The Teaching Learning Practices on 'Teshaye Chora' Primary School and its Implication of Multicultural Education

Solomon Tadele Jember
Lecturer, Department of Ethiopian Language(s) & Literature
College of Social Sciences and Humanities, Dire Dawa University, Dire Dawa, Ethiopia

Abstract:
The purpose of this study was to identify problems that encounter effective implementation of multicultural education and the promising opportunities to implement the teaching-learning practices in Teshaye Chora Primary School, which is found in Addis Ababa. The subjects involved in the study were 28 purposeful selected. Qualitative data were collected and analyzed. The instruments used interview, observation (participant and non-participant) and focus group discussion. The class room arrangement was difficult to learn the disabled students. Both teachers and students are not use their efforts in utilizing the cultural experiences of both in the teaching-learning process of in the class rooms. Students in brake time they do their home work, and participate extracurricular activities. Teachers and students had no awareness to multicultural education, even if they come from different cultural backgrounds. The relation of students with other school community was good mutual resections. And religion was not matter in every movement or practically for example, friendship chose, group discussion, group work …etc Even if in the school have different ethnic groups no ethnic problems papered.

Keywords: Diversity, Teshaye Chora Primary School, multicultural education, disabled students, teaching-learning process

1. Introduction

1.1. Background of the Study

Ethiopia, like many other African countries, is a multi-ethnic state. It is a home for more than 80 different ethnic groups with their own languages, culture, customs and traditions. This makes the land rich in historical and cultural diversity. According to some writers (Van etal, 1995) there are over 80 ethnic groups in the country all having all distinct culture of their own? This indicates that Ethiopian is truly the home of different nations and nationalities with linguistic diversity in various regions accompanied by different social, cultural and religious backgrounds. In such circumstance, it is recommended that the educational program be designed from multicultural perspectives. This is because as many documents acknowledged multicultural education is inherited biases, with freedom to explore other perspectives and cultures, inspired by the goal of making children sensitive to the plurality of the ways of life, different modes of analyzing experiences and ideas, and ways of looking at history found throughout the world (Parekh, 1986). Furthermore, it challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice as well as its philosophy is built on the ideals of freedom, justice, equality, equity and human dignity. Moreover Bennett (1995) states that in a society where there is cultural diversity, the nature of education must be multicultural in character. This means, the educational subjects should be taught from the stand point of all cultures. Similarly, Sims and Martinez (1981) and Gaglian (1995) confirm that in a multicultural form of education, time will not be set aside to study special subjects about cultural diversity, but all subjects should be designed and taught from different cultural backgrounds.

Multicultural education is supported by different educators for various reasons. In the first place, it directs schools toward cultural enrichment of all students. By doing so, it makes education relevant to all learners. Secondly, it ensures cultural diversity as a fact of life in pluralistic society. Hence, it develops in learners as a sense of pride in their ethnic and cultural identity. Third, it reveals cultural diversity as a valuable resource that should be preserved and extended. This is in turn gives opportunity to the learners to comprehend and appreciate cultural diversity (Verma, 1983).

Accordingly, in order elementary schools to promote multicultural education, the educational system, the training and the awareness of teachers and employees in this line is indispensable. In order to prepare teachers for multicultural society, schools should take into account cultural, linguistic, ethnic and religious diversity as a central issue, not as a minor concern. This is because teachers and other

employees may not foster meaningful learning if they ignore or fail to respect cultural differences in values, beliefs and behaviors that prevail among students in their classroom (Adrke.1973).

Therefore, elementary schools need to evaluate their own understanding, acceptance and activities of multicultural education in order to effectively implement multicultural education in their Teaching-Learning activities. Thus, the attitude, values and commitments of the teachers play a great role for the effective implementation of multicultural education in educational sectors (Banks, 1986).

In general, according to the foregoing agreement, the awareness, attitudes and the practice of teachers toward multicultural education seem very important for successful implementation of multicultural education in their day to day teaching-learning activities.

1.2. Statement of the Problem

Distinguished multicultural theorists, practitioners and educators argue that schools are multicultural by nature where students come from diverse linguistic, cultural, religious and ethnic group backgrounds. Therefore, it is a necessity to design the school program from diverse perspectives to treat all students equally so as to improve their academic achievement regardless of cultural and other markers of diversity (Banks, 1981). However, currently in connection to modernization and the quest on equity different ethnic groups have got the chance to be reflected in different elementary schools where instruction is offered in different languages.

Thus, there was a policy provision to address the issue of diversity in the Ethiopian school system that multicultural education goes beyond language, cultural, religious diversity and so it is time to give full attention to multicultural education in the Ethiopian schools. The practice of multicultural education has a two fold advantage. First, enable all students to be treated equally in the teaching learning process and the school programs. Second, helps to minimize group tensions that occasional occur in schools among students of diverse backgrounds. Regarding this Ramsey and Williams (2002) expressed that multicultural education is assured the quest for racial educational equity and minimize racial tensions in educational institutions. Therefore, it is important to think thoroughly the need for multicultural education in the higher educational levels.

