

Multiculturalism Perspectives: The Quest for Balancing Ethiopian Indigenous Knowledge and Western Knowledge

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Abstract

Modern education is the key to ensure well-rounded development in any nation. This, in turn, implies the need to review and analyze its historical development in order to improve its relevance to the society under consideration. Likewise, this paper investigated the historical development of Ethiopian modern secular education from the perspective of multicultural education using Banks (1995, 2006, 2014) five basic dimensions of multicultural education as conceptual frameworks. To this end, data were gathered from primary and secondary sources that dwell on modern secular education of Ethiopia under four regimes: Menelik II's regime, Emperor Haile Selassie's regime, Dergue's regime, and Ethiopian People's Revolutionary Democratic Front's regime. The data were analyzed using a discursive qualitative approach. The study revealed that although modern secular education had been introduced to Ethiopia since 1908, the multiethnic, multilingual, and multicultural nature of the country has been hardly reflected in the education system of the country until recently. In addition, results of the study unveiled the fact that there has been no attempt of balancing the Ethiopian diverse indigenous knowledge and the western knowledge in the education system of the country. Implications that are assumed to enhance the incorporation and practices of issues of the Ethiopian diverse indigenous knowledge such as traditional appeasement, mediation, arbitration, negotiation, tenacity, settlement, exclusion of the criminal person from societal affairs, and the likes with the western knowledge in a balanced manner are forwarded in the paper.

Keywords: indigenous knowledge, modern education, multicultural education, secular education, western knowledge

Introduction

Modern education is assumed to enhance well-rounded development of nations through ensuring educational access and success. In addition, modern education is supposed to foster economic and socio-cultural advancement via ascertaining the generation of scientific innovation, job creation, and global competitiveness. In this regard, due to globalization we are living in a world which is getting closer and closer, more than ever, because of advancement in science and technology.

On the contrary, as asserted by Brock-Utne and Garbo (2009), a striking feature of globalization is that the process is driven by actions of capitalistic forces that falsely intend to create prosperity and economic stability across the world. In this regard, the shaping of the world is increasingly left to forces which have no democratic mandate and responsibility to poor people. This condition, amongst other things, have put developing countries across the world in a continuous challenge of ensuring the provision of high-quality education to their citizens and, at the same time, ensuring the preservation of their own unique socio-cultural heritages. This means, unless developing

countries take great care, there is a possibility of being engulfed by the knowledge and way of thinking of the developed part of the world. This situation may lead to loss of the unique socio-cultural identities of the low-income countries. In connection to this argument, from literature, we learn the fact that each country or society has something good to contribute to the betterment of the world in which we are living.

There has been transfer of educational policies and practices especially from the North to the South without critically studying the side effects of such measures. These adoption acts have been practiced in Africa, in general, and Sub-Saharan African states, in particular, where the education system of many countries has been designed based on the education script of the western world following colonization.

Hence, education policy makers and curriculum experts of particularly developing countries should take great care in selecting relevant western knowledge, and they must find the right balance between the western knowledge and perspectives of the indigenous knowledge of the developing country under consideration. In other words, educational actors of developing countries should be equipped with the necessary knowledge and skills useful for coping up the tremendous influences of the western countries in order to ensure the maintaining of the right equilibrium between adapting best educational policies and practices from the western world and the indigenous knowledge of the country under consideration.

While the reforms of education systems in terms of balancing best international inputs and national perspectives in advanced economies have received much attention, relatively little is known about the change dynamics in the education system in developing countries. Therefore, through this paper I want to contribute to a better understanding of the Ethiopia's education system from the perspective of the attempts made to balance global and indigenous perspectives in low-income countries by presenting the results of a study on education system in Africa by taking Ethiopian modern secular education system as a case.

