments, psychological problems, financial difficulty, or any other reasons. These parents know what to do and how to do it, but cannot practice effective parenting due to limited time or energy factors(steinberg,1996:103-105)

2.8 Challenges of Multicultural Education

Diversity is both an opportunity and challenges in education in general. The ethnic, culture, and language diversity among citizens and within its schools enrich the nation. Whether schooling should endeavor to promote common culture or help diverse groups develop their own different cultures is a problematical issue in a society. Some scholars suggested that multicultural education results in disintegration of a nation. On the contrary, Doll(1996) and Banks(1994) point out that well planned multicultural education will not divide the nation. Diversity is a positive enriching element in a society because it provides individuals with increased opportunities to experience other cultures and thus to become more fulfilled as human beings. Thus rather than perceiving it as a weakness to be remediate, diversity should be viewed as a strength with the potential for helping people better to understand their own culture (Manning and Baruth 1996)

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

CHAPTER THREE

3. Research Methodology and Design

3.1. Methodology

The research methodology used in this study was qualitative approach. This particular method was preferred for the following reasons.

1. As the focus of phenomenology is on the understanding concept of phenomenon (Amare, 2004), this study looks at relations with systems or cultures in a particular setting or group and understanding of the social settings not necessarily making predictions about those settings.
2. Qualitative research methodology is the one that can explore actors' definition and how people act which gives meaning to their own lives, Eyles (1998:207) cited in Stroh(2000).
3. Quantitative research methodology is effective in measuring of amount, frequency, quantity and intensity of something that could easily gather that data in the form of numbers but it fails to research on the qualities of phenomena and process meanings of social environment.

Therefore, this study is intended to investigate holistically in order to derive a comprehensive meaning from the undergoing research in its natural setting (Best and Kahn 1999). This allowed for the project that could access understandings and interpretations of actors, members of the public within the specific context. Due to the fact that qualitative researchers are sensitive to the social and historical content in which the data were collected and the very nature of the in depth, detailed description of events and the like makes qualitative research so powerful(Best and Kahn, 1999). This study employed qualitative research methodology in relation to the research questions, and subject of the study. Therefore, to become experienced with the phenomena understudy, I have got qualitative research methodology compatible to my study rather than quantitative research methodology.

3.2. Design of the study

Out of various types of qualitative research designs (case study, grounded theory, phenomenology, ethnography etc) case study design has been applied in this research case studies become particularly useful where one needs to understand some particular situation in great depth, and when one can identify cases rich in information. The major aim of this study is to investigate the challenges and opportunities of educational practice in multicultural community in Bati Town Woreda, Oromo Zone of Amhara Regional State. To realize this, a case study has been employed. Supporting this, (Isack, 1971) explained a case study tends to examine a small number of units across a large number of variables and conditions. In addition, Merriam (1988) stated that, case study is particularly suitable for dealing with critical problems of practice and extending the knowledge base of various aspects of education. Merriam (1988) also stated that case study can be utilized to get an intensive and holistic description for a single instance, phenomenon or social institution. A number of features have marked my study as a single case study.

- The case was a bounded system, bounded by place (a single woreda) and by time (2 months of data collection).
- I spent a significant time describing and understanding the context, situating the case with in the Woreda along with detailed events that occurred throughout the study.
- I have utilized multiple sources of information in data gathering to provide the detail in depth picture of the case.

3.3 Selection of Research Setting.

In Amhara Regional State there are three Nationality Zones namely Agew Awi, Agew Hemra and Oromo. In Oromo zone there are seven Woredas, out of these Bati Town Woreda is the one that different ethnic groups (Oromo, Amhara, Afar, Aregoba, etc., nationalities) live together. Identifying an appropriate research setting is one of the most prominent tasks in a research undertaking. There are

a number of reasons why the Bati Town Woreda was chosen as a major research setting.

1. The setting is found at the borderline to the East of Amhara Regional State, and it is a place where multicultural communities are living together. It is a place of cultural interaction where peoples of Oromo, Amhara, Afar, Argoba and many others are living. If that is the case, one can simply assume that the Woreda must be the reflection of this composition of peoples whose ethnic and cultural backgrounds are diversified. Thus, I believed that Bati Town Woreda is the right setting to explore the challenges and opportunities of educational practices in multicultural community.
2. It is found adjacent to my work place so that, I could have easy access to visit the Woreda over and over again which is required of a qualitative researcher. This helped me to collect ample/information needed to make a more reliable and valid conclusion.
3. As an educational expert, I had a very close contact with education experts of the research setting Woreda and Zone education office experts and practitioners. This contributes to obtain valuable information which ultimately enhances the quality of the study.

3.4 Selection of Research Participants'

The study included major participants i.e, the woreda education office practitioners, experts and supervisors, and also supportive sources of information such as cluster supervisors, principals, selected teachers, students and key informants of the Bati Town community members. These groups of respondents were used as source of data.

- **Experts from zonal Education office** Two concerned experts were taken for individual interviews, using purposive sampling technique
- **Woreda Education practitioners, experts and planners** Five people were selected using purposive sampling technique as a major source of data because of their proximity to the educational practice in the woreda.

- **Community members:** Three members of Bati Town Woreda community representatives were selected as key informants for individual interviews, using a purposive sampling technique.
- **Primary schools principals:** From the seven primary schools serving for both Oromo and Amhara community children, all school principals were involved in a focus group discussion, using available sampling technique.
- **Teachers of primary schools:** Using school level teachers' association as a facilitator, seven teachers (one from each school) were selected for a focus group discussion using a snowball sampling technique.
- **Students of primary schools:** By using members of the union of classroom monitor as a facilitator, seven students (one from each school) were selected for focus group discussion by using a snowball sampling technique.

3.5. Data Gathering Tools

As there is no one and final instrument for gathering information in qualitative research, a variety of instruments including interviews, observations and document analysis were the major tools of data for this qualitative research in order that, by selecting complementary methods, the researcher could cover the weakness of one method with the strength of another.

3.5.1. Interview

Interviewing was chosen for this study as a major source of data needed for understanding the perception, feeling and knowledge of people in the program as suggested by Merriam (1988) and Best and Kahan (1999) for qualitative case studies.

In the course of this study, I used individual and group interviews in order to obtain valuable information from the aforementioned respondents about their understanding and feelings; about multiculturalism in education and educational practices in multicultural community. Except the interview I made with some members of the surrounding communities, all interviews took place in

interviewees' respective places. Since Amharic is the only language that all interviewees and the researcher commonly use, all the interviews were conducted in Amharic. All interviews were tape recorded and then transcribed. The relevant data from the transcribed document were translated to English and used for the final analysis along with the notes that I took while interviewing.

3.5.1.1. Individual Interview

In this study individual interviews were the major data-gathering instrument needed for understanding the phenomenon under study. Thus, in-depth interview was utilized on one-to-one bases using semi-structured questions supported by tape-recorder in order to get detail information from the Bati-Town Woreda Education office practitioners, supervisors and school principals about the overall condition of educational practice in the Bati Town Woreda multicultural community. These individual interviews were preferred for the very fact that they were relatively easier to arrange in a mutually convenient time only for one participant and the investigator.

3.5.1.2. Group Interview (Focus Group Discussion)

Group interview is the systematic questioning of more than one individuals simultaneously in formal or informal setting. Therefore, it was conducted with a group of people (teachers, students and key informants of the community members) different backgrounds (religion, ethnic, sex and social class) about diversity issues such as culture, religion, ethnicity, etc. The use of the group interview was not meant to replace individual interviewing, but it was an option that deserved consideration to generate another level of data or a perspective on the research problem not available through individual interviews, as Denzin and Lincoln (1994) recommend.

3.5.2. Observation

Observation was the other important means of collecting data in this study. In order to get a first hand account of the situation under study and to capture a holistic interpretation of the phenomena under study by combining it with interviewing and document analysis (Merriam, 1988) the investigator in this research tried to observe all important indicators of diversity, such as wall pictures, min-media music, songs, all other extra curricular activities that could indicate cultural issues of the communities under study. The information obtained through observation has been presented in a narrative form.

3.5.3. Document Analysis

In order to have a clear understanding about the multicultural nature of educational practice in the area under study, document analysis is one of the important sources of data in qualitative case study research. Thus, in this study to get relevant information about the challenges and opportunities of educational practices, the necessary documents from the woreda education offices and other related sources that could indicate the required information about the educational practices of the Woreda under study were collected and analyzed.

3.5.4. Recordings(Field notes)

As almost all qualitative researchers produce field notes (Solomon, 2004), I did have to spend quite a lengthy time taking field notes on issues I believed valuable to the study. Moreover, when people talk about the educational practice usually tend to focus on the formal curriculum but the role of informal curriculum (hidden curriculum) is also very much important in shaping the behavioral patterns of the learners. Accordingly, in this study all important events were recorded and field notes were taken and thoroughly analyzed.

3.6. Methods of Data Analysis

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

In order to substantiate information among data sources and strategies, the researcher gave emphasis to triangulation. Among the four types of data triangulation (data source, methodological, theoretical and data analysis triangulation), data source and methodological triangulations were employed for this study. To be more precise, the researcher tried to triangulate interview with observation in the study. Finally, the descriptions are written in a narrative form so as to provide a holistic picture about challenges and opportunities of educational practice in the targeted multicultural community.

3.7 Ethical Consideration

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

1. I informed the participants about my interests and the process of data gathering. I tried to treat them with respect. I told them that I would use a tape recorder to capture the data of the interviews and I obtained their consent to proceed prior to the interviews.
2. I promised that every care should be taken to ensure that none of the information collected would be cause of difficulties for any one or harm

them. I clearly explained to them that confidentiality would be maintained and used only for educational purposes, so that we all benefit from the outcome. I also stressed that they would have the right to withdraw from the study if any one felt like doing so.

3. I tried my best to ensure that they felt at ease and believed that no physical or psychological harm would come to any one as a result of participating in the study.

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

CHAPTER FOUR

4. Data Presentation, Analysis And Interpretation

In this chapter the findings of the data analysis and their interpretations are presented.

4.1 *The Research Context*

In this section brief accounts of the research site have been presented to show the geographical, historical and sociological backgrounds as the collected data display.

Location: Bati Town Woreda is located in Amhara Regional State in Oromo Zone. It is one of the seven woredas in the Oromo Zone. It was the center of Bati Woreda up till September 2000 E.C. At present it is organized as a Town Administrative woreda by separating from the Bati Zuria Woreda but it is also a center of the Bati Zuria Woreda. Bati Zuria Woreda is bordered by Afar Regional State in the east, South Wollo in the north and west and Argoba Woreda and Dawa Chefa in the south. According to the Bati Town Municipality, the Woreda has a total area of 450 hectares subdivided in to 4 urban and 5 rural Kebeles.

Climate: The Bati Town Woreda is subdivided into two climatic zones: Woinadega/ Semi-temperate and Kola/Arid lowland. Out of the total area of the Woreda, the Woina Dega part covers only 10 percent, which is situated between 1000-1500ms above sea level and the Kola part occupies 90 percent found below 1000ms above sea level. The annual temperature varies from 16⁰c to 24⁰c and the total rainfall varies from 800mms to 900 mms.