If this is happen, the role of teachers and students in multicultural education has paramount importance because personnel's awareness, attitude and activities affect the learner in particular and the teaching environment in general (Manning and Baruth, 1996). Moreover, research suggested that teacher's perception of the particularity of a new teaching practices influences implementation (Spark, 1988).

To date, as far as the knowledge of the researcher goes, there is no base line data available on the practice of the teachers toward multicultural education in Ethiopia. Besides, the researcher is influenced to conduct research on the issue thinking that there might be of various problems and quite a number of mistreatment with in the school lacking the knowledge of multiculturalism, diversity awareness and activities. According to the view of major theorists and researchers, multicultural education is the movement designed to restructure educational institutions so that all students regardless of their color, ethnic, religious, cultural and linguistic backgrounds will acquire the knowledge, skills, and attitudes that needed to function effectively in a culturally and ethnically diverse nation.

Thus, the study of Teaching-Learning practices in the implication of multicultural education in schools appears to be timely. In line with this purpose, the study tries to answer the following basic questions.

1. To what extent are teachers ready in practicing classroom instruction and other activities from multicultural perspectives?
2. What are the problems that encounter for the effective implementation of multicultural education?
3. How the school co-curricular activities do supports the multicultural education perspectives inside and outside the classrooms in diversified students?

1.3. Objectives of the Study

This study was intended to examine the teaching learning practices on Teshaye Chora primary school and its implication of multicultural education, mainly this study was tried to:

1. Identify problems that encounter effective implementation of multicultural education and the promising opportunities to implement it in Teshaye Chora Primary School
2. Investigate the teaching-learning practices from multicultural education perspectives inside and outside the classrooms.
3. Examine the school co-curricular activities do supports the multicultural education perspectives inside and outside the classrooms in diversified students.

1.4. Significance of the Study

This study will have the following significances.

1. The study tries to portray the practices and the activities of multicultural education in Teshaye Chora primary school.
2. The study will also help teachers who want to learn more about this field and start making some practical changes in their school.
3. Provides base line information on the existing professional knowledge and skills of teachers on multicultural education that can be used to design intervention programs in the form of teaching-learning process and on the job training.

1.5. Delimitation of the Study

This study aims at shading light on the Teaching-Learning process of Tesaye Chora primary School: The Implication of Multicultural Education. The researcher limits its scope so as to make it manageable with the time, resources and other factors available.

2. Review of Literature

2.1. Definitions and the Implication of Multicultural Education

2.1.1. Definitions of Multicultural Education
A humanistic concept based on the strength of diversity, human rights, social justice, and alternative lifestyles for all people, it is necessary for a quality education and includes all efforts to make the full range of cultures available to students; it views a culturally pluralistic society as a positive force and welcomes differences as vehicles for better understanding the global society (ASCD Multicultural Education Commission, in Grant, 1977b,). As Banks and Banks (1995) define multicultural education, as a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups. In another expression, multicultural education as a reform movement is trying to change the schools and other educational institutions so as students from all social class, gender, racial, language, and cultural groups to have an equal opportunity to learn. To put this in another word, it is reflected in an educational process which promotes acceptance of cultural, linguistic and ethnic differences as a source for the teaching-learning process without segregation of any kind. Furthermore, an approach to teaching and learning based upon democratic values that foster cultural pluralism; in its most comprehensive form, it is a commitment to achieving educational equality, developing curricula that builds understanding about ethnic groups, and combating oppressive practices (Bennett, 1990).

Regarding this, Banks (1997) states Multicultural education as a discipline which seeks to create equal educational opportunities for all students, including those from different racial, ethnic, and social-class groups. He also noticed that multicultural education tries to create equal educational opportunities for all students by changing the total school environment so that it will reflect the diverse cultures and groups within a society and within the nation's classrooms. Moreover, Banks and Banks (1995) clarified multicultural education from educational settings as a field of study designed to increase educational equity for all students. Similarly, Gay (2000) states multicultural education is a reform movement that changes all components of the educational enterprise, including its underlying values, procedural rules, curricula, instructional materials, organizational structure, and governance policies to reflect cultural pluralism.

Furthermore, Parikh (1986) multicultural education is an education free of inherited biases, with freedom to explore other perspectives and cultures, inspired by the goal of making as well as it encourages policies and practices that show respect for cultural diversity through educational philosophy, staffing composition and hierarchy, instructional materials, curricula, and evaluation also it accepts and affirms ethnic, racial, linguistic, religious pluralism, and gender differences and it permeates the curriculum and instructional strategies used in schools, as well as encourages the interactions among teachers, students, and parents, and conceptualize the nature of teaching and learning in schools. Multicultural education acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of oppression and injustice.