Statement of the Problem

Ethiopia is located in the horn of Africa and shares boundaries with Djibouti, Eritrea, Kenya, Somalia, Sudan, and South Sudan. As pinpointed by Wagaw (1979), Ethiopia, with its recorded history of at least two and a half millennia, is one of the three oldest nation-states in the world, and certainly the oldest in Africa. He added that, in Ethiopia, many of the problems associated with ethnicity could have been solved long ago, and the country could have resolved other economic, social, and political problems at a higher level. Nonetheless, the core issue that has the most important bearing on both the immediate and the long-term stability of the country depends on how the amalgamation of the different interests, expectations and ambitions of the various ethnic groups are resolved.

According to the most recent, 2007, Population and Housing Census, Ethiopia has a total population of 73,918,505. It is the second most populous nation in Africa, only preceded by

Nigeria, and has more than 80 ethnic groups living together. The major ethnic groups are: Oromo (34.5%), Amhara (26.9%), Somali (6.2%), Tigre (6.1%), Sidama (4%), Guragie (2.5%), Wolaita (2.3%), Hadiya (1.7%), Afar (1.7%), and Gamo (1.5%) (Federal Democratic Republic of Ethiopia Population Census Commission, 2008, p. 16). It can be characterized as a mosaic of nations, nationalities and peoples, as well as linguistic groups (Egne, 2014; Levine, 1974). Well over 80 different languages are spoken in the country constituting 22 Cushitic, 18 Omotic, 18 Nilo-Saharan, and 12 Semitic languages (Ethiopian Ministry of Information, 2004). Regarding major religious affiliations, 43.5% of the total population is Orthodox Christian and 33.9% is Muslim. Protestant and traditional religion followers account for 18.6% and 2.6%, respectively (Federal Democratic Republic of Ethiopia Population Census Commission, 2008, p. 17).

I argue that Ethiopia's age-old ethno-cultural related problems could be solved through provision of better access to quality education to the citizens of the country. In doing so, it is important to balance the western knowledge and the country's diverse indigenous knowledge in order to create citizens who have liberal outlooks about individual and group rights as well as national unity and ethnic identity. This is because education and culture are highly interrelated and we cannot separate the two entities in the educational arena. Therefore, it is in the light of the above argument that this research project intends to answer the following basic questions:

- To what extent are issues of multiculturalism integrated to Ethiopian modern secular education in the four successive regimes?
- Is there any significant difference among the Ethiopian modern secular education systems of the four successive regimes in terms of addressing issues of multiculturalism?
- To what extent attempts are made to balance western knowledge and indigenous knowledge in the Ethiopian modern secular education in the four successive regimes?

Significances of the Study

This research undertaking is assumed to contribute to a better understanding of how to balance issues of indigenous diversity and relevant international perspectives as resources in the education system of developing countries in order to equip students with the necessary knowledge, skills, and attitudes to effectively live in a diverse society. This, in turn, is assumed to foster the mental, emotional, and moral development of students, in general, and that of disadvantaged students, in particular, in a fair way. In this regard, the research findings are assumed to add a new perspective to the existing field of multicultural education.

Interested researchers may use the findings of the study as a springboard for further study on the balance of issues of indigenous knowledge and western cultural values in the education programs as these issues are under researched in the Ethiopian context. Thus, the findings of this study may be relevant for education policy makers, curriculum experts, and practitioners of education programs of Ethiopia and beyond. What is more, even if this study dwells on Ethiopian education system, the concerns are international. Therefore, the findings of the study have relevance for other

countries characterized by diversity from the perspective of effectively addressing issues of multicultural education in their educational system.

Delimitations of the Study

The scope of this study is delimited to analyzing the extent to which issues of multicultural education are effectively addressed in the Ethiopian four successive regimes', namely Menelik II's regime, Emperor Haile Selassie's regime, Dergue's regime, and Ethiopian People's Revolutionary Democratic Front's regime (hereafter EPRDF) education systems. In addition, the scope of the study is restricted to balancing issues of indigenous cultural elements and international perspectives in a fair way. As a result, the conclusions that would be drawn and the implications that would be forwarded do not include the other aspects of multiculturalism.