Population: According to the 1999 E.C. Amhara Regional State Census Bereau population projection for 2002 E.C., the population of the Bati Woreda was estimated to be 154,000 with population of the Bati Zuria together. However, according the present data of the Bati-Town Woreda Administration office, the population is 47,798, 54.3 % of which live in the four kebeles of town and 45.7%

live in the five rural kebeles of the Woreda. The rural population of Bati (n=21,850) belongs to one major nationality, i.e., Oromo people, who are all Moslems. However, the urban population (n= 25,948) comprises peoples of different nationalities, who have come from different areas to make their livings there. The Oromos are native to the area, as their origin is in the rural parts of the woreda. It is the urban population which comprises 24% of non-Oromos of the Bati Town Woreda population. The Amhara (22% of the total population) are the people who settled there from the highlands of the neighboring woredas and from different parts of the country as government employees and/or small business owners. Two percent of the population belongs to other nationalities like Afar, Argoba, Tigray, Garage, etc. The greater majority (93%) are Moslems while some of the urban dwellers are Orthodox Christians (6%) and others (1%).

Political Situation: The Oromo Nationality Zone has become one of the eleven zones in Amhara Regional State since 1987E.C. The Zone began to exercise self-administration since then. Because of the great attention that has been given to decentralization in educational administration and related issues, the Zone is working in line to its language and culture by organizing its own parliament at different levels. At present Bati-Town Worda is one of the seven Woredas in the Oromo Nationality Zone.

Historical Accounts: The place currently known by the name 'Bati' was believed to have been covered by forest and savanna grassland before Oromo residents inhabited the highlands of the surrounding area. One day, as the legend goes, when two individuals of that community tried to cross the forest, they lost their way and they started calling out each other's name. The one who mounted the top of the hill and who could accidentally see the small hamlet down the hill said "Batie" in Afan Oromo equivalent to "**I appeared**", symbolizing his getting out of the dark forest.

There is no written document that shows when Bati was established as a town, but from the history of the town the Bati Town Municipality was established in 1936 E.C., immediately after the Italian invaders were driven out from Ethiopia. Bati had been the center of the Awssa Awraja (the heartland of Afar Regional State at present) at the time of Emperor Haile Selassie until 1967 E.C. At that time, the representatives of the central government used to live in Bati to administer the very vast lowland that stretched to almost 400 km as far as one could get 58 km close to Assab. However, the Sultans in Afar traditional Sultanate administration used to live in Assa'eta though they had built their own guesthouses in Bati. According to my informant, people working in Djibouti, Assab, Dubti and Asseita (all very hot places in the Afar Lowlands) used to prefer to spend the season of the hottest weather in Bati because of its moderate temperature. After 1967 E.C. when the center of Awsa Awraja was transferred from Bati to Assa'eta, Bati remained as one of the Woreda towns of Awssa Awraja for a short while. Soon after recognizing the inconvenience (because it is situated some 230 km away from Assa'eta), Bati Woreda became part of Kalu Awraja. At present it has been organized as part of the Oromo Zone in Amhara Regional State since 1987 E.C and now the town has got a new status as a Town Administrative Woreda.

Social Aspect: The people of Bati have a very close and strong cultural tie with the Afar people. Though the people living in the rural area are all Oromos, who are engaged in mixed farming unlike their Afar counterparts, they share a lot of things together; e.g., religion and rearing animals. Cross-marriage and strong economic relations between these groups prevail widely. These are evidently seen in lives of both the urban and rural people. A significantly large number of the Oromo peasants migrate to Afar region for economic reasons. A large number of Bati Town dwellers run small-scale businesses in different small towns of Afar, leaving their family members in Bati. In earliest times, they used to smuggle goods to and from Djibouti.

According to the Bati Town Municipality, the major economic activity of the woreda urban population is small-scale business and that of the rural population is agriculture (mixed farming). Though the farmers produce sorghum, maize, and chat in the area, they also keep livestock like camel, goat, cattle and sheep. Furthermore, they are engaged in petty trades to supplement their incomes. There are also a large number of people who are dependent on aid of families living abroad, particularly in Djibouti and Arab countries.

Education: Though Bati No. 1 School (the then Haile Sillassie I Elementary and Junior High School) was established in 1942 E.C., very few children of the native people went to school because there used to prevail for a long time in the native Moslem community a popular belief that modern education was the education of the Christians. Because of the aforementioned economic factors, the exposure of the native groups to modern education was highly limited. Most of the parents did not use to encourage their children to pursue their studies in modern schools. Instead, they used to encourage to their sons to follow their fathers' footsteps and their daughters to lead a married life.

According to the Woreda Education Office report of the second quarter of 2002 E.C., education coverage has reached 82%. This refers to Gross Enrollment Ratio /GER/. According to my informants, this level of Gross Enrollment Ratio /GER/ is much below the expected level in line with the Millennium Development Goal (MDG) because of the very high rate of migration from the neighboring woreda and zones to the town.

4.2 Observed Diversity Markers in Bati-Town Woreda

4.2.1 Ethnicity

According to the statistical data, there are different ethnic groups (76%, Oromo; 22%, Amhara; and 2%, others) in Bati Town Woreda. Supporting this, an education practitioner, Aman, who stayed for about 28 years in Bati as a teacher,

school principal and Woreda expert at present, reflected on the current practice as follows:

We had very few schools which were giving service in the woreda only in Amharic medium. But now we have eleven elementary schools in the town wereda. Among them, seven of them use bilingual instruction.

According to Tesfaw, the Bati Town Woreda community member, had the following to say about ethnicity in Bati –Town Woreda and surrounding areas.

I know Bati for about not less than forty years. Up to 1987 E.C. the official language of the area was Amharic. Though the majority of the Bati Woreda community is Oromos, the Amhara nationality was the dominant in all social and political activities. After 1987 E.C. Bati Woreda has become part of the Oromo Zone and the official language has changed from Amharic to Afan Oromo. As a result, Oromo children began to learn using their mother tongue at the primary school and responsible officials become from of the dominant ethnic group who speak the official language of the Zone(March,14,2010).

The documents, I reviewed for this purpose shows that there is a positive change both in quantity and quality of schools in the woreda. Table 1 below illustrates this fact.

Table 1: Primary Schools In Bati Town Wereda

No.	Name of School	Year of Establishment in E.C	Medium of Instruction Employed
1	BNo1 PS	1942	Affan Oromo and Amharic
2	BNo 2 PS	1996	Affan Oromo and Amharic
3	BNo 3 PS	2001	Affan Oromo and Amharic
4	Kersa	1949	Affan Oromo and Amharic
5	Salmenie	1973	Affan Oromo and Amharic
6	Dodota	1996	Affan Oromo and Amharic
7	Kammie	1992	Affan Oromo and Amharic
8	Melkalugo	1974	Affan Oromo
9	Birra	1984	Affan Oromo
10	Furra	1968	Affan Oromo
11	Gadula	1996	Affan Oromo

From the table above, we can see that the number of primary schools has risen from six to eleven since 1987 E.C. and bilingual instruction has been in effect to address ethnic based diversity in the woreda. For the question I raised to the school principals about the students interaction in their school, almost all of them responded that in their formal classes they learn in the same or different shift according to the school program in different classrooms by different teachers sometimes by the same teacher peacefully with a sense of brotherhood and mutual respect. In the extracurricular activities, after 2000 E.C. we began to organize clubs together based on their interest with equal number of members from both the ethnic groups. The club coordinators are at least two teachers from both ethnic groups. There are also secretaries to each subgroup to report and documentation. With regard to this idea, the cluster supervisor of the three schools also added that they are doing this to create intimacy among children of different ethnic groups and to develop their cultural exchange capacity.

Extending his idea, he also remarked:

During the national celebration of the nation and nationality day we prepare a ceremony where both ethnic groups reflect their culture and exchange some valuable feelings. All schools also have such celebrations during school opening and closing days and when there are common public holidays and special school days when parents are invited to participate in school ceremonies.

(March 12, 2010)

In response to the question I raised about the relationship between different groups and subgroups in schools, the focus group participant students confirmed that there is good relation among students of different ethnic and religious groups. i.e.

- *Students from different ethnic groups do project work and home work assignments together using their mother tongue for report*
- *They participate in extracurricular activities such as school clubs, indoor and field games with mutual respect and brotherhood.*
- *Students from one ethnic group learn with members of the other ethnic group regularly with their own personal interest and with the absence of family and school interference. (March 30 2010)*

This indicates the real practicality of the aim of multicultural education in the area understudy. Similarly, teachers in the FGD disclosed the existing practice of conflict resolution in relation to school-based diversity issues in the following way:

Before two and three years there were ethnic and religious conflicts, inside and outside schools. There were a few facilitators of the situation behind the mass. However, at present with strict follow-up of the responsible officials and the organized committees from diverse groups every challenging issue is easily resolved. (March 25, 2010)

As respondents assured that, though there were certain problems between diverse groups and subgroups, in schools and outside schools, at this moment there is stable teaching learning process and community interaction by considering diversity natural. As to their understanding, this has been achieved by the integrated effort of the responsible officials, practitioners, community representatives from both ethnic and religious groups. When I stayed there,*I observed schools activities. Among things that can be physically observed, the posters and wall pictures in the schools reflect the attempt to acknowledge ethnic diversity.

Beginning from the signpost "Welcome to Bati Town", which greets one at the entrance of the town, different trade marks on different buildings, indicators of different governmental and non-governmental organizations in Bati-Town woreda are written both in Afan Oromo and Amharic language side by side with equally observable size and color so that they can be clearly seen to all readers. This clearly displays the multicultural setting of the Bati-Town woreda. Similarly, the names of the educational institution i.e. schools, offices, and name of the responsible bodies in their office are written in both languages at a readable size for those who need services.

When one comes into the school compounds, the wall pictures of historical places like Lalibela, Semen National Park, and important personalities of the region and the country like Belay zelege, Abebe Bekela, Derartu Tulu, and Dr

Aklilu Lema are labeled in both languages. The twelve democratic values, the eight principles of democracy, and different slogans that show equality of human beings in terms of gender, ethnic groups, social class and religion are all written in both languages and posted with observable size and location to all school community members. These posters and wall drawings transmit messages for both ethnic groups in the woreda and seem to symbolize the acknowledgements for the rights of both ethnicities. This, on the other hand, seems to ensure that in a hidden curriculum students can learn from all what is going on in the schools.

The other observation I conducted is the content of *mini-media* services in some of the schools. Mini-medias of the schools in Bati-Town woreda are almost all functioning in a well-organized fashion. In the six schools out of seven, the mini-medias are run by school clubs. The mini media clubs have their own coordinators and members including both teachers and students with equal number from both Oromo and Amhara ethnics. In all schools mini-medias have tape recorders, amplifiers and cassettes in both languages. Those schools that have the tape-recorders and amplifiers obtained them from the zone & woreda education offices and donors like NGOs and HIV Secretariat Office. Messages from the school clubs and student council, music and sport news and other information are transmitted by the school mini-media through both languages: Afan Oromo and Amharic, sharing equally allotted time.

Each mini-media club in most schools has its own office and the tape recorder and amplifier, serving for both language programs. In the office each group has its own shelf and locker box to keep their documents and cassettes. In my stay and school observation, I frequently heard news, messages and music transmitted in both languages. However, I didn't hear a lesson prepared either by teachers or students about the multicultural nature of the community in the woreda, zone and region. This indicates that schools have not yet started using mini-medias to teach the multicultural nature of the community except transmitting their messages using the two dominant languages (Afan Oromo and Amharic) side by side.

4.2.2 Religion

According to the Bati-Town Woreda Finance Office, Islam is the dominant religion practiced by 93% of the total population and Orthodox Christianity is the other religion practiced by 6% of the population. There are also Protestant Christians and some others in the town. While the rural people are Moslems all in all, Christianity is practiced by urban community members, served by only one Orthodox Christian Church. There are a number of mosques in the Bati-Town Woreda.