To sum up, the above definitions clarify the meaning of multicultural education differently though they seem similar. The first definition views multicultural education as an educational program which values the mutual existence of different cultural groups respecting one another but retaining their cultural identity. Whereas the second definition, considers multicultural education as an educational process were all trainees gain recognition and acceptance in an educational setting. On the other hand, the third definition views multicultural education as a process of providing subjects or courses from multicultural perspectives. According to several scholars, the third definition is very comprehensive and therefore used as a working definition in this study.

2.1.2. The Significance of Multicultural Education
One basic premise of multicultural education is that teaching learning is a cultural process that takes place in social context because culture shapes human behavior, attitudes, and values. Thus, human behavior results from a process of socialization, which always occurs within the context of specific cultural and ethnic environment (Banks, 1995). Multicultural education is basic for all students in ethnic, culturally, and socially pluralistic society for better academic achievement as cultural socialization is ingrained early and deeply in the human personality (Gay, 1994). Therefore, students understand more when learning begins with their preexistence knowledge that emanates from cultural settings they grew up in.

Furthermore, in Gay, 1997) argue that multicultural education encourages students to maintain and be proud of their cultural identities. It also helps students to develop sufficient degree of awareness about those around them and it acquaints each student each student with unique cultural features of different ethnic or cultural groups to foster better understanding among one another and thereby to reduce inter-group conflict.

In general, multicultural education is meant for fulfilling the goals of maximizing human potential, meeting individual needs, and teaching the whole students by enhancing felling of personal worth, confidence, and competence. It is also thereby to promote national unity that is rooted on the principles of human dignity, justice, equality, freedom, self-determination and democracy (Banks, 2001).

2.2. Multicultural Education in Primary Grade Levels
According to Bernard, (1991) the school is the major institution of socialization, it is a critical arena in which inequality is perpetuated. Until recently the school has acted as the melting pot, indoctrinating children to the white middle-class culture (Elkind, 2000/2001). However, schools have the ability to spread the ideology of multiculturalism and create an environment and student body that values acceptance or it can create an environment that breeds racism and discrimination. Children come to school with

preconceived ideas regarding the issue of diversity. So children are aware of racial differences before entering school, but the school can influence a child's attitudes towards these differences.

Gay (1979) suggested children of primary school age are impressionable and malleable. At this age they are still formulating attitudes, values, and impressions about different people and the experiences they encounter.

In addition to this, the developmental period between the ages of ten to fourteen is crucial for the development of self-esteem and identity formation. Therefore, works well when children are young. If children grow older it becomes increasingly difficult to modify cultural attitudes (Banks, 1995; May, 200).

Then, if acknowledgment and promotion of ethnic diversity and cultural pluralism are the part of the total educational experience of children with multicultural, from the time they enter into school onward, they will learn to accept diversity as national part of learning and living (Watson, 1992).

Therefore, it should be taken into consideration that it is important to start multicultural education in primary school, and this is why the researcher conducted the teaching learning practices of the implication of multicultural education. In view of this to initiate participation of all students equally and democratically teachers should develop culture sensitive teaching approach.

2.3. Teaching and Learning Process

Education as a human activity is largely based on the process known as teaching and learning. Teaching learning process can be understood and can be clear in light of the discussion on hoe teaching learning can be takes place. Aggarwa (1996) explained that teaching learning process as a means through which the teacher, the learner, the curriculum, and other variables are organized in a systematic manner. Although what Aggarwa said is correct, it is not only the predetermined goals and objectives can be attained. It is also possible that the unplanned and unintended objectives could be attained through the teaching learning process.

Teaching is one of the most important instrument aspects which is directly related and interconnected with learning. Scholars have discussed it as an activity causing a person to learn to acquire knowledge or skill and desirable ways of living in the society (Curzon, 1990). The above discussion shows the interconnection between teaching and learning. That means the goal of teaching is to bring a desirable change in the learner, which shows that unless there is a change in learner, taking about teaching may be meaningless.

Curzon (1990) also expressed teaching as creative endeavor, which must result in the development of creative thinking abilities among learners rather than transmitting are imparting of knowledge. In the same manner, Skinner, 1953; cited in Nigusssie (2002) discussed on what is expected from education, it not only the acquisition of knowledge but also the development of skills, values and attitudes, which cannot be realized through imparting of knowledge rather it requires engaging the learner's in learning experiences which give them a chance to practice the desired behavior.

Learning is one of the significant processes in the teaching learning process. According to Darge (1995), the scientific study of the learning process has a long history in psychology. He said that learning is an enduring change in how we think, act and feel above things. That means we learn facts, we develop skills, we solve problems, we like something and dislike others. We use learn how to learn. In addition, he suggested that all these outcomes are the result of the intervention of many factors.

According to Kendle (1983) young children who live in a multicultural community experience cultural diversity first because it is part of their world. However, three, four, and five-year old children who live in monocultural setting may have difficulty in imagining an alternative world a community that is different from theirs. Thus, children who have come to school from this kind of community will have a very serious problem in interacting with those children from a community which experience cultural diversity firsthand.