Furthermore, although issues of diversity in education can encompass culture, ethnicity, language, gender, disability, race, religion, and other forms of diversity (Banks, 2006), attention in this study is specifically given to issues related to ethnicity, culture, and language. This is because in Ethiopia, these three concepts play pivotal roles in determining relationships among the various ethno-cultural groups of the country. In addition, the current Ethiopian government's policies emphasize ethnicity, language, and culture more than the other elements of diversity as they have been used as the core criteria for determining local and regional boundaries (Semela, 2014). In the following, I discuss the frameworks that were used as analytical tools to examine the extent to which multicultural education is incorporated into the Ethiopian modern secular education system from its inception until to date.

Conceptual Frameworks of the Study

Different scholars propose different dimensions of multicultural education. For example, according to Gay (1986, p. 164), in whatever form it is designed and delivered, multicultural education is expected to address four fundamental aspects: multicultural philosophy; multicultural theory; multicultural cognition; and multicultural pedagogy. This is based on the assumption that effective teaching activities in classrooms require commitment to a value system which prizes human diversity, sensitivity to the unique characteristics of the students, cognitive competence of the subject-matter, and mastery of teaching techniques in order to maximize curriculum relevance and students' learning outcomes. Nevertheless, it could be argued that Gay's four multicultural education dimensions deal with general topics, such as multicultural philosophy, multicultural theory, multicultural cognition and multicultural pedagogy, which are not explicit enough to be used as analytical frameworks for this study.

Parks (1999) proposes the inclusion of character education, moral education, peace education, peer mediation and conflict resolution strategies, emotional intelligence, service learning, antiviolence education, critical thinking, and global education into multicultural education. Despite their importance in analyzing the degree to which elements of multicultural education are entertained in education programs, they lack explicitness for use in this study. On the other hand, Gibson

(1976) developed five general approaches to multicultural education: education of culturally different or benevolent multiculturalism; education about cultural differences or cultural understanding; education for cultural pluralism; bicultural education; and multicultural education. These five typologies also lack explicitness to be used as analytical tools in this study.

As a result, the five basic dimensions of multicultural education developed by Banks (1995, 2006, 2014) were used as analytical tools for this study. This is because these dimensions are time-tested and the most widely used frameworks in multicultural education studies. The first one is content integration which deals with the extent to which teachers use examples and contents from a variety of cultural groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. The central intention of applying this dimension is to incorporate the voices, experiences, and perspectives of particularly underserved groups into the education system in a fair way. This is interpreted in this study in terms of analyzing how contents that address the diverse nature of the Ethiopian society are entertained in the policies, curricula, and pedagogy of the modern secular education system of the country in an integrated manner.

The second dimension is knowledge construction which emphasizes teaching and learning activities that help students understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and bias of researchers and textbook writers influence the ways in which knowledge is constructed (Banks, 2014). This dimension deals with the ways in which teachers and students view and interact with knowledge, helping them to become critical about the legitimacy of the knowledge that they deal with in the teaching and learning process. This dimension is reflected in this study in the analysis of the extent to which the Ethiopian modern secular education has been producing students who have the ability and willingness to evaluate the authenticity as well as the representativeness of the knowledge that they learn in the teaching and learning processes.

The third dimension is equity pedagogy that becomes evident when teachers alter their teaching methods and approaches in ways that facilitate the academic achievement of students from diverse backgrounds. This may include using a variety of teaching styles and techniques that are consistent with the range of learning styles of various ethno-cultural groups. Furthermore, Banks and Banks (1995) contend that “equity pedagogy is a dynamic instructional process that not only focuses on the identification and use of effective instructional techniques and methods but also on the context in which they are used”. This dimension fosters culturally responsive teaching and learning approaches as strategies to improve the academic achievements of all students. In this study, this dimension is interpreted in terms of analyzing the degree to which Ethiopian modern secular education has been enhancing the application of active learning approaches in an effective manner.