For the question that I raised about the participation of religious groups in educational practice, the vice principal of BNo X PS had the following to say:

Not only in our school, which accommodates almost 2860 students in the center of the town, it is possible to say that all schools in Bati-Town Woreda are community schools except budgeting. For whatever issue raised in our school, immediate solution is sought and achieved by the community. The committee, comprising members from both religious groups, 'Idirs', community representatives and teachers, plays an important role in solving school related problems. This committee is led by the chief of the grand mosque "Haji Seid".(March 20,2010)

With regard to this idea, though the population in Bati-Town Woreda is dominantly Moslems, difference in religious background is not that much serious. It might be because of this that there is a strong sense of togetherness to achieve the common good, despite the differences in religion.

For the question I raised about general diversity issues of the Woreda community the cluster supervisor Abebe described the situation as follows:

I stayed here for about 9 years and I am one of the first supervisors. My colleagues and I came across different steps to promote stable teaching learning process in this woreda. There were different challenges between ethnic and religious groups in the school. After the establishment of the existing "Tolerance"

committee i.e., from both ethnic and religious groups, Idirs, Kebele and prominent personalities of the town led by the mosque representative, we have been running the teaching learning process peacefully. Whenever problem appears in schools, the schools inform to the chairperson about them. Soon after an hour or so a solution is sought. The decision made by these committee members is always acceptable by the community with no complain. Why? Because, I expect, the truth is revealed to find solutions to the problems raised by different subgroups and these solutions are expected to be the best of all other solutions. (March 8, 2010).

From this, I recognized that the actual implementation of the teaching learning process in the Bati-Town Woreda clearly indicate the active involvement of the multicultural community in the educational practice. Strengthening this idea, Strike (2003) pointed out that schools that serve for children of culturally different communities will be effective if they are schools that are community's schools perceived as those schools which invite to participate all community members purposefully for better education

4.2.3 Gender

According to my informants, the Bati-Town Woreda community division of labor on the basis of sex is very strong. The society reflects male dominance, as it is true in most societies of the country.

Supporting this view one of my informant, Asfaw, to confirm that there is very large gender bias in Bati-Town Woreda in particular and in Oromo Zone in general, said

"Almost all household activities are considered as a responsibility of females. The community never opposes when female students discontinue their learning. Majority of the female students' parents permit marrying off their daughters even as a second wife by getting them to discontinue their schooling". (March 10, 2010).

From these, one can understand that majority of the Bati Town Woreda families do not encourage females for further education rather there are interested in

short term benefits. My informants stress that this trend is changing nowadays. For example, Aman said the following to justify the recent changes.

In Bati town and neighboring woredas, the number of female students was much small than male students before some years, particularly in the rural part of the woredas. However, because of the great emphasis given for female education to maximize their participation and academic competence, there is an observable change from time to time. Especially in the primary school at the first cycle level (Grades 1 - 4), the number of female participants and their academic performance are growing better.

The possible reasons suggested by the education practitioners and cluster supervisors are the availability of primary schools in students' areas and the opportunity for children to learn using their mother tongue as medium of instruction. According to the respondents, these situations have enabled them to develop self-confidence, maximize their level of competence and minimize social burden and dropout rate. To strengthen this finding, I reviewed the documents available in the Bati Town Woreda Education Office.

Table 2: Number of students in Bati-Town Woreda Primary Schools 2000-2002 E.C

No	Academic Year	Oromo			Amhara			Total		Grand Total
		M	F	Tot	M	F	Total	M	F	
1	2000 E.C.	2225	2128	4533	1544	1469	3103	3769	3231	7546
2	2001 E.C.	2595	2468	5063	1597	1534	3133	4192	4002	8196
3	2002 E.C.	2829	2814	5643	1865	1879	3744	4694	4693	9387

4.2.4 Disability

As multicultural education is a process that requires a total school and community outlook transformation to provide equal educational opportunity for all students regardless of culture, language, ethnicity, gender, socioeconomic status and exceptionality, an attempt was made to investigate the efforts to address the issue of disabilities and the challenges encountered in the woreda. Considering

diversity issues, one of the practitioners, Endale, described the situation as follows:

A year before we were informed from the Zone education office to register and report the situation of learners with disabilities in type and in number. But we did nothing after registration. In addition, we selected two teachers for special needs summer course program. But nothing has been done after training.

Supporting this idea, the Oromo Zone practitioner describe

Our zone is implementing multicultural curriculum. Schools are practicing in creating equal education access to all diverse groups in their surrounding. To do this, educational institutions should have been well-organized materially and socially. That is, they should have had necessary facilities such as classroom furniture, libraries, laboratories and academically well-trained teachers with basic psychological know-how to treat all children with disabilities or special needs.

To do this the Oromo Zone Education Office has tried to make need assessment in the past three consecutive years and there are up to five hundred children in each Woreda and certain teachers are taking special need training yearly. Now we have had a few teachers trained in the field, but the Zone Education Office couldn't go beyond this. Because of this, the issue of disability is still untouched challenge in the education sector (March, 24, 2010).

Sharing the above idea the vice principal of Bati No X Primary School reported the following:

Though there are many children with different types of special needs or disabilities in the town, the schools in our Woreda are treating only children with physical disabilities especially those students who cannot walk because of school site, the nature of roads, classrooms, etc.

Concerning the challenges encountered to treat diversity issues, the Woreda practitioners mentioned the following two factors: lack of awareness about

special needs education and financial problem to fulfill basic facilities in schools to treat issues of disabilities.

4.3 Multicultural Education Practice and Practitioners understanding of the concept of MCE Practices

Though there have been different ethnic groups in Bati-Town and neighboring woredas, there was only one national curriculum in Amharic medium of instruction to all primary schools in the country. Because of the constitution of the Federal Democratic Republic of Ethiopia and the New Education and Training policy, from 1987 E.C onwards the Woreda began to practice the school curriculum in bilingual instruction, i.e. in Affan Oromo and Amharic medium.

As understanding the concept of Multicultural Education practice by practitioners has a decisive role in addressing the concept of multiculturalism to the community and learning needs of learners, the primary focus of the interviews and the focus group discussions was to elicit the practitioners' beliefs and perceptions about multicultural education principles and practices. Therefore, the collected data through the interviews and FGDs show that the participants have limited understanding of MCE.

In response to the first question about the essence of multicultural education, the practices woreda education office practitioner Aman demonstrated his conceptualization in the following way:

I understand the concept of multicultural education as a service for children of different culture to learn in different curriculum, in different school by different teachers or in the same school with especially arranged classrooms by the same or different teachers according to the nature of subjects and the medium of instruction used in that class. The Bati Town Woreda community is a community with the diverse cultural background, living within similar geographical area and practicing almost similar economic activities but differing only in religious and ethnic origin.

Therefore, the concept of multicultural education practice is an issue of discussion and experiencing all challenges and observable opportunities in order to make the community an active participant in the educational practice by creating a clear awareness about multicultural education. Therefore understanding the concept of multicultural education could be an important procedure to treat diversity issues and it is an appropriate point of discussion in our woreda (April 6, 2010).

Supporting this, a teacher in a focus group discussion expressed his concepts of multicultural education in relation to his views of the current practice as follows:

In my experience as a teacher, I know different social systems. In Bati Town and neighboring woreda there were different ethnic groups (dominantly Oromo and Amhara). There was only one national curriculum that used Amharic as a medium of instruction to all primary schools in the country. But because of the inefficient nature of the education system to address the educational needs of learners, there were so many challenging conditions in teaching. It had a great impact on the learning needs of learners to give equal educational opportunities to all groups and sub-groups. Because of the constitution of the Federal Democratic Republic of Ethiopia and the New Education and Training policy, since 1987 E.C our Woreda has begun to implement multicultural curriculum and multicultural education has become an emerging discipline of the time. Its major aim is to create equal educational opportunities for diverse groups. (March 25, 2010).

Another participant, Ali, commented the following to show his understanding of issues of diversity:

"As to my understanding not only in towns like Bati which consist of diverse groups, even in the rural areas within a single community, we may have to expect cultural differences or the presence of diversity issues due to various circumstances" (March 25, 2010).

The participants in the FGDs seemed to have perceived the recent phenomenon as an attempt aimed at creating equal educational opportunities for diverse groups. They stressed that it is important to understand their personal and cultural values and identities of students in order to help learners from diverse cultural groups and enable them to develop their identities and positive relationship with one another.

From the above statements of practitioners, it is possible to understand that the research participants have the understanding of the concept of a multicultural setting that requires multicultural education. This may enable them to create clear awareness about the need for professional skills to ensure successful implementation in schools and to the community formally.

Based on this concept, I raised a question about their experience of designing multicultural curriculum and adapting the regional standard curriculum to the needs of the woreda. Practitioner Ali described the process in the following way.

In order to address the needs of various groups and sub-groups in the woreda and zone, we should design our own curriculum based on the regional standard curriculum by treating diversity issues and keeping cultural heritages of the community. Correspondingly, preparing sound materials that demonstrate a genuine respect and concern to all learners regardless of their religious, cultural, social class and ethnic origin is essential. This enables them to develop basic knowledge, skill and good attitude. But I don't think we have succeeded in this respect because we have simply borrowed teaching materials from Oromia Regional State Education Bureau. (March 12, 2010).

Similarly, teachers in the FGD responded to the same question that diversity issues should be carefully integrated in the curriculum under implementation.

One of the teachers remarked:

Integrating diversity issues in the curriculum means realizing the introduction of multicultural education but not adding courses of study to the already existed curricula. It is a curriculum reform in

all subject areas to accommodate the cultures of the diversified student population in the teaching learning programs.

Another teacher in the FGD also added:

It is to make students proud of their own cultures and appreciate the cultures of others. In general it is to use the cultural diversities as inputs of the instructional process. (March 25, 2010)

In the discussion almost all teachers disclosed their beliefs that the organization of civics and ethical education texts was best and it can help to play an important role to build a proactive multicultural society as it is used to discuss equality of sexes, ethnic groups, religion and social classes. In order to cross check these ideas, I tried to see some of the textbooks of the formal curriculum such as language, social studies environmental science and mathematics subjects what diversity issues they promote. I observed that almost all textbooks treat gender issues in a balanced ways. Both texts and pictures in them indicate when both sexes are equally participating in various activities. There are also text books like Grade Six Amharic textbook which depict female role models like "Etege Tayitu". From this children can understand the message how females are strong as males in all respects.

Participants pointed out that, with regard to equality between males and females, almost all textbooks have shown good progress both in figure and description. The document Analyses revealed that with the exception of gender other diversity issues are not properly treated in the curriculum.

Schools are institutions for educating children. Schools are very important service giving institutions for the full development of human being. In order to develop human personality with a sense of confidence, schools should support the school community members to reflect the needs of cultural aspects of various social groups in the area they are found. Schools in multinational areas are responsible to create conducive teaching learning atmosphere.

Based on this general principle, I raised the question about how the woreda requires schools to entertain diversity issues among the various social groups. In response to this item, the woreda education office practitioner Assefa said the following:

As to me, the formation of social groups in schools is natural, because of the social nature of man. Since our woreda community is multinational in one way or another, there are various social groups. And we inform schools to support these various social groups such as religious, ethnic, gender, etc. by reflecting and respecting their own and others' personal identity. When we assign new teachers to schools, we, together with the woreda Teachers' Association, inform them about the general feature of the woreda in general and of that specific school in particular. The school principals and cluster supervisors are also responsible to orient new teachers to the natural and social conditions of the area. This social support helps the teacher to develop love and respect to diverse social groups, the community and his profession.