To effectively deal with problems related to diversity and make schools a place where students from diverse cultural background learn and benefit equally, schools and early childhood programs need to make every effort in meeting the needs or an ever more diverse population. According to Wardle (1998) addressing the need of each child is very challenging. However, schools and early childhood programs (Child Care, Preprimary, Schools and kindergarten, and the like) need to the lead in supporting the healthy identity development of this ever increasing population. Therefore, early child school programs should implement a multicultural curriculum (Wardle, 1998).

3. Research Design and Methodology

3.1. Research Design

According to Putton (2002), Ethnography design is an approach, which is concerned with the discovery and description of the culture of a group of people and holistic description of teaching learning practices and implication of the study. As to Cliffurd (1999) ethnography is a research design focusing on the sociology of meaning through close field observation of socio-cultural phenomena.

3.2. Methodology

This study employed qualitative research methodology. Such methodology is flexible than quantitative methodology (Guest, etal 2005) and according to Myers (1997) it is developed in the social sciences to enable researchers to study social and cultural phenomena and is designed to help researchers understand people and the social and cultural contexts within which they live.

3.3. Selection of the Research Setting

The researcher has chosen TCPS as a major research setting because of two reasons. The primary rationale is, as it is aforementioned, students are brought from different cultural, language and religion backgrounds with different perspectives and communication styles

to carry out their education. Secondly, I have a close contact with the TCPS that would be of great advantage for me to conduct my research. Therefore, the researcher gets the access to investigate the teaching learning process and the implication of multicultural education.

3.4. Selection of Research Participants
To conduct this research and to achieve the stated objectives, the study employed a purposive sampling technique. So, the sampling process had the following procedures to recruit the research participants from the school communities.

3.4.1. Teachers
Teachers are highly participate and believed as the backbone of the teaching learning process**.** Therefore, the researcher selected eight experienced teachers from Languages (Amharic and English Languages), History, Civic and Ethical Education Departments purposefully since the researcher believes that subjects are highly connected with students' social, cultural, linguistic backgrounds and political philosophies.

3.4.2. Students
In order to obtain accurate information about the teaching learning process in the stated primary school, ten students were chosen purposefully. These students were members of students' council, clever students, disabled and elder students from both sexes. They were chosen purposefully because the researcher trusted that they are capable enough to provide better information and to explain their ideas better than others.

3.4.3. School Principals
Three of the School principals were chosen purposefully. These principals are, the director, the vice director and one of the unit leaders of the school. This is because the researcher supposed that these personnel are highly participated in the day to day activities of the teaching learning process of the school.

3.4.4. Surrounding Community
The researcher assumed that these communities who are living around the school might have more information about students' day to day interactions. So, the researcher had chosen two Hotel waiter and waitress, two employees from Vide House and two Shop sellers near the school to get detail information about students' external activities.

3.5. Sources of Data
Observation, interview and focus group discussions are the main instruments of data generation on gathering in ethnographic research (Pattor, 2002; Sara, 2005). Using more than one data gathering instruments help the researcher to get more reliable information as well as to fill the gab which is not covered by another. Consequently, the researcher employed the following sources of data.

3.5.1. Observation
The researcher used both participant and non-participant observations. Participant observation data generation strategy was employed in this study because this method allowed the researcher not only to distinguish what was happening but to sense what it resembled to be part of the group. Therefore, this data collecting method is believed to help the researcher in having informal conversation and interaction with students from diverse ethnic and cultural backgrounds.
 Non- Participant observation the researcher noticed every action without any participation in any activities which enabled him to learn and carefully understand informal conversations and interactions to generate data. Finally, it enabled the researcher to interpret what he has observed and watched attentively.

3.5.2. Interview
Interview as a data-gathering technique has unique advantages and can be the most important in areas where human motivation is related through actions, feelings, and attitudes. Therefore, the researcher was used both unstructured and semi-structured interview techniques. The first involves identifying deep information about the teaching learning practices where as the second; semi-structured interview permits to the researcher to add some questions that came into discussion during the actual interview.

3.5.3. Focus Group Discussion
Focus group discussion (FDG) is used in many qualitative researches because "It offers valuable information about group process, spontaneous feelings, reasons and explanations for the attitude and behavior as adequately as any other media" (Flick, 2002). Therefore, it assisted the researcher to set up details regarding the overall teaching learning practices and in the implication of multicultural education in TCPS. So, the researcher arranged two focus group discussions, each consisted five students, and conducted discussions twice with each group to get more and clear information about the teaching learning practices in the same school.

3.6. Data Analysis Strategy

In order to answer the questions which inspired the researcher and to conduct this study primary source was used. The researcher deployed the interpretational data analysis method and presented in the form of narration. This allowed the researcher to construct meaning out of the participants' response. Information generated from interview, observation and focus group discussion is presented, interpreted and described qualitatively.

4. Data Analysis and Interpretation

The main objective of this study is as indicated earlier is to investigate the teaching-learning practices from multicultural education perspectives inside and outside the classrooms in TCPS. Therefore this part is devoted to reporting the data and my own interpretation.