The fourth dimension is prejudice reduction in which students are helped to develop positive and democratic intergroup relationships. Those from the dominant group learn to develop positive attitudes towards others who are different from them, and those who belong to marginalized groups learn to develop more positive feelings towards themselves. It also helps students to understand

how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of the dominant social groups (Banks, 2014). In this study, this dimension is applied in the analysis of the extent to which Ethiopian modern secular education has been fostering the development of positive relationships among students with diverse backgrounds.

The final dimension is an empowering school culture and social structure which involves restructuring the work culture and organization of the school in order to empower students from diverse backgrounds (Banks, 2006). According to Banks and Banks (1995, p. 153), the school cultures and social structures are powerful factors that influence how students learn to perceive themselves. The application of this dimension in this study can be seen in the analysis of the degree to which the Ethiopian modern secular education has been producing students who incorporate and promote reforms of the work culture and organizations of the different education institutions of the country in order to effectively empower all students that join the educational institutions.

Research Methodology

This research project dwells on analyzing the degree to which issues of multiculturalism have been incorporated into the Ethiopian education systems under four successive regimes, namely Menelik II regime, Emperor Haile Selassie regime, Dergue' regime, and EPRDF's education systems. In addition, the study is intended to balance issues of indigenous cultural elements and international perspectives in a fair way. To that end, qualitative content analysis, particularly discursive content analysis, was used as a core tool for data collection. This is because content analysis (Silverman, 2006) is an accepted method of textual investigation.

The qualitative content analysis was made to analyze the degree to which issues of inclusive education are embedded in both the observable and unobservable contents of the analyzed texts. In other words, this content analysis concentrated on both the overt and latent contents of the analyzed documents. Moreover, unlike quantitative content analysis, qualitative content analysis gives the possibility to investigate words and images.

Furthermore, qualitative content analysis helps a researcher to explore the meaning and realities beyond words and images. In general, it was against the backdrop of the above discussions that the qualitative content analysis was made based on Banks' (1995, 2004, 2014) five basic dimensions of multicultural education. These dimensions are time-tested and they are the most widely used perspectives in multicultural education studies. To this end, the contents of the available education policy documents, directives, reports, and curricula of the Ethiopian education systems under the four administrative periods were critically reviewed and analyzed.

Results and Discussions

This part of the study dwells on presenting the results of the study thematically. In other words, the actual discursive qualitative content analysis was made by presenting the documents to be analyzed in a consecutive manner. As such, in the first place, the extent to which issues of

Ethiopian diverse nature incorporated into the Ethiopian modern secular education during the reign of Menelik II was reviewed and critically analyzed.

Then, this act was followed by analysis of the situation of Ethiopian modern secular education during Emperor Haile Selassie. At the third step, the condition of Ethiopian modern secular education during the Dergue regime was critically investigated and this was followed by analysis of Ethiopian modern secular education during EPRDF. The details of each of the four major periods were reviewed and critically discussed in the following sections.

Ethiopian Modern Secular Education during the Reign of Menelik II

In Ethiopia, modern western secular education is a recent phenomenon (Negash, 1990). This is because it was introduced to the country at the beginning of the 20th century with the opening of Menelik II School in Addis Ababa (Tefera, 1996). Menelik's School was run by one of the Emperor's nobles, Qenyazmach Ibsa, and it was attended by a number of young courtiers who were taught good manners as well as reading, writing, calligraphy, religion, Ethiopian history, law, and Giiz. Modern education was needed at that particular time to get trained manpower who would serve in diplomacy, commerce, statecraft, and industry. During the first twenty years of its existence, Menelik II School resembled a language institute rather than a public school. French, English, Italian, and Arabic were the main languages taught. There was no age limit to admit to the school, however a prior knowledge of Amharic was a prerequisite (Negash, 1990).