4.4 Major Achievements of MCE Practices

Another important issue to be investigated was to assess the achievement created as a result of the current MCE practice. Towards this end, data were collected from the participants through interviews, FGDs, document analysis and observations. The interviews and FGDs generated data evidencing seven major achievements all of which imply that the practitioners and teachers have positive attitudes towards multicultural form of educational practice in one way or another.

4.4.1 Participation of the community

Multicultural educational practices have given full attention in Ethiopian schools in the primary grades using the right that ETP entitled all ethnic groups of the country with the right to get education in their language. Having this reality, for the question about the mechanism that the woreda uses to address the

educational needs of every sub-group in the woreda community practitioner Endale responded that:

Our woreda used participatory strategic plan to guide the multicultural educational practice prepared by the office in collaboration with teachers, parents' and representatives of concerned sectors. By presenting the strategic plan to the woreda parliament for approval, we began to implement by devising the action plans to its practicality. (April 12, 2010)

According to this informant, in order to address the educational needs of every sub-group in the woreda, schools invite community representatives to participate in planning, executing the plans and addressing complaints and oppositions. It is also important to avoid personal bias.

In parallel schools also prepare their own strategic plan by inviting parents', teachers', and students' representatives from both sex, religious and ethnic groups to assess the needs of all diverse groups of the school community.

In doing these, schools in the woreda and the zone consider various cultures and subcultures, and give due attention and recognition to their respectful co-existence. Furthermore, using this mechanism the woreda began to improve community relations through effective communication. Between community members from diverse cultural backgrounds and encouraging participation from planning up to evaluation all school related issues, by developing sense of ownership.

4.4.2 Access for children to learn in their mother tongue

In the first place, MCE directs schools towards the cultural enrichment of all students. By appreciating different cultures, students can share different experiences, knowledge and wisdom of other people. The participants of this research seemed to have perceived the current practice of MCE in Bati Town Woreda as a good achievement for children to develop their ethnic identities by

learning in their own mother tongue. For example, Abebe, a supervisor of school cluster in Bati Town Woreda Education Office, explained this idea as follows:

There are significant and observable changes in Bati-Town Woreda based on the policy provision regarding diversity on the educational practice that can be taken as opportunities in the teaching learning process between students and community members of the two dominant ethnic groups Oromo and Amhara. As stated in both the constitution and the Education and Training policy, one can clearly observe the pedagogical advantage of children learning in their mother tongue to minimize the problem of language barrier to understand what they learn and also from the rights of nationalities to promote the use of their languages. (March 15, 2010)

This view is in line with Pai and Adler's (1977) belief that it can make their life richer. By extending his idea about the implication of the policy provision regarding to addressing diversity in educational practice, Abebe commented the following:

The policy helps us to establish a strong cultural foundation of education in the power of the society over their local affairs. Based on this, in the Bati Town Woreda there are eleven primary schools i.e. seven of these schools give service for both Oromo and Amhara communities children learn cultural diversity as natural quality of any society, by using the available educational resource and skilled manpower. It also enhances students self-concepts and develop a feeling of pride in their own and others cultural heritages (March 15, 2010).

4.4.3 Better educational access

Along with the introduction of MCE, the number of students in the woreda has grown alarmingly. As shown in Table 1, the number of schools in Bati Town woreda has risen from six to eleven in the last thirteen years. Efforts were made to compare the educational access to children in Bati Town woreda before and after 1987 E.C., but the data are not available because, as the town

administration woreda was organized only two years ago, the Bati Zuria woreda education office has not yet organized the data separately. However, Table 2 shows the available data about primary students' enrollment in the last two years. It is clearly shown in this table that primary students' enrollment is steadily increasing. According to my informants from Bati Town Woreda Education Office, in 1986 E.C. there were 17 primary schools with 9808 students (6937 males and 2871 females) in the then Bati woreda. Currently, Bati Zuria Woreda has 22 primary schools with more than 13,000 students and Bati Town Woreda has 11 primary schools with 9,387 students. There are 33 primary schools with a student population of 22,387 altogether. Therefore, this indicates that educational access to children has tremendously has improved.

4.4.4 Female students' participation

According to the participants' report, girls' school enrollment has improved immensely. As shown in Table 3 below, the difference between male and female students' enrollment in primary schools in Bati Town Woreda is negligible as compared to the 1986 E.C. situation where there were 9808 students (6937 males and 2871 females) in the then Bati Woreda.

Table 3: Students enrollment in Primary Schools in Bati Town Woreda

Academic Year	Students enrolled in Primary schools in Bati Town Woreda		
	Male	Female	Total
2000 E.C.	3769	3231	7546
2001 E.C.	4192	4002	8196
2002 E.C.	4694	4693	9387

Moreover, my informant from Bati Town Woreda Education Office stressed that the dropout rate of female students has also fallen very enormously. Furthermore, the Oromo female students performed better than their male counterparts in the Grade 8 Regional Examination in 2000 and 2001 E.C. Among the Oromo female students, 90.6% and 90% of them succeeded in passing the

Grade 8 Regional Examination in 2000 and 2001 E.C., respectively. But 89% and 86.7% of the Oromo male students passed the examination in the respective years. (See Appendix G for the details.)

Supporting this, the zone education practitioner, Tafesse, based on his observations of the statistical data of the past ten years and of the findings of different studies done in the woreda and the zone, asserted that the academic achievement of female students is better than male students in the first cycle (1-4) of primary school. In an attempt to explain how this could happen, the respondent attributed this to the great attention given to female education by the community.

4.4.5 Options for non-Oromo children

Though the indigenous people are the Oromos in the woreda and the political administration is controlled by the Oromos, being in Oromo Special Zone Administration, the children from non-Oromo parents have the option to attend their schooling in Amharic medium. Seven of the eleven primary schools in the woreda give service to children of both Oromo and Amhara communities in both Affan Oromo and Amharic mediums. The children of non-Oromo parents have the right to attend Affan Oromo classes just as the Oromo children have the right to choose either form of instruction. However, the current practice shows that some children of the latter group join the Amharic medium of instruction; while the members of the former group seldom tend to join the Affan Oromo medium of instruction.

4.4.6 Improved students' achievement

As indicated above that people of different ethnicities and religions live in Bati Town woreda, children of these diverse groups learn in all schools. To teach these diverse groups and subgroups multicultural curriculum is under practice. It seems appropriate to see the implementation of the curriculum by disaggregating their achievements by gender, religion, ethnic origin and a clear discussion has

to be made with schools for the improvement of students' achievement and to improve teachers' level of competency.

Based on these, in order to see the level of implementation and factors that affect its practicality each diverse groups and subgroups, I raised the question about whether or not they are trying to see students' achievement by disaggregating in gender, religion and ethnic origin. The woreda education office practitioner Endale describes the situation as follows:

There is almost a ten years statistical data that indicates students' achievement level in sex and ethnic origin but not in religious origin. There are also action research reports done by teachers at school level. According to the past ten years statistical data, 70-90% of the Oromo students who took the Grade 8 Regional Examination were promoted to grade nine yearly while the figures for the Amhara children are below 70%. (March, 30, 2010)

To crosscheck this perception, I conducted a document analysis to find out what the students' achievement looks like in the past two years for which the data are available in the woreda education office. Table 4 below shows the aggregate results of Oromo and Amhara students in Grade 8 Regional Examination in 2000 E.C. and 2001 E.C.

Table 4: Comparison of Oromo and Amhara Children's Achievement in Grade 8 Regional Examination

Academic Year	Pop. in	Grade 8 Regional Examination Candidates		Promoted		Not Promoted	
		Oromo	Amhara	Oromo	Amhara	Oromo	Amhara
2000 E.C.	Number	172	394	153	244	19	150
	Percent	100	100	89	61.9	11	38
2001 E.C.	Number	135	406	117	209	18	197
	Percent	100	100	86.6	51.4	13.4	48.6

As shown in the table above, the Oromo students performed better than their Amhara counterparts in the Grade 8 Regional Examination in 2000 and 2001 E.C. Among the Oromo students, 89% and 86.6% of them succeeded in passing

the Grade 8 Regional Examination in 2000 and 2001 E.C., respectively. But 69.1% and 51.4% of the Amhara students passed the examination in the respective years.

In support of the above situation, the Oromo Zone Education Office practitioner tried to account it for on major happening. That is the medium of instruction for the upper second cycle primary education (Grades 7 and 8) was changed from Amharic to English in 1998 E.C., but for Oromo students the medium of instruction remained the same. Because of this event, according to Abebe, two different problems were evident.

1. *When this happened, the Amhara students faced a new challenge to express and understand science and mathematics concepts in English.*
2. *At this time, the level of school facilities and shortage of qualified teachers for the level were low.*

These are some of the factors for low academic achievement of the Amhara community children in comparison to Oromo community children by the Regional standard Examination.

To the contrary, there are practitioners and teachers in the focus group discussion who opposed the idea of disaggregating students academic achievement based on their ethnic origin. They argue as follows:

Though the curriculum development and content selection of textbooks of all regional states is based on the flowchart of the Federal Ministry of Education, each regional state prepares its own curriculum and instructional materials based on the geographical and cultural bases of the region. Because of the multinational nature of our woreda and zone, we are using two different regional standard curriculums and instructional materials to teach the Amhara and Oromo community. To evaluate Grade 8 students, we use the Amhara and Oromia Regional Examinations to Amhara and Oromo community children, respectively. This being the fact, it is impossible to compare achievements of

students who learn in different curriculums, instructional materials and mediums of instruction by different teachers. (March 25, 2010)

On the other hand, my informants reported that the Amhara community children's achievement at the first cycle level (1 – 4) is better than that of the Oromo community children. Supporting this, the zone education practitioner referred to his observations of the statistical data of the past ten years and of the findings of different studies done in the woreda and the zone. Trying to explain this situation, the respondent attributed this to the better exposure to pre-primary education that the majority of the Amhara community children have in the town. To confirm his beliefs, he further mentioned that some studies reported that children in the town have better regular class attendance, which has great contribution in the continuous assessment and evaluation system.

Similarly, other respondents expressed their perception of the likely cause for the low academic achievement of first cycle primary school Oromo community children. According to these respondents, though the medium of instruction is Afan Oromo for Oromo students in first cycle primary schools, the adopted curriculum for the first cycle is far from the cultural and geographical conditions of the woreda and the zone. They also underscored that the failure of practitioners, experts and teachers to adapt the curriculum has contributed to the observed low performance in the level.

From these what I understand is that, though it is challenging to generalize the academic achievement level of different ethnic groups using different evaluation mechanisms, the continuous effort made to maximize the level of competence between students and teachers in schools and for better performance of concerned bodies at all levels to improve academic achievement and all rounded personality development of all participant students using cooperative learning is the aim of multicultural education.

4.4.7 Ability to express new concepts in one's vernacular

The participants also confirmed the linguistic development of Affan Oromo as it has been in use for educational purposes. The schoolchildren are now able to express and process educational concepts using their mother tongue, which their parents used only for everyday communication purposes.

4.5 Major Challenges of the Multicultural Educational Practice

Notwithstanding the above opportunities, it is often likely to expect some challenges to address the needs of various groups and subgroups in such multinational society. Thus, the other major focus of the investigation was to identify the challenges encountered through the MCE implementation process. Towards this end, the data have been collected from the interviews, FGDs, document analyses and school observations.