4.1. Gender Participation

Unknowingly people use the terms sex and gender interchangeably assuming that they convey similar meaning. Although the formation of gender may use sex difference as its base, conceptually it is quite different from sex. According to cushier and other (2000), sex is the biological maleness and femaleness with universal and unchanging peculiarities across space, cars, religion and ethnicity where as gender is a socially /culturally/constructed power relation that exists between males and females.

When I visited the students in TCPS it seemed as it gender was not at all in share as far as students' participation not only in the teaching learning process but also any other activities in the school compound are less relatively male students.

What I observed the quotations before: strength that females had fewer participants than boys. The questions had its own implications in terms of multicultural education, based on gender participations whether in the classrooms or outside the classrooms.

Some of them showed that discriminate female students. And it appreciated only male students. Never the less 1 noticed that give never tasked as boys. When answering questions that often put their hands on the month making it difficult to hear what they were saying. This was in reflections the cultural pattern in Ethiopia that a girls remained girls most of the classes I observed.

The other one showed that, the teacher-student relation incarnate as knowledge gives Vs the receiver symbolized hierarchic difference between the two.

Students never questioned the supremacy of the teacher or his/her rage placed themselves in the lower part of school stratum by concept of participation, with the exception of some diversified culture. Most seem to have to be content with responding to questions and asking some other things for classification. There was little incentive to challenge knowledge coming from the teacher or the text. Therefore, we see here the unambiguous stance of students, reproducing the cultural pattern of a supra dominant relationship with teachers having the whip hand over them and students being recipients. In most cases with the exception of some age relationships. Students seem to have accepted this hierarchical type of relationship as normal.

4.2. Religion and Students' Activities

Religion was not quite controversial issue in TCPS. All students were respecting each other not only the issue of religion but also the closeness was not put in to consideration.

What I observed Muslim students were play, study, enjoy and attained min-midi with orthodox or protestant students. One of the school students said to me that …. *"I have class met friends their religion was Muslim and protestant but I am orthodox. All we had good relation each other."* In case of religion I did not witness students either during the rest time or in class exchanging remarks about religion. Incipit of this, however, the students established which religious category they belonged to in what they do either consciously or unconsciously. If we looked at girls in school for instance that did not wear the kneeling skirt without a trouser underneath, where as for most Christian girls showing their leg did not respire any serious limit of ethics. Also girls belonging the Islam religion wore scares covering their head. Reflection on these is females' students" told me that the exposition of female body parts is on the Muslim tradition. In addition to that that the scares were worn to this end.

On the other hand in physical education subject, in fled work, a teacher told me that how Muslim girls often remained far behind in athletic lessons. Since lifting up skirts to jumper wearing snorts during running time would reveal body parts and thus violate their religious ethics these girls. The teacher said. At the end of semester performing lower than their Christian class mates.

On the above essay as a multicultural country, the multicultural education promotes that teacher cultural understanding of students enables them to motivate their students and able to prepare teaching strategies that equally Muslim, Christian and other students.

In general most interviewees were emphatic in a smooth the religion did not matter in every movement or practices; for example friendship chose, group discussion, group work field trips etc. Children upheld religion so much as an indemnity that child not be compromised at all. Religion was an indispensable two that equipped students with aspects as right and wrong.

4.3. Ethnicity and Relation of Students

Ethnic group is a collectivity of people who share the same primordial characteristics such as common ancestry. Language and culture. Besides sociobilogists share the view that ethnic groups are primordial entities dating back to and even behave the origins or Homo sapiens in common genetic descent.

What I observed in TCPS even if the schools communities i.e. teachers, students, and supportive staffs were collected in different ethnic groups the relationships of students with others were very good and teacher with teachers, students with students …etc was interesting.

But when we came to as a multicultural perspective, Ethiopia has deferent ethnic groups. But in this school practice only mono-culture and language. Due to this reason students culture assimilate to one ethic group their culture, language, religion. Clothing style, etc, and other norms, values and beliefs.

One of the school teachers said that *"In the school environment, in the teaching- learning process or in break time, students were purring together without discrimination."* Based on the above, students were different racial and ethnic back ground but not happened ethnical conflicts it has its own positive implication of multicultural education in the school but the all communities were not aware multicultural education in the school. If the teacher, were awarded in multicultural education in the classroom the attitudes of teachers remain in that

Teacher's positive attitudes, values towards culturally diverse students enable them to rent culturally appropriate learning environment and modeling for children to learn.

What I observed was surprised teachers, students, and supportive workers, were had no awareness towards, multiculturalism. But it showed clearly that they all accepted and recognized students' diversity.

4.4. Attitude of towards Disable students

The teachers and students attitude towards people with disabilities has been guided, fashioned by its prevailing culture type of government and economic status. And it has its own educational influence.

In my observation of TCPS students had learned the normal curriculum. The disadvantaged students, who were visually impaired and physical disadvantaged, students, were found in the school. Especially visual disadvantages students were not taught some subjects which are maths, physical education and music.