French was the language and culture of the Ethiopian modern education system before the -Ethio-Italian war of 1935 (McNab, 1987). It was the preferred foreign language of the two major educational institutions of the country: Menelik II and Tafari Makonnen Schools, although English was also taught at the latter school. Moreover, at a time, there were successive French school leaderships in many Ethiopian schools. Most of the teachers were either Frenchmen or French speaking Lebanese. The main medium of instruction was French although English, Italian, and Arabic were also used as media of instruction. The use of European languages in Ethiopian government's schools was based on the government's need, amongst other things, to modernize the country through acquisition of western knowledge. As to McNab (1989), after the opening of the Suez Canal in 1869, the Horn of Africa had become strategically important, and the colonization of the rest of African states had left Ethiopia surrounded by European colonies. Hence, it was a necessity for Ethiopians to learn European languages so as to have close contact with European colonial powers (McNab, 1989). This, in turn, was assumed to help Ethiopians keep the sovereignty of their country. Of course, in addition to the foreign languages, Geez and Amharic were taught from the Ethiopian languages.

The core problem of the Ethiopian educational system at that period was lack of relevance to the Ethiopian context. In other words, every aspects of the educational system were direct copies of the French educational system. Even the final examination, which is given at the end of the elementary education, was directly imported from France (Tsehay et al., 1997). The school building styles, the teachers, and the textbooks were mainly French-oriented. During this period,

Ethiopian modern education aimed at producing translators, clerks, and emissaries. Furthermore, getting educated people, who can run the government works was also the target of the education system instead of addressing the cultures of the Ethiopian society.

Ethiopian Modern Education during the Italian Occupation (1936-1941)

The Italian occupation (1936-1941) seriously disrupted the efforts made to modernize the country through expanding western modern education (McNab, 1987). According to Negash (1990), as a result of Italian occupation, government schools were either closed down or were used for military purposes. Moreover, the Italians made much destruction to the Ethiopian education system due to their objective of systematic elimination of educated Ethiopians as well as because of their intention of disrupting the education system that they inherited (Negash, 1990; Tefera, 1996).

The aims of education and the curricula were totally changed as a consequence of the introduction of the Italian-oriented education system. Italian language and the major Ethiopian nationality languages were started to be used as media of instruction in elementary schools. Some of the Ethiopian languages used in the instruction process were Amharic, Oromo, Tigrigna, Somali, Harari, Sidama, and Arabic in Muslim areas (Debrebirhan Teacher Education and Vocational Training College, 2004, p. 21). In addition, the Italian edict of 1938 divided Ethiopia into six administrative units of the East African Empire with the languages of education designed as follows: Tigrigna and Arabic in Eritrea; Amharic in Amhara; Amharic and Oromo in Addis Ababa; Harari and Oromo in Harar; Oromo and Kafficho in Sidama; and Somali in Somalia (Italy, Ministero delle Colonie, 1936 cited in McNab, 1987, p. 15). Nonetheless, although these attempts of using some Ethiopian languages as media of instruction could be seen as a positive development from multiculturalism perspectives, some writers (Heugh et al., 2007; McNab, 1989) claim that Italy's proclamation of using Ethiopian major nationality languages as media of instruction was introduced not for their pedagogical or cultural significance but rather to promote "divide and rule" policy of colonialism.

Ethiopian Modern Education during the Period (1942-1974)

After the Italians left Ethiopia in 1941, reorganization of the school system was very difficult because of scarcity of both human and material resources. Because of this, the educational system reconstruction process was facilitated through the assistance of Great Britain based on the agreement made between Ethiopia and Great Britain in 1942. As a result, a British type secular education was introduced.