With regard to the question I raised about basic challenges encountered in addressing the needs of both groups and sub-groups in the woreda, about five major challenges have been identified. These are a) lack of knowledge, attitude, skill and experience of practitioners to implement policies and procedures and shortage of skilled man-power; b) lack of awareness about the aim and objective of multicultural education in the community; c) curriculum material adaptation problem; d) lack of teaching materials; and e) limited financial resources

4.5.1 Lack of Skilled Personnel

Implementation of multicultural curriculum and practicing multicultural education in primary grades requires teachers' and practitioners' knowledge, attitude and skills. Supporting this, Manning and Baruth (1996) noted that practitioners' and teachers' competencies for effective multicultural education fall into three categories i.e. knowledge, attitude and skill. With regard to this idea, Endale, an educational practitioner, attributing them to the fact that Bati-Town woreda was newly organized in 2000 E.C., enumerated the following challenges:

- Shortage of practitioners in the woreda to make continuous follow-up with school performance to address multicultural education,
- Lack of pre-service and in-service training to practitioners, principals, teachers and community representatives,
- Lack of basic knowledge to implement multicultural curriculum in primary schools.

Similarly, Abebe, an informant in Bati Town Woreda Education Office, explained that the major challenge is shortage of skilled manpower that can realize the cultural condition of the society and work for the practicality of policies and procedures. He also discussed that this challenge is manifested in the following two situations:

- Lack of awareness by practitioners about multicultural education implementation.
- Communication barrier between practitioners at each level and professionals in schools.

In relation to this problem, the respondents in the FGD stressed that little attempt was made on behalf of the government to address the problem concerning the absence of pre-service or in-service training for teachers to adapt the regional curriculum to the area under study.

These respondents also mentioned the problem of staff recruitment as a major challenge. They pointed out that, because there have not been adequate number of candidates from the native Oromo community to be trained as a teacher, most candidates come from different parts of Oromia Regional State. And these people have a different cultural background, though they share the same language with the Oromo community of Bati. Even these people leave the woreda and get transfer to their own places after having taken the training and gained valuable experience of teaching in the area for a short while.

4.5.2 Lack of awareness about the aim of MCE in the community

In relation to this problem, some teachers in the FGD disclosed that some Oromo parents, especially in the urban kebeles; do not want their children to join classes where instruction is conducted in Affan Oromo medium for different reasons. One of the reasons is absence of favorable attitudes as a result of the influences of the former dominant position of Amharic language. Another reason, according to the respondents, is the fact that some children were born to parents either of whom is Oromo and the other is non-Oromo. Many of this type of the town children cannot speak the language, despite their potential to listen and understand in it.

4.5.3 Failure to adopt the curriculum in line with the needs of the learners (*Copying Oromia Regional Materials, Dialects, Names of places, characters, religion*)

In response to my question about the process of adapting Regional curriculum to the local situation and the activities done by the woreda and zone practitioners and concerned bodies so far, the respondents expressed their strongly held beliefs about the challenge in different ways. For example, Amane described his view as follows:

Since 1987 E.C., the zone has been implementing multicultural curriculum and practicing multicultural education system using two different curricula. We use the Amhara Regional State curriculum for the Amhara and non-Oromo children and we use the Oromia Regional State curriculum for the Oromo community without making any adaptation to the cultural condition of the Oromo Zone of the Amhara Region. (March 18, 2010)

Likewise, Abdu also observed lack of attention to adapt the curriculum and instructional materials to the actual condition of the area under study as a major challenge.

Strengthening this idea, teachers in FGD emphasized that multicultural curriculum should consider all necessary cultural heritages, social values and diversity issues in the community and these issues should have been treated properly to reform the formal curriculum.

As regards this point, concerning the gap between the curriculum designed at the regional level and the actual situation in the Bati Town Woreda, the woreda education office practitioner Assefa describes:

We are living in multicultural area where many cultures and sub-cultures are co-existing and each culture is getting due attention. The aim of multicultural education is to create equal educational opportunities to students from diverse racial, social and cultural groups. At present the curriculum of primary education is prepared by the regional state with technical and professional assistance of the Federal Ministry of Education.

The curriculum experts at the regional level should be well experienced in the field, and the content should be based on the flow chart designed by the Ministry of Education.

Curriculum designers in a multinational state have to be rich in all necessary information in the area. Based on these facts, preparing the curriculum content and title development of textbooks should not be done by the regional experts alone or by simply borrowing neighboring regional experts. But it should be designed by conducting need assessment with the active involvement of professionals at each level of the region, experts, and community members those who are familiar to the geographical conditions and cultural values of the community.

In our case, however, we are using the Oromia Regional State curriculum with no adaptation to teach the Oromo community in Amhara Regional State. In principle the curriculum of the Amhara Regional State has to be prepared based on the flow chart designed by the Federal Ministry of Education. Based on this, the Amhara Regional State should have had to design the curriculum depending on the actual situation of the region. Title development

of textbooks should have had to reflect the social, cultural and geographical aspects of the Oromo community in this area.

Especially, the curriculum for primary education first cycle (1-4) level has to reflect the immediate environment of the learner i.e. from home up to the regional level. Children are expected to know the language and cultural condition of their immediate community. But, in our case textbooks of environmental science examples and names of places do not indicate the actual reality of the woreda & zone of the Amhara Regional State (March 8, 2010).

This long quote depicts both the respondents' awareness of the principles and his dissatisfaction with the absence of appropriate curriculum materials for the community under study.

4.5.4 Instructional Materials

According to Abebe, a practitioner in Bati Town Woreda Education Office, the observable challenges based on the policy provision regarding diversity are:

- *Scarcity of instructional materials that indicate the actual feature of the Woreda, the Zone and the Region written in Afan Oromo.*

Supporting this idea, in the FGD teachers who teach in Affan Oromo made the following remarks:

Textbooks we use to teach the Oromo children in Bati-Town woreda in particular and in the Oromo zone in general are from the Oromia Regional State. The materials do not indicate the social and cultural aspect of the Oromo Zone in Amhara Regional state. All the names of places, rivers and mountains and other traditional sayings refer to those in the Oromia Regional State. Moreover, the Affan Oromo dialect used in the textbooks is significantly different from that used in Bati. These unfamiliar terms in the textbooks sometimes lead students to confusion. We are forced to repeat questions of simple and similar concepts. (March, 25, 2010).

According to my informants, though multicultural education is under practice in Bati-Town woreda of Oromo zone, the curriculum under practice should have

been adapted to the need of the Oromo community of the woreda to reflect the cultural background and objective conditions of the community in the zone. In fact, the research participants admitted that the curriculum is carefully designed and instructional materials are well organized. They believe that it doesn't reflect and promote the cultural heritages, historical places and necessary facts of the Oromo zone, and woredas in Amhara Regional State.

Because of the cultural situation in Bait-Town Woreda is different from the Oromia Regional state. There are observable gaps between the regional standard curriculum and the needs of the woreda or the Oromia zone because it is a mere copy of materials designed to show the general features of the Oromia Regional State.

The other important point mentioned by the informants is that the absence of specially prepared teaching materials of Amharic language for Oromo students. In Bati-Town woreda Oromia zone the Oromo community children begin to learn Amharic as a second language beginning from Grade Three but there is no instructional material still prepared for Grade Three and Four to teach Amharic as a second language. According to my informants, teachers at these grade levels use different materials which they think are appropriate. Some use the textbooks prepared by Amhara Regional State Education Bureau. The woreda and the zone education office practitioners admit this problem and attribute it to the fact that the Oromo students in Oromia Regional State begin to learn Amharic at grade Five and that the Region does not have teaching materials for Amharic for grade three and four levels. For example, one of my informants said the following.

It is one of the great challenges. The Amhara Regional State Education Bureau has decided that children have to learn Amharic as a second language, and preparation of instructional materials has to be left to the zone education office because of decentralization, but the zone still did nothing. Because the Oromia Region children begin to learn Amharic as a second

language in Grade Five, the Oromia Regional State does not have such textbooks for Grades three and four. Because of this, there is no instructional material prepared to teach the Oromo children Amharic as a second language in Grade Three and Four. Therefore, this is one of the gaps between the regional curriculum and the needs of the woreda. In addition, it is also a great challenge that has not yet been solved by the woredas and the zone practitioners and the regional curriculum experts. (March, 30, 2010)

In response to the question I raised to the zone education office practitioner about the future plan designed by the zone education office to adapt the regional standard curriculum to the needs of the community in Oromo Zone rather than adopting the neighboring regional curriculum, he asserted the following:

The zone has got the soft copy of the Amhara regional state curriculum to adapt to the Oromo zone, but due to the absence of well-skilled curriculum expert at the zone level and because of financial problem, the zone still has not tried to do anything so far. Because of these reasons the issue is still becoming untouched and long lasting challenge in the zone. (March 24, 2010).

Again, according to some participants, some textbooks are religiously biased. For instance, Grade Five Amharic textbook discusses churches of Lalibela and Axum Tsion, etc. These are sometimes points that the Muslim students complain of because they tend to feel that the emphasis given to Islam in the textbooks is less as compared to Christianity.

4.5.5 Financial Resources

In order to run an educational activity, the presence of appropriate educational policy, well designed curriculum, and well skilled man power are basic components. To design or to adapt and implement an educational curriculum that can satisfy the needs of the community there has to be well educated curriculum experts or adequate financial resources to use external curriculum experts.

In Bati town Woreda, Oromo Zone, though there is a need to adapt the regional standard curriculum to the needs of the Woreda and Zone, it is under practice with no adaptation made. With regarded to this, for the question I raised about the problem to adapt the regional standard curriculum to the needs of the Woreda under practice, the Oromo Zone education office practitioner, Belete, described:

It is known that our zone has adopted the Oromia Regional state standard curriculum. Though there were repeated questions from schools and woredas to adapt the curriculum to the cultural condition of the community and with the geographical setting of the zone, in addition to the shortage of curriculum experts, the shortage of financial resource to use external professionals and curriculum experts is another challenge of the zone not to adapt the regional curriculum to the needs of the community (April 6,2010)

From this what I understand is that though the community participation in educational activities is highly encouraging, the responsible officials don't give due attention for the questions raised.

CHAPTER FIVE

5. Summary, Conclusion and Recommendations

This chapter deals with the highlights of the study, the conclusion drawn and the recommendations on the basis of the findings of the study.

5.1 Summary

The main purpose of this study was to investigate educational practitioners' perceptions of the principles and practices of the ongoing multicultural education, practices and challenges in multicultural community in Bati Town Woreda.

To this end, the study was carried out to find possible answers to the following basic questions.

1. How do educational practitioners and other stakeholders perceive the practices of the ongoing multicultural education practice?
2. What has been done to address diversity markers in the ongoing multicultural educational practices?
3. What achievements have been created there for the promotion of multicultural education in the community?
4. What are the challenges of educational practices as a result of multicultural nature of the community?

This qualitative study involved thirty-one participants drawn from zonal and woreda education offices and from seven schools in Bati Town Woreda (2 educational practitioners from Oromo Nationality Administration Zone Education Office, 5 educational practitioners from Bati Town Woreda Education Office, 3 community members of Bati Town Woreda, 7 principals, 7 teachers, and 7 students). To collect the necessary data from the respondents, individual interviews, focus group discussions, observation and document reviews were conducted.

The study revealed that the practitioners perceived multicultural education as achievements for people with ethnic and linguistic diversity. The education practitioners', cluster supervisors', principals' and teachers' understanding of multicultural education seemed to have been confined to the idea of using

mother tongue as a medium of instruction. Their understanding about diversity issues is limited. The study also revealed that the issue of disabilities has never been on the agenda of the woreda and the zone education office, despite the woreda practitioners' awareness about the need to address the educational needs of every group and subgroup.