The school has 32 classrooms, the disadvantaged students learned at the 3rd flower of the building whether there were physically or visually disadvantaged.

The school principal told me that
- "The class rooms were arranged based of the level of the grads. So we have 3 physical and visual impaired students in grade 6, and 7, so these students must go up on the flow 3 and 4, to get their class met. But the grand flow classroom was for lower level students i.e. for grade 1.2, 3, etc."

Even if the ultimate goal of providing quality education for all children with disability is securing equal right and access to get quality education. The classrooms arrangement was not suitable for disabled students. What I was observed students who are disabled helping by their classmate students and it is very interesting.

One of the school students who was disabled said that *"The learning- teaching process was degraded and inferior for us; even the material was difficult to get easily, so learning in this condition was difficult."*

From the above in TCPS the teaching- learning process was not taking in the account of multicultural perspective of education. More over the arrangement, of the classroom, the building by itself and even the compound is ups and downs are difficult for those students. As I mentioned the above the difficulties of the compound the toilets by it set is difficult to use the disadvantages students. Especially the female toilets are far from the classroom and it was challenged to use properly. My interpretation here is the compound and the classroom arrangement must be rearranged again.

4.5. Teaching- Learning Practices

There are 65 teachers in TCPS. Out of these 27 of them are females. Most of them are diploma graduates and some of them are degree and certificate graduates. Teachers have good relationship with their students. And they have positive attitude towards female students.

Teachers who are teaching in TCPS are diversified in ages, cultures, ethnicity, religion, race, etc. But they were not trained about teaching culturally different students. If the teachers trained multicultural education they understands students enable them to motivate there students and able to prepare teaching strategies that equally serve the diverse students population. One of the school teachers explained to me that *"Even if I had not trained or/ learned about the multicultural or diversity, I teach them equal I understood their economic background and I threats them equally."*

What I conclude the above the teacher was understood and the background of the student. But diversity was not any economy but also it includes, gender, religion, race, ethnically, etc. The teacher must understand about it and himself give equal opportunity for all students.

According to the other school official in practice educational programs there is accurse called educational psychology teachers learn about the believe of them. But in this school was not upped about the conflict as cross cultural gap. In addition to the above my observation in the school every teachers had their programs to teaching their students and had a good relationship of them.

4.6. The School and the Curriculum

4.6.1. In classroom

According to Manning and Baruth (1996) in pluralistic classroom teachers should have factual knowledge about learner's difference such as culture, ethnicity, social class and gender and the professional commitment to have educational experiences that reflect these

differences. Nor with Standing in all my interview and observation what I had seen in evidence was that in most cases their awareness, to diversity was varied but they knew limited elements of diversity.

The question I resisted to one of the participant teacher was that, *"I understood the diverse composition or my students have a better understanding of gender issues. But not regard to ethnicity, I sort them out based on their physical look, and teach them the way them can understand the lessons."*

The participant was sensitive to gender issues but the participant was not looking the activities of any direction of classroom learning-teaching process.

According to one of the school officials, *since the school students attend in the classroom group discussion are of the opportunities that in creating good relationship between them.* What I understood from them every good quality goes to the school children had shared each other whether their rule, ethnicity, religion … etc was different.

4.6.2. In Break Time
The TCPS students were attending and share the idea of their backgrounds with regard of their relation that with other students. What I observed students in brake time, some of them were playing football, some of them were lessen mini-midi, some of them are doing their class room, some of them are playing football others are doing their homework's, some of them are took each other.

I asked the students and he said that *We have a good interaction with each other in break time   even if we have deferent ethnic or religion or rare etc.* What I conclude the above students have good relation.

4.6.3. Extracurricular activities
In the school over 17 clubs were found and the students were actively participated in each club based on their interest. When I observed in the school compound at the morning before students came to the school and entering the school the mini-media worked and students' present different poem and other educational essays and students listen them attentively. But females and very kid students were not participating actively. Not only female students and very little child students but also disable students were not participate activity.

One of the school students said to me that *I had not participated actively in the extracurricular activity because I had not good experience.* Extracurricular activities affect opportunities for the students to become curious about himself, their qualifications and characteristics types, give him settings in which he can experiment with this through acting participation, and furnish estuation.

4.7. The school Surrounding and the Community
This data shows that the status of the school surrounding and the community that have gathered from students, surrounding community, teachers and administrators.

The school surrounding and its relation is a basic system for improving community participation in all aspects of education. That is school community relation helps to maintain students' achievement and public support to schools.

One of the school teachers said that
- "For the school successful in achieving objectives the professional workers of the school and the community are expected to work, in collaboration. But in our school the school and the community collaboration was low…"

What I understood from the above and the community have smooth relation (we have some or little relation) with them. The above ideas show the relation was very low on the other hand when we come to the students outside the school are said that "Some *students in class time dink different things in the hotel, and no school director or teachers are not control them."*

From the above what I conclude school administrators' and teachers' need to committed to communicate with parts, surrounding community, about their children's learning. Schools need to assist parents on how to help their children at home academician. And before and after class time what their children do there safely or unsafely.

