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Cross-Cultural Relations between Negede Weyto and Other Community Children in Kullkual Meda Elementary School

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Abstract:
The objective of this study was to examine the cross-cultural relationship of the Negeda Wayto, communities' children in Kulkuwal Media Primary School. In order to attain the objectives of the study qualitative methodology was employed. A total of 25 research participants; the members of the Negeda Waytos community parents and elders, members of the surrounding dweller communities, the school principals, the unit leaders, the senior teachers of the school, and both group of students were included in the research. All research participants were purposely selected and the data generated through interview, observation, focus group discussions, document reviewed and photography were employed. The obtaining data were analyzed thematically and meanings were constructed out of them. The findings of the study revealed that the cross-cultural relation of Negeda Wayto students are characterized; there is low involvement in co-curricular activities, the relationships with other are limited, high dropout in the school and they are negatively affected the academic performance of the students and their cross cultural relations. Negeda Wayto students are deep-rooted multidimensional and complicated as well are discriminated with educational activities in the school. Teachers have better relationship with non-Negede Wayto students. The results indicate that the curriculum did not sufficiently treat cross-cultural relations from diversity perspective. The school is not dedicated to gain the regular support of the students' families. The Negede Wotyo community children are in the school extra-curricular activities, cross-cultural relations, religion and social class treated unconsciously, they are disadvantaged in provision of school materials and uniforms, and are not beneficiaries of the universal declarations. There is no planned and focused program activated by the school to bring positive cross-cultural relations among the concerned diversities

Keywords: cross-culture, relationship, Negede Waytos, disadvantaged, diversity

1. Introduction

1.1. Background of the Study
Ethiopia is a home for more than 80 different ethnic groups with their own languages, culture, customs and traditions. The country's principal ethnic groups include Oromo 34.5 %, Amhara 26.9 %, Somali 6.2 %, Tigrie 6.1%, Sidama 4.0%, Guragie 2.5 %, Welaita 2.3 %, Hadiya 1.7 %, Afar 1.7 %, and Gamo 1.5 % and the remaining 12.6 % belongs to various other Ethiopian National Groups (CSA, 2007). The other Ethiopian ethnic groups belong to the numerical minorities such as the Negede Weytos, Bete Israelites and others.
The Negede Weyto people are small in number and low in socio-economic status (Darmon, 2010). These people are living in North Western part of the country, particularly in Bahir Dar special zone, West Gojjam, South Gondar as well as North Gondar administrative Zones of the Amhara National Regional State. All the settlements of the Negede Weyto people are situated along the coast of Lake Tana and other different rivers flowing into and out of the lake, including the river Blue Nile. They are scattered in few rural and urban *Woredas* and *Kebeles* of Bahir Dar Special Zone. Many people agree that the areas they occupy are not convenient to live in. For instance, Solomon (2006) and Haymanot (2010) indicated that the Negede Weytos live around marshy lands that are prone to malaria and other diseases.
Generally, it can be stated that irrespective of their origin, the Negede Weytos community are one of the discriminated minority groups (Zelalem 1986). They have the lowest social, economic, political and educational status. Cross-cultural advocators agree that a positive cross-cultural relation that exist between culturally different communities help school children in their academic success at multicultural schools (Bennet, 2003).
The issue of cross-cultural interactions has been emphasized and stipulated in various legal provisions in Ethiopia. For example, the Constitution of the Federal Democratic Republic of Ethiopia (1995) stated that "…government shall have the duty to support [the nations, nationalities