The study also found out that there are numerous achievements perceived by the research participants as fruits of the ongoing multicultural educational practices. Among these, an encouraging community participation in educational activities has been realized by the involvement of members of diverse groups in terms of religion and ethnicity. The research participants also viewed the expansion of educational access as another opportunity because they believed that the number of schools and students could rise due to the integrated efforts among responsible governmental bodies and the community to address the educational needs of the community, which the community had never access. Another opportunity as perceived by the research participants was improved girls' school enrollment and improved students' academic achievements. Moreover, the findings confirmed that using a mother tongue for instructional purpose was viewed as a major achievement of the ongoing multicultural education program in the woreda.

Finally, the study identified five major challenges encountered in the educational practices. These are a) lack of knowledge, attitude, skill and experience of practitioners to implement policies and procedures and shortage of skilled manpower; b) lack of awareness about the aim and objective of multicultural education in the community; c) the gap between the regional curriculum and the needs of the woreda; d) lack of appropriate teaching materials; and e) limited financial resources.

5.2 Conclusions

Based on these findings, it is possible to draw the following conclusions.

1. The ongoing multicultural education practice is operating in the condition in which the educational practitioners have a limited understanding

confined to ethnic and linguistic diversity. There is a tendency to take a simplistic point of view about multicultural education, as it was evident in the involvement of teachers in multicultural schools through administrative decrees and in expecting these teachers to work effectively without promoting a willing spirit and a helpful attitude, knowledge, and skills in them.

2. There is a remarkable inconsistency between the principles and practice activities in relation to addressing different issues of diversity in the community. The negligence of disabilities as an issue of diversity implies that the activities have not fully developed upon the basic principles, theories and assumptions underlying the program of multicultural educational practice.
3. The Bati Town Woreda in Oromo National Administrative zone had been practicing multicultural education from 1987 E.C. onwards by adopting the Oromia National Regional state curriculum. But no attempt has been in place to properly address the needs of the local community in relation to the curriculum for primary schoolchildren who are supposed to be acquainted with their immediate physical and social environment. The absence of this attempt has been clearly reflected in the absence of inservice trainings, seminars and workshops for practitioners and teachers to empower them to exploit their better practices to help students with diverse needs and experiences.

5.3 Recommendations

Based on the findings and the conclusions drawn from the study, the following recommendations are suggested in line with the identified challenges witnessed in the practices of multicultural education in the woreda under study.

1. It is important to enhance practitioners understanding of the concept of multicultural educational practice through education seminar workshops and short term training. Different forums should be held at various levels for conceptual deliberations to help practitioners develop their level of

awareness about theories and practices, their role and the purpose of program activities to equip them with conceptual clear understanding to analyze reform movements.

2. To make the program more fruitful, teachers and practitioners should reconceptualize their roles in a way that they are aware of the strategies for providing support and guidance for new teachers to integrate theoretical and research-based ideas into the multicultural setting in the woreda under study. Therefore, it is recommendable to give in-service training to develop practitioners' and teachers' problem solving capacity in order that they can address the multicultural nature of the community through education by designing appropriate curricular materials. Empowering these people helps to guide, supervise and control educational practices effectively.
3. Inorder to narrow the gap between the Regional standard curriculum and the needs of the Woreda arising from the absence of curriculum adaptation. To adapt the Regional standard curriculum to the geographical setting, historical heritages and social values of the area under study, to prepare appropriate instructional materials, the concerned bodies should give due attention to use the available manpower resource or should allocate more money to use external curriculum experts and text book writers. In order to address the educational needs of the community under study and to realize the aim of multicultural educational practices.
4. **Further studies:** To investigate the content of curriculum materials and their effects along with the contextual factors, further studies should be conducted.

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Appendix – A

Interview guide with Woreda Education Practitioners

1. General diversity issues of the Woreda community.

- 1.1 How many ethnic groups are there in Bti Town Woreda? Can you please name them?
- 1.2 What type of religious groups are there in Bati? Which religious group actively participates in educational practice?
- 1.3 What does the socio economic status of the Batitown Woreda community looks like?
- 1.4 Would you please forward your general impression about gender, disabilities etc diversity issues in relation to educational practice? Are they equally treated in the adopted curriculum?
- 1.5 Do you think that your Woreda consider and treat diversity issues in schools and outside the schools? If yes, what challenges do you encountered? What opportunities are there?

2. Issues related to the Educational policy?

- 2.1 What are the implications of the policy on the educational practices in your Woreda regarding addressing diversity?
- 2.2 Do you think that there are observable changes in your educational practice as a result of the policy provision regarding diversity?
- 2.3 Can you describe if there are challenges faced or opportunities found in / by educational practice?

3. The gap between the Regional curriculum and the needs in the Woreda

- 3.1 Do you think that there is a gap between curriculum designed at the regional level and the situation of your Woreda? If yes, please describe.

3.2 As a practitioner, what do you understand about the way of designing the multicultural curriculum?

Is the regional curriculum adapted to the needs of the Woreda?

The regional curriculum be implemented as it is?

3.3 In what extent does the diversity issues are integrated in the curriculum under implementation?

4. The beliefs/ understanding of the experts.

4.1 What is your understanding on the Concept of Multicultural education its importance to your woreda?

4.2 From your understanding and experience should we focus on regional standard curriculum? Or adapt to the local situation? Why?

4.3 In case, if you believe that the education has to address the needs of every sub-groups of the Woreda, what has been done so far?

4.4 What are the basic challenges encountered in addressing the needs/ situations of the subgroups in the Woreda?

4.5 In order to address the needs of every sub-groups of the Woreda community through education what mechanism/ methods you are using? Can you describe?

4.6 Do you believe that the Cultural heritages of the woreda represented in the curriculum?

5. Further indicators of diversity

5.1 Do you disaggregate student's achievements by gender, religion, ethnic origin ... etc ... why/ why not?

5.2 If you disaggregate what does follows? Do you discuss the result with your schools?

5.3 Do you require schools to reflect the various social groups in the Woreda.

- Staff recruitment

- Wall -drawings

- Music heard from mini media etc.

Balanced representation of gender in all activities.

Appendix – B

Interview Guide with School directors of the Bati town Woreda

1. In what extent do your school cares for (ethnic, language, religion, socio-economic status), and gender) differences?
2. Does your school work with parents from both ethnic groups?
How?
3. Are there intentional efforts to address/ include the attributes of the whole groups through the curriculum?
If yes, what has been does still now? _____
What challenges have been encountered? _____
What opportunities are there? _____
4. What programs the school have to promote diversity (ethnic, religious, gender, socio economic status etc) issues in the community?
5. What support do you get from the concerned bodies that help you to promote multicultural education? Is it continuous?
6. Does the school curriculum address all (ethnic, religious, gender, socio-economic) subgroups it serves?
7. Have you got any training in pre-service or in service that supports you to lead schools with culturally different school community members? If yes, please describe it? _____
If no, what challenges have you come across still now?

Appendix - C

Interview guide various school communities

1. With key informants of both (Amhara and Oromo) Childrens Families / community members.

1.1 General Issue of the communities?

1.1.1 How did Bati get this naming?

1.1.2 How was the Bati community founded?

1.1.3 How many ethnic groups are there in Bati? Can you tell me their name?

1.1.4 What socio- cultural experience make Bati different from others?

1.1.5 Do you participate in activities of schools where your children are learning?

1.1.6 Are there programs designed by the school or other concerned bodies that invite families to involve in educational activities?

1.2 Issues related to Education and Training policy

1.2.1 What are the implications of the policy on the educational practices in your woreda regarding addressing diversity issues?

1.2.2 Do you believe that schools provide equal learning arrangements for all children in it?

1.2.3 Do the woreda Education practitioners address to the community its multicultural nature through education?

What challenges have you observed?

What opportunities are there? Describe it.

1.3 The Regional curriculum and the needs in the woreda.

1.3.1 Do you think that there is a gap between curriculum designed at the regional level and the present situation in you woreda? If yes explain it please?

1.3.2 Is the regional curriculum adapted to the needs of the woreda or the regional curriculum be implemented as it is? Please describe what you understand.

1.3.3 To what extent does the diversity issues are integrated in the curriculum under implementation?

1.4 On the beliefs of children's Families

1.4.1 According to your understanding should we focus on the regional standard curriculum? Or better to adapt it to the local situation?

1.4.2 Do you believe that the education has to address the needs of every sub-groups of the woreda community? If yes, what are the observable performances?

2. With students of different (religion ethnics, gender and social class).

2.1 How do you evaluate the relationship that you have with students from other ethnics, religion, social class and gender?

2.2 What do you feel towards other religion on, ethnicity, gender and social classes? What do you suggest for better relation?

2.3 Do you believe that schools provide equal learning opportunity for all children in it? If No, please describe the challenges that you are observing.

2.4 Do you believe that your school is working on the issues of diversity (ethnic, social class, religion, and gender)? If yes, what has been done to promote inter ethnic and inter religious interaction?

Appendix - D

Group Interview Guide with Teachers of Various backgrounds (sex, religion, ethnic, and social class)

1. Gender Related Issues.

- 1.1 In almost all Ethiopian traditional societies there are works left for males and for females only. Is there such a labor division in the Bati Town community?
- 1.2 Does the Bati Town woreda community give equal opportunity for males and females for learning and other social activities? Why?
- 1.3 At present, how is females' enrollment, class attendance, academic performance in comparison to males?
- 1.4 Could you please forward your general impression on gender in relation to educational practice?

2. Religious Related Issues

- 2.1 What kind of religion are you practicing?
- 2.2 How is your relation with your surrounding community in relation to religious practice?
- 2.3 How do students learn about religion? And tolerance to diverse religious practices?

3. Ethnic Related Issues

- 3.1 Which ethnic groups are living in Bati Town woreda community? Can you name please?
- 3.2 What kind of historical trend was there among ethnic groups?
- 3.4 How do students learn about mutual respect and tolerance between different ethnic groups?

4. Issues Related to the Education Policy?

- 4.1 Do you think that your woreda implement diversity issues in school and out of school communities?
If yes, what challenges do you encountered?
What opportunities are there?

4.2 Are there observable challenges in your educational practices as a result of the policy provision regarding diversity?

5. Issues Related to the curriculum and the needs of the woreda.

5.1 Do you think that there is a gap between the designed curriculum at the regional level and the situation in your woreda?

If yes, please describe it.

5.2 Are there observable changes in your educational practice, as a result of the policy provision regarding diversity?

5.3 From your understanding, should we focus on the regional standard curriculum or adapt to the local situation? Why?

5.4 As the professional, if you believe that the education has to address the needs of every subgroups of the woreda, what has been done so far?

5.5 What are the core challenges that you observed in addressing the needs of the sub-groups in the woreda?

5.6 Some scholars say that teachers have responsibility to teach commitment and respect for justice equity and human dignity for culturally diversified students. If yes, please describe your opinion?

Appendix – E

Observation Guide

1. How Diversity Issues (Ethnicity, Religion, Gender and Disabilities) Differences are Being Treated in various Aspects in the Woreda.
 - A. How ethnic differences are treated in the curriculum?
 - How the curriculum treated diversity issues?
 - How the concept of ethnic diversity addressed to the community through education?
 - B. Difference religious diversity addressed to the community through education?
 - C. How the concepts of sex and gender are treated in the curriculum under practice.
 - Role difference between males and females.
 - D. How the Issue of disabilities being Treated.
 - How the issues of disabilities/ exceptionalities are treated in the curriculum under practice?
 - E. How students' academic achievements are disaggregated based on sex and ethnics origin?
 - F. Do posters, Wall Drawings, Mini-media etc. treat diversity issues in all schools in the woreda understudy?