5. Summary Conclusions and Recommendations

5.1. Summary
The main purpose of this study was investigates the teaching learning practices and its implication of multicultural education in TCPS. To this effect, the following basic questions were formulated to carry out the study.
1. To what extent are teachers ready in practicing classroom instruction and other activities from multicultural perspectives?
2. What are the problems that encounter for the effective implementation of multicultural education?
3. How the school co-curricular activities do supports the multicultural education perspectives inside and outside the classrooms in diversified students?

In order to deal with these basic questions related literature was properly reviewed; qualitative data gathering instruments interview, observation and focus group discussion techniques were employed. To investigate the teaching learning-practices in TCPS and its implication of multicultural education.

The following research participants; accordingly 8 teachers 10 students, principals, director vice director, unit leaders, tow hotel waiters and, two employed from vide house and two shop sellers were interviewed. All data obtained through interview, observation and focus group discussion. Strategies were categorized, analyzed and possible meanings were tried to be constructed.

The following results were obtained
Teachers were the source knowledge and the teacher-student relation personified as knowledge-give Vs the receiver symbolized hierarchic difference between the two
The relation of students with other school community was good mutual resections. And religion was not matter in every movement or practically for example, friendship chose, group discussion, group work …etc
- Even if in the school have different ethnic groups no ethnic problems papered.
- The class room arrangement was difficult to learn the disabled students. And the teaching-learning process was not favorable for disabled students.
- The teachers' effort to crate conducive classroom atmosphere from multicultural perspectives.
- Both teachers and students are not use their efforts in utilizing the cultural experiences of both in the teaching-learning process of in the class rooms.
- Students in brake time they do their homework, and participate extracurricular activities.
- Teachers and students had no awareness to Multicultural Education. Even if they come from different cultural backgrounds.

5.2. Conclusion
On the bases of these findings, it is possible to conclude that:
- Teachers cultural understanding of students diversity is low
- The relations of students with others were good and no ethical problem in the school.
- The classroom arrangement and the school compound of all had not suitable for disable students. .
- The teachers, school principals and the surrounding community incorporated in the study do have low level of understanding on the concept and importance of Multicultural Education. They understood the conceptual means of disintegrating of the students to different social groups. Nevertheless, the teachers in the visited school trying to accommodate all students in few activities regardless of their differences
- Teachers of the School lack the skill to teach culturally different students and because of this, sometimes, they aggravate and ploy a part in blocking the path for positive teaching-learning process providing in-service train and revising the feature education programs and curriculum; to the elect of making it multicultural zed and able in preparing culturally responsive teachers is significant action that needs urgency.

5.3. Recommendation
- City education bureaus must arranged in-service trainings to the school teachers.
- To crate teachers, cultural understanding of student's diversity: through seminars, workshop, etc. For the successful implementation of multicultural education in the primary school. All teachers must train on job training. Since multicultural education requires a total school reform programs awareness creation must not forget supporting staff of the school.
- Disable students must trite equality as other normal students and must give special attention for them.
- The community participation is weak. The provision of education general multicultural education in particular.

In general it is important that multicultural environment should demonstrate a genuine respect and concern for all learners, regardless of their racial, cultural or ethnic backgrounds. The school environment is one in which the moral as both teachers and students are right.
The implementation of multicultural education in school also requires the total transformation of school such as a reform in formal curriculum and curricular materials.
The findings of this study doesn't by itself a guarantee to make a general conclusion about teachers of teaching practices and implication of multicultural education all over the country, it does give a clue and provides a window of opportunities to make nationwide educational investigation sometimes in future so as to dram a whole sum national picture as teaching learning practical are implication of multicultural education.

6. Abbreviations and Acronyms
TCPS   Teshaye Chora Primary School
FSCE   Forum on Street Children-Ethiopia
PTA   Parent Teacher Associations
EPRDF   Ethiopian People's Revolutionary Democratic Front

7. Acknowledgement

8. References
i. Aggarwal, J.C. (1996). Principles. Methods and Techniques of Teaching. New Delhi Vikas Publishing Honse, Pvt. Ltd.