From 1942 until 1950, Ethiopian modern education was British-oriented and the school curricula were aimed at producing trained manpower for the restored and newly opened government offices. The medium of instruction for both primary and secondary schools became English, which was later accepted as the official language of the country. Unlike the aim of education during the Italian period, the focus of the education system of the British period was producing technicians and professionals. To this end, agricultural schools were opened in Jimma and Ambo. Moreover,

a technical and a commercial school as well as the University College of Addis Ababa were opened in Addis Ababa. Lack of clearly stated educational policy, absence of uniform curricula, and poor co-ordination among schools were the main problems observed during this period. The relationship between Ethiopia and the British government deteriorated towards the end of the 1940s and, as a result, the American government replaced the British government under the program called 'Point Four Schemes' (Tsehay et al., 1997).

Ethiopia signed an agreement with America under the program called 'Point Four Schemes' for technical assistance on June 16, 1951. As a result, the Ethiopian education system came under American influence from 1951 until 1974. Thus, based on the advices of American experts, the Ethiopian Ministry of Education was reorganized and the structure was changed. Textbooks and other educational materials had been coming from America (Tsehay et al., 1997). The aim of education at this period was the production of semi-skilled and skilled manpower for the different economic and social activities. Heugh et al., (2007, p. 47) assert the fact that the last few years of the Haile Selassie I regime were full of political turmoil because of opposition movements from university students and other scholars, and from the society at large. One of the slogans that was voiced much was 'land to the tiller' in order to give all peasants equal rights of using the land. The other question was the right to use and recognize all ethnic groups' languages and cultures. The latter question was quite commonly addressed as one of the long-standing issues of the Ethiopian nationalities.

From the above discussions, one could infer that the Ethiopian education system during the imperial regime was far from addressing the cultures, histories, languages, traditional values, etc., of the diverse Ethiopian society. To sum up, these realities combined with other social and political conditions led to the eruption of the 1974 Social Revolution and the replacement of the old imperial-oriented educational system by the socialist-oriented one.

Ethiopian Modern Education during the Dergue's Regime (1974-1991)

After coming to power in 1974, the Dergue's regime (the military government) introduced a socialist-oriented education due to its strong tie with the Union of the then Soviet Socialist Republic (USSR) and the German Democratic Republic (GDR) and some other socialist countries. As a result, all subjects were integrated with the Marxist-Leninist ideology. The kind of education much emphasized during this time was anti-feudalism, anti-imperialism, and anti-bureaucratic capitalism.

The education policy statements of the time were: there would be an educational program that would provide free education step-by-step to the broad masses. The educational reform would aim at intensifying the struggle against feudalism and imperialism. All necessary measures would be taken to eliminate illiteracy. All necessary efforts would be made to develop science, technology, arts and literature. Opportunities would be provided to develop, advance, and grow with the aid of modern means and resources (Ethiopian Ministry of Education, 1984).

To effectively implement the above policy statements, the education system of the country was geared towards the development of well-rounded personality under the guiding principles of: education for production, education for social consciousness, and education for scientific inquiry. As a result, the educational system was made to focus on political, economic, social, and cultural perspectives.

As per the above government's policy, the Ethiopian nations and nationalities were granted full rights, amongst other things, to use their cultures and languages for various purposes. Nonetheless, the government's policy in practice was not as stated on paper (Heugh et al., 2007, p. 48). According to Heugh et al., (2007), the only exception was the government's use of 15 nationality languages as media of instruction in the non-formal education, for the national literacy campaign. In general, although the Dergue's regime recognized and incorporated issues of the diverse Ethiopian society into its policy statements for the first time ever, with respect to the actual implementation, one could argue that it was not different from the imperial regime in terms of prohibiting the incorporation of the cultures and languages of the diverse Ethiopian society into the education system of the country.

Ethiopian Education during the Ethiopian People's Revolutionary Democratic Front

As a consequence of the coming of EPRDF into power in 1991, Ethiopia was transformed from a single party based political system into a 'multi-party' and multiethnic one. Besides, the country was changed from a centrally controlled government system into a decentralized administrative system. Furthermore, Ethiopia made a radical shift from a monolingual and monocultural policy of education and administration into a multilingual and multicultural system.