Appendix – F

Students academic achievement level in grade 8 regional examination in Bati Town Woreda in 2000 and 2001 E.C academic years indicated below

year	Po pul atio n in	Students who took the regional examination						Promoted						Not Promoted					
		Oromo			Amhara			Oromo			Amhara			Oromo			Amhara		
		M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
2000	No	104	68	172	208	186	394	92	61	151	143	101	244	14	7	21	65	85	150
	%	100	100	100	100	100	100	86.5	89.7	87.7	68.7	54.3	61.9	13.5	10.3	12.3	31.3	45.7	38
2001	No	72	63	135	220	186	406	61	56	117	115	94	209	11	7	18	105	92	197
	%	100	100	100	100	100	100	84.7	88.8	86.6	52.2	50.5	51.4	13.3	11.2	13.4	47.8	49.5	48.6

From this table it is possible to identify the academic achievement level difference of the two dominant ethnic groups students in the regional examination 87.7 and 86.6% of the Oromo and 61.9 and 51.4% of the Amhara community children promoted to grade 9 in Bati Town Woreda in 2000 and 2001 E.C. academic years. Though the result is as it is indicated above certain participant teachers and practitioners forwarded their opinion in the focus group discussion (to be inserted p.52)

Appendix - G

Schools and No of students in Bati-Town Woreda 2000-2002 E.C

No	Name of swchools	Year of inagura tion	2000							2001							2002							Remark
			Oromo			Amhara				Oromo			Amhara				Oromo			Amhara				
			M	F	T	M	F	Tot	G.T	M	F	T	M	F	Tot	G.T	M	F	T	M	F	Tot	G.T	
1	Bati No 1	1942	462	628	1270	1025	908	2023	3203	688	668	1356	954	940	1894	3250	536	600	1136	850	874	1724	2860	
2	Bati No 2	1996	133	124	257	150	142	292	549	130	131	261	154	140	294	555	150	130	280	380	376	756	1036	
3	Bati No 3	2001	00	00	00	00	00	00	00	34	35	69	28	36	64	133	103	83	186	130	144	274	460	
4	Kersa	1949	206	144	350	98	114	212	562	113	105	218	126	92	218	436	129	125	254	124	118	242	496	
5	Salene	1973	170	140	310	114	123	237	547	185	201	386	195	155	350	736	270	255	525	200	196	396	921	
6	Dodota	1996	83	72	155	63	52	115	270	98	108	206	74	96	172	378	122	116	238	103	95	198	436	
7	Kamme	1992	84	54	138	94	130	224	362	93	82	175	66	75	141	316	122	108	230	78	76	154	384	
8	Melkalbo	1974	351	318	669	00	00	00	669	431	385	816	00	00	00	816	472	492	964	00	00	00	964	
9	Birra	1984	190	157	347	00	00	00	347	225	210	435	00	00	00	435	280	238	518	00	00	00	518	
10	Furra	1968	221	249	470	00	00	00	470	247	264	511	00	00	00	511	294	300	594	00	00	00	594	
11	Gadula	1996	325	242	567	00	00	00	567	351	279	630	00	00	00	630	351	367	718	00	00	00	718	
	Total		2225	2128	4533	1544	1469	3103	7546	2595	2468	5063	1597	1534	3133	8196	2829	2814	5643	1865	1879	3744	9387	

From the table given above , the number of schools in the woreda increased from six to eleven from 1995 on wards and the total number of students also grown up from 7546 to 9387 for three consecutive years (2000 – 2002 E.C). Correspondingly the number of female students grown from 3597 to 4693 because of the educational access created to all community members regardless of their ethnic, religious and gender differences

Appendix - A'

ከወረዳ ትምህርት ባለሙያዎች ለተደረገ ቃለ መጠይቅ የተዘጋጀ መሪ ጥያቄ

1. የወረዳው ማህበረሰብ አጠቃላይ ሁኔታ
 - 1.1 በባቲ ከተማ ወረዳ ስንት ብሔር ብሔረሰቦች ይገኛሉ? በስም ልትጠቅስ/ሽ/ልኝ ትችላለህ/ያለሽ/?
 - 1.2 በባቲ ከተማ ወረዳ ምን ያክል ሀይማኖቶች ይገኛሉ? የትኞቹ የሀይማኖት ተከታታይ በትምህርቱ ሥራ ንቁ ተሳታፊዎች ናቸው?
 - 1.3 በባቲ ከተማ ወረዳ የሚኖሩ ህዝቦ የኑሮና የኢኮኖሚ ሁኔታ ምን ይመስላል? በምን ላይ የተመሰረተ ነው?
 - 1.4 የዜጎችን የጾታ እኩልነትና የአካል ጉዳተኞችን ወዘተ ባማከለ መልኩ የወረዳው የትምህርት አሰጣጥ በምን ደረጃ ላይ እንዳለ የተረዳኸውን /ሽውን ልትገልጽልኝ/ጭልኝ ትችላለህ/ያለሽ?
 - 1.5 በአንተ/ች/ ግንዛቤ በወረዳው የሚገኙ ህብረባህላዊ ልዩነቶችን በት/ቤቶች ውስጥና ከት/ቤቶች ውጭ ባለው የትምህርት አሰጣጥ ወረዳው ከግምት ውስጥ አስገብቷል ትላለህ/ትያለሽ? መልስህ/ሽ አዎ ከሆነ ምን ምን ችግሮች ነበሩ?
2. የትምህርት ስልጠና ፖሊሲውን በተመለከተ
 - 2.1 የወረዳችሁ የትምህርት አሰጣጥ የአድሉ የትምህርት ፖሊሲ አተገባበርና በወረዳው የሚገኙ ህብረባህላዊ ልዩነቶችን ምን ያህል ያካተተ ነው ትያለህ/ያለሽ?
 - 2.2 በአንተ/ች ግንዛቤ በወረዳው የትምህርት ሥራ እንቅስቃሴ ህብረባህላዊ ልዩነቶችን በተመለከተ በትምህርት ፖሊሲው አማካኝነት ተጨባጭ ለውጥ አለን? እንዴት?
 - 2.3 በወረዳው የትምህርት ሥራ እንቅስቃሴ እያጋጠሙ ያሉ ዋና ዋና ችግሮችና የታዩ መልካም አጋጣሚዎችን ትገልፅልኝ/ጭልኝ/ ትችላለህ/ ትችያለሽ?
3. በክልሉ የስርአተ ትምህርት ዝግጅትና በወረዳው የትምህርት ፍላጎት መካከል ያለ ክፍተትን በተመለከተ::
 - 3.1 በክልል ደረጃ በተቀረፀው ስርአት ትምህርትና በወረዳው የትምህርት ፍላጎት መካከል ልዩነት አለን? መልስዎ አዎ ከሆነ ይገለጽ?
 - 3.2 እንደ ወረዳ የትምህርት አስፈፃሚ ባህላዊ ልዩነቶችን ያማከለ ስርአተ ትምህርት ዝግጅትን በተመለከተ ምን ተገንዝበህል/ሻል/?
 - ❖ በክልል ደረጃ የተቀረፀው ስርአተ ትምህርት ከወረዳችሁ ተጨባጭ ሁኔታ አንፃር (ለሚሰጠው ስርአተ ትምህርት ተገቢነት አለውን?)
 - ❖ የክልሉ ስርአተ ትምህርት እንዳለ በቀጥታ በወረዳው መተግበር አለበት? ምክንያቱም ዘርዘር በማድረግ ብትገልፅ/ጭ/ልኝ

- 3.3 በወረደችሁ ህብረባህላዊ ስርአተ ትምህርት በተቀናጀ መልኩ ምን ያህል ተግባራዊ ለመሆን በቅቷል?
4. የትምህርት ባለሙያዎችን እምነት/ ግንዛቤ/ በተመለከተ
 - 4.1 በትምህርት ስራ ላይ ካለህ/ሽ/ ግንዛቤና ልምድ በመነሳት ከወረዳው ተጨባጭ ሁኔታ አንፃር በክልል ደረጃ በተዘጋጀው ስርአተ ትምህርት ላይ እናትኩር ለምን? ትላለህ/ትያለሽ/? ወይስ ከአካባቢ ተጨባጭ ሁኔታ አንፃር ይዘጋጃል?
 - 4.2 በአንተ/ች/ እምነት መሰጠት ያለበት ትምህርት በወረዳው ውስጥ ካሉ የተለያዩ በድኖችን ፍላጎት በካተተ መልኩ እንድዘጋጅ ቢሆን አለካሁንስ ምን ተከናውኗል?
 - 4.3 በወረዳው ውስጥ ከሚገኙ የተለያዩ ንዑሳን በድኖች ፍላጎት በስርአተ ትምህርቱ ለመካተት በሚደረገው ጥረት ሊያጋጥም የሚችለው አይነተኛ ችግር ምን ሊሆን ይችላል::
 - 4.4 ስርአተ ትምህርቱ የእያንዳንዱን የህብተሰብ ክፍል ፍላጎት የሚያሟላ/ የሚዳስስ ለማድረግ ምን ምን ዘዴዎችን ተጠቀምክ/ሽ/?
 - 4.5 የተማሪዎች ውጤት በዘር፣ በሀይማኖት፣ በፆታ ወዘተ በመመስረት የማነፃፀር ሥራ ተሰርቷልን? ካልተሰራስ ለምን?
 - 4.6 የንፅፅር ስራ ተሰርቶ ከሆነ የታዩ ዋና ዋና ክስተቶች በዝርዝር ምን ምን ናቸው? ቢገለፁ:: ስለተማሪዎች ውጤት ክት/ቤቶች ጋር ውይይት አድረገዋል/ሻል?
 - 4.7 በወረዳው ውስጥ ል ልዩ ብሔር ብሔረሰቦች መኖራቸውን ለማንፀባረቅ ት/ቤቶችን በመጠቀም
 - ❖ የሠራተኛ ቅጥርና ምልመላን በተመለከተ
 - ❖ የት/ቤቱን ሰራተኞች ሙሉ በሙሉ በማሳመን ወደ ስራ የማስገባት ሁኔታ
 - ❖ የግድግዳ ላይ ስዕሎች የሁሉንም ባህል አንፀባራቂነት
 - ❖ በሚኒሚዲያ የሚደመጡ ሙዚቃዎች በሁሉም ቋንቋዎች በእኩል ስለመተላለፉ
 - ❖ ዕኩል የታዊ ውክልና በየስራ መስኩ ምን ያህል ተግባር ላይ እየዋለ ስለመሆኑ ምን ትላለህ/ትያለሽ/?

Appendix - B'

በባቲ ከተማ ወረዳ ለሚገኙ የ2ኛ ደረጃ ት/ቤቶች

1. ት/ቤትዎ ህብረባህላዊ ልዩነቶችን አቻችሎ ለማምረት የሚያደርገው ጥረት ምን ይመስላል?
2. ት/ቤ ከወላጆች ጋር በመተባበር ምን ያህል ይሰራል? እንዴት?
3. ሥርዓተ ትምህርቱ የሁሉንም ባህላዊ መሰረተ ጉዳዮች ያካተተ ነው ይላሉ?
መልስዎ «አዎ» ከሆነ እስከ አሁን ምን ተከናውኗል? -----
- ይህ ለማሳካት የገጠመ ችግርስ ምን ነበር?
4. ህብረባህላዊ ልዩነቶችን በእኩል ለማስተናገድ ት/ቤትዎ ምን ፕሮግራም ቀይሷል?
5. ት/ቤትዎ ህብረባህላዊ ልዩነቶችን በእኩል ለማራመድ የሚያስችል ድጋፍ
ከሚመለከተው አካል ያገኛልን? ድጋፍስ ምን ያክል ተከታታይነት አለው? -----
6. ሥርዓተ ትምህርቱ (የዘራ የኃይማኖት፣ የሥርዓተ ዖታ፣ ወዘተ) ልዩነቶችን
ባማከል መልኩ የተዘጋጀ ነው?
7. ህብረ ባህላዊ ልዩነቶችን የሚያስተናግድ ት/ቤትን ለመምራት የሚያስችል ቅድመ
ስራ ወይም የስራ ላይ ስልጠና አግኝተው ያውቃሉ?
8. መልስዎ «አዎ» የሥልጠናው አይነትና ያገኙትን ጠቀሜታ በአጭሩ ቢገልፁት?