ii.   Ahanning. L.M. and Baruth, L.G. (1996). Multicultural Education of Children and Adolescents (4th ed). London. Anyn and Bac on.
iii.   Bank, J.A. (1998). Multicultural education: Nature Challenges, and opportunities in multicultural education for the 2nd century Carlos Diaz (ed.) Washington DC.
iv.   Banks, J. (1981). Education in the 80s: Multiethnic education. Washington, D.C.: National Education Association.
v.   Banks, J.A. (1995). Multicultural Education and Curriculum Transformation. The Journal of Negro Education. 64, (4).
vi.   Banks, J.A. (1997) Multicultural Education: Characteristics and Goals. In J.A. Banks & C.A.N. Banks, (Eds.) Vol. 3. Multicultural Education: Issues and Perspectives. Boston Allyn and Bacon.
vii.   Banks, J.A. (1999). An introduction to Multicultural Education. (2nd ed.) Boston: Allyn and Balon.
viii. Banks, J.A. and Banks, C.A.M. (2001). Multicultural Education. Issues and perspectives. New York. John willey and sons. Inc.
ix.   Banks, J.A., & Banks, C.A.M. (Eds). (1995). Handbook of research on multicultural education. New York: Macmillan
x.   Bennetl. C.I. (1991). Multicultural education: Nature Challenges, and opportunities in multicultural education for the 2nd century. Clarlos Diaz (ed.) Washington, DC.
xi.   Bennett, C. (1995). Comprehensive multicultural education: Theory and practice (3rd ed.). Massachusetts: Allen & Bacon.
xii.   Bowman, B.T. (1994). Cultural diversity and academic achievement. Urban Education Program. Urban Monograph series: Published by North Central Regional Educational Laboratory.
xiii. Curzon, L.B. (1990). Teaching in Further Education. An Outline of Principles (4th ed). London: Kassel education Ltd.
xiv.   Cushner, K, Trifon oriten, G. (1989). Understanding Misunderstanding: barriers to dealing with diversity. Social Education
xv.   Cushnev, K. (1999). Human diversity in action: Developing Multicultural competencies for the classroom. USA: Mc Graw Hill Companies. Inc.
xvi.   Darge Wole. (1993) "The learning", in Matlru. B. et.al (ed) Teach Your Best. Germany: Institute for Scio-Cultural Studies. University of kassel.
xvii. Flick, U. (2002). An Introduction to qualitative research. (2nd ed). London: Sage Publications.
xviii. Fritz. J.J., Kreurtzer, J.C. Mac Phee, D., and Oltij enbreuns, K. A. (1994). Strategies for infusing curricula with a multicultural Perspective innovative. Higher Education.
xix.   Garcia, I, Giuliani, F, and Wierenreld, E. (1999). Community and sense of community: the case of an urban BArrioin caracas. Journal of community psychology.
xx.   Gay G. (2002). Preparing for culturally responsive teaching. Journal of Teachers Education
xxi.   Gay, G. (2000). Culturally Responsive Teaching: Theory, Research, and Practice. New York: Teachers College Press.
xxii. Gay.G. (1994). A synthesis of Multicultural Education. North central Regional Education Laboratory, urban Education Monograph series. Retrieved November 11,2006, from http:/ww.ncrel.org /areas/issues/ eduutrs/leadership/ leogal.htm
xxiii. Gay.G. (1997) Multicultural infusion in teacher education: foundations and applications. Pea body Journal of Education.
xxiv. Grant, C.A. (1977a). Education that is multicultural and P/CBTE: Discussion and recommendations for teaching education. In F.H. Klassen & D.M. Gollnick (Eds.), Pluralism and the American teacher: Issues and case studies .Washington, D.C.: Ethnic Heritage Center for Teacher Education of the American Association of Colleges for Teacher Education.
xxv.   Hempel. L.C. (1999). Conceptual and anaultical Challenges in building sutainable Communities. In M.E. Krasr and D.A. Mazamian, (Eds). Towards Sustainable Communities: Transitions and transformations in environmental policy. London: Massachusets of Technology.
xxvi. Kendal. F.E. (1983). Diversity in the classroom: A multicultural approach to the education of young Children. Almy, M. (Ed) New York: Teachers College Preb.
xxvii. Ladson. Billings. G. (1995). Towards a theory or culturally relevant pedagogy American Education Journal.
xxviii. Myers, D.M. (ed). (1997) Qualitative research in information systems. M15 Q Discovery. Retrieved September 2, 2006, from http:lwww.goal.auckland.ac. nzl.
xxix. New man, F. and Oliver, D. (1967). Education and Community. Harvard Educational Review.
xxx.   Nigussie, K. (2002) "Conception on Teaching," in case of fighter institution Instructors: LER FLAMBEAU. Vol. 10. No, 1 PP23:26
xxxi. Patton. M. Q. (2002). Qualitative research and evaluative method (zrd ed.) sage publication.
xxxii. Sleeter, C.E., & Grant, C.A. (1994). Multicultural education. In Making choices for multicultural education: Five approaches to race, class, and gender (2nd ed., pp. 136-173). Columbus, OH: Merrill
xxxiii. Stukas, A. and Dunlap, M. (2002). Community involvement: theoretical approaches and educational initiatives. Journal of social Issues.
xxxiv. Wardle, F. (1998). Meeting the needs of Multiracial and Multiethnic children in early childhood settings Early childhood Educational.
xxxv. Watson, K. (1992). Ethnic and Cultural Diversity and Educational Policy in an international Context. In Lynch, J. et. al. (eds:). Cultural diversity and the schools London: Famer Pvers.