In connection to the coming to power of EPRDF in 1991 with the notion of ethnic-federalism, a new constitution, education and training policy, and cultural policy have been formulated. These government policies have emphasized issues of diversity more than ever. To facilitate the implementation of these reforms, the government promulgated the rights of every nation and nationality of the country to use and promote its languages and cultures. Moreover, the reform proposes the use of vernacular languages as media of instructions for the training of primary school teachers as well as the preparation of primary teacher education curricula in the respective regional state's language. Generally, it can be argued that the coming to power of EPRDF in May 1991 brought a dramatic change in the history of the country as far as the age-old ethnic questions are concerned.

Despite these government policies, the country's educational system in general is not effective with respect to addressing issues of diversity (Egne, 2014). This policy practice gap is particularly observed when it comes to the treatment of the multicultural and multilingual characteristics of the diverse Ethiopian society in the education system of the country. This, in turn, may show the existence of tension between the policy rhetoric and the actual practices.

Conclusions and Implications

Conclusions

Addressing issues of multiculturalism in an education system is high on the agenda worldwide especially in the education system of countries characterized by diversity. However, although Ethiopia is a nation characterized by diversity where more than 80 ethnics as well as linguistic groups live together, basic elements of multicultural education are to a great extent missing in the education systems of the country. This means, the education policies, curricula, and assessment techniques being used along the four successive regimes have not been designed in a way the perspectives of the multiethnic and multicultural nature of the Ethiopian society are demonstrated. The education system of the country had been totally dependent on the western knowledge and perspectives.

In addition, the findings of this study revealed that monoculturalism was solely exercised during Menelik II and Emperor Haile Selassie periods. On the other hand, the Dergue's regime attempted to recognize the existence of diverse nations and nationalities at education policy level although this was not totally repeated in the preparation of the curricula of the education system. Compared to the first three regimes, the EPRDF regime has given much attention to issues of diversity particularly at the policy level. When it comes to balancing indigenous knowledge and western knowledge, the study revealed that there was no attempt to find the right balance between the two entities in the history of the educational system of the country. In other words, there is a tendency of depending on the education system of the western knowledge and values at the expense of indigenous perspectives.

Implications

Based on the findings of the study, the following implications are forwarded:

- It is necessary to incorporate basic components of indigenous knowledge into the policies, curricula, teachers' and students' activities, and assessment techniques of the education systems of the country in an integrated manner so that they could reinforce each other in a positive way in equipping the citizens with the cultural competence necessary for living in a multicultural setting.
- While doing justice to all the cultures of the nations and nationalities of Ethiopia, for the sake of manageability, it is important to incorporate the cultures and perspectives of at least the major ethnic groups, namely Oromo, Amhara, Somali, Tigraway, Sidama who constitute 34.5%, 26.9%, 6.2%, 6.1%, and 4.0% of the total population, respectively into the entire education curricula.
- The Ethiopian Ministry of Education is expected to provide sustainable trainings that focus on issues of indigenous knowledge and how to address it in the entire education system to the experts who are in charge of developing the curricula.
- There is a need for balancing the attention given to Ethiopian diverse indigenous knowledge such as traditional appeasement, mediation, arbitration, negotiation, tenacity, settlement,

exclusion of the criminal person from societal affairs and the likes with the western knowledge using hybrid model.

- Instead of exercising compartmentalized approach, where there is complete change of the existing education policies and practices following change of governments, it is important for Ethiopia to exercise amendments of the elements of the education system of the country.
- It is evident that Ethiopia's future very much depends on the commitments of all its citizens to unified Ethiopian identities or the shared cultures, while still taking pride in the uniqueness of their own ethnic group's culture, language, history, norm, and tradition. Therefore, it is necessary for Ethiopia to build an open society that recognizes, accepts, respects and celebrates diversity.

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