ለስልጠና ከሌለዎት በሥራ ላይ ያጋጠመዎትን ችግር ቢገልፁት? -----

Appendix - C'

ለተለያዩ የት/ቤቶች ማህበረሰብ አባላት የተዘጋጀ መጠይቅ

1. ለተማሪዎች ወላጆች የተዘጋጀ መጠይቅ

1.1 የማህበረሰቡ አጠቃላይ ሁኔታ

1.1.1 ባቲ የሚለው ስያሜ እንዴት ተገኘ?

1.1.2 የባቲ ማህበረሰብ እንዴት ተመሰረተ?

1.1.3 በባቲ ስንት ብሔር ብሔረሰቦች ይገኛሉ? ሥማቸውን ሊጠቅስልኝ/ሽልኝ ትችላለህ/ያለሽ?

1.1.4 ባቲን ከሌላው አካባቢ ለየት የሚያደርጋት ማህበረሰባዊና ባህላዊ ሁኔታ ምንድን ነው?

1.1.5 ልጆቻዎ በሚማሩበት ት/ቤቱ በሚካሄዱ ልዩ ልዩ የስራ እንቅስቃሴዎች ይሳተፋሉ?

1.1.6 በት/ቤቶችና በሌሎች በሚመለከታቸው አካላት ወላጆች በትምህርት/ ቤቱ የሥራ እንቅስቃሴ እንዲሳተፉ የሚጋብዝ የተዘጋጀ ፕሮግራም አለ?

1.2 ትምህርትና ስልጠና ፖሊሲን በተመለከተ

1.2.1 በወረዳዎች የትምህርትና ስልጠና ፖሊሲው ህብረባህላዊ ልዩነቶችን በተመለከተ ምን ምን ሁኔታዎችን ያመለክታል?

1.2.2 ት/ቤቶች ሁሉንም ህፃናት በእኩልነት የሚያስተናግድ ሁኔታ አመቻችተናል የሚል እምነት አለዎት?

1.2.3 የትምህርት ባለሙያዎች የወረዳውን ህብረባህላዊ ሁኔታ ማህበረሰቡ በትምህርት እንድንገነዘብ ማድረግ ችለዋል?

ይህን ለማድረግ ያጋጠሙ ችግሮች ምን ምን ናቸው? _____

የታዩ መልካም አጋጣሚዎችንስ ሊገልፁልኝ ይችላሉ? _____

1.3. በክልል ደረጃ በተዘጋጀው ሥርዓተ ትምህርትና የወረዳውን ፍላጎት በተመለከተ::

1.3.1 በክልል ደረጃ በተዘጋጀው ሥርዓተ ትምህርትና በአሁኑ ሰዓት እርስዎ ባሉበት ወረዳው ማህበረሰብ ፍላጎት መካከል ልዩነት አለ ይላሉ? _____ አለ ካለ ቢገልፁልኝ? _____

1.3.2 በክልል ደረጃ የተዘጋጀው ሥርዓተ ትምህርት ሚስጡ ከወረዳው ነባራዊ ሁኔታ ጋር በማጣጣም ሰው? የተዳትን ቢገልፁልኝ?

1.3.3 ልዩ ልዩ ህብረ ባህላዊ አመለካከት ሁኔታዎች ምን ያክል ከሥርዓተ ትምህርቱ ጋር ተቀናጅተው እየተገበሩ ይገኛሉ?

1.4 እንደ ተማሪዎች ወላጆች እምነት

- 1.4.1 እንደርስዎ እምነት በክልል ደረጃ የተዘጋጀውን ሥርዓተ ተምህርት በቀጥታ ወደዚህ ወረዳ በማምጣት መጠቀም ወይስ ከአካባቢው ተጨባጭ ሁኔታ አንፃር በማጣጣም መጠቀም? -----
የተሻለ ነው የሚሉትን ቢያብራሩ? -----
- 1.4.2 እንደ እርስዎ እምነት ትምህርቱ የሁሉንም ብሔር ብሔረሰቦች በድኖች ፍላጎት በሚያሟላና በሚዳስስ መልኩ ይሰጣል?
መልስዎ አዎ ከሆነ መገለጫዎቹ ምን ምን ናቸው? -----
2. የዘር፣ የሐይማኖት፣ የሥርዓተ ፆታና የኑሮ ደረጃ ልዩነቶችን ባማከለ መልኩ ከተውጣጡ ተማሪዎች ጋር
- 2.1 በዘር፣ በኃይማኖት፣ በኑሮ ደረጃና በፆታ ልዩነት ካላቸው አካላት ጋር ያለህ/ሺን ግንኙነት አንዲት ታዋቂ/ ታይዋለሽ?
- 2.2 በሀይማኖት፣ በዘር፣ በፆታና በኑሮ ደረጃ ልዩነቶች ምን ይሰማሃል/ሻል? በልዩነቶች መካከል ሊኖር ስለሚገባው መልካም ግንኙነት ምን አስተያየት አለህ/ሺ?
- 2.3 ት/ቤቶች ለሁሉንም ህብረተሰብ ልጆች እኩል የመማር እድል ይሰጣሉ ብለህ ታምናለህ ታምኛለሽ?
- 2.4 ትምህርት ቤትህ ህብረባህላዊ ጉዳዮችን (የዘር፣ የኑሮ ደረጃ፣ የሀይማኖትና የሥርዓተ ፆታ) ልዩነቶችን/ ባማከለ እየሰራ ነውን? መስልህ/ሺ አዎ ከሆነ የዘርና የኃይማኖት ግንኙነቶችን ማጠናከርን በተመለከተ ምን እየሠራ ይገኛል? -----

Appendix - D

የተለያዩ ህብረ ባህላዊ መሠረት ላላቸው መምህራን የተዘጋጀ የቡን ቃለ መጠይቅ

1. ሥርዓተ የታን መሰረት ያደረገ የሥራ ክፍፍልን በተመለከተ::
 - 1.1 ቀደም ባለው የኢትዮጵያ ታሪክ የታን መሰረት ያደረገ የሥራ ክፍፍል እንደነበር ይታወቃል አሁን በባሪ ከተማ ማህበረሰብ አለን?
 - 1.2 የባሪ ከተማ ማህበረሰብ ወንዶችና ሴቶችን በማንኛውም ማህበረሰባዊ የሥራ እንቅስቃሴ እኩል ያሳትፋልን?
 - 1.3 በአሁኑ ጊዜ የሴቶች የትምህርት ተሳትፎ፣ ክትትልና ውጤት ከወንዶች ጋር ሲነፃፀር ምን ይመስላል?
 - 1.4 ጾታን መሠረት በማድረግ የትምህርት ሥራ ምን መምሰል እንደሚገባው ምን አስተያየት አላችሁ?
 2. ከሐይማኖት ጋር የተገናኙ ጉዳዮችን በተመለከተ
 - 2.1 የምትከተለው / ተይው ኃይማኖት ምን ይባላል?
 - 2.2 በኃይማኖታዊ ጉዳዮች ከአካባቢው ማህበረሰብ ጋር ያህሽ ግንኙነት ምን ይመስላል?
 - 2.3 ተማሪዎች ስለ ኃይማኖታዊ ጉዳዮች እንዴት ይማራሉ? በኃይማኖት ልዩነቶች ተቻችሎ ስለመኖርስ? -----
 3. የዘር ልዩነትን በተመለከተ
 - 3.1 በባሪ ከተማ ወረዳ ሥንት ብሔር ብሔረሰቦች ይገኛሉ? ስማቸውን ሊጠፋልኝ ይችላሉ?
 - 3.2 በብሔር ብሔሰቦች መካከል ቀደም ሲል የነበረ ታሪክ ምን ይመስላል?
 - 3.3 ተማሪዎች እርስ በእርስ ስለመከባበርና ልዩነቶችን ስለመኖር እንዴት ይማራሉ?
 4. ከትምህርትና ስልጠና ጋር ግንኙነት ያላቸው ጉዳዮችን በተመለከተ
 - 4.1 በወረዳችሁ የትምህርቱ ሥራ የተለያዩ ህብረባህላዊ ጉዳዮችን ባካተተ መልኩ እየተሰጠ ነው የሚል እምነት አላችሁ?
 - 4.2 በወረዳችሁ የትምህርት ሥራ እንቅስቃሴን ህብረባህላዊ ጉዳዮችን በተመለከተ ከትምህርትና ስልጠና ፖሊሲው ጋር ተያያዥነት ያላቸው ችግሮች ይታያሉን?
 5. በክልሉ ሥርዓተ ትምህርት ዝግጅትና በወረዳው እንዲተገበር የሚፈለገው የትምህርት ሥርዓት መካከል ያለ ክፍተትን በተመለከተ::
 - 5.1 በክልሉ ደረጃ በተዘጋጀው ሥርዓተ ትምህርትና በወረዳው ፍላጎት መካከል ክፍተት አለን?
- መልስ/ህ አዎ ከሆነ ቢገለፅ-----

5.2 ህብረባህላዊ ልዩነቶችን በተመለከተ በትምህርቱ ሥራ ላይ የሚታይ ለውጥ አለ?

5.3 እንደ እናንተ እምነት በክልል ደረጃ በተዘጋጀው ሥርዓተ ትምህርት ላይ

የተመሠረተ የትምህርት አሰጣጥ ሂደት መከተል ወይንስ ከወረዳው ተጨባጭ ሁኔታ ጋር የተገናዘበ ሥርዓተ ትምህርት ቢቀረፅ የተሻለ ይሆናል? -----
ለምን ? -----

5.4 እንደትምህርት ባለሙያ በወረዳው የሚሰጠው ትምህርት የሁሉንም የወረዳውን

ማህበረሰብ ፍላጎት ሊያካትት ይገባል ቢሆን እስከ አሁን ምን ተከናውኗል?

5.5 የሁሉንም የህብረተሰብ ፍላጎት በትምህርት ሥራ የታቀፈ ለማድረግ ያጋመደ ዋና

ዋና ችግሮች ምን ምን ናቸው? -----

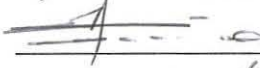
5.6 አንዳንድ ምሁራን እንደሚሉት መምህራን ለፍትህ፣ ለእኩልነትና ለተማሪዎች

የባህል ልዩነት መከበር ግንባር ቀደም ኃላፊነት አለባቸው ይላሉ? እውነት ነው?
መልስዎ አዎ ከሆነ ሀሳብዎን ቢገልፁ? -----

Declaration

This thesis is my original work and has not been presented in any other University, and that all sources consulted for the thesis have been properly/duly acknowledged.

Name Ayalew Demisse

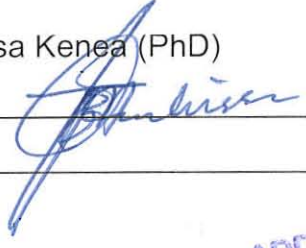
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Approval

This thesis has been submitted for examination with my approval as university advisor.

Name Ambissa Kenea (PhD)

Signature 

Date _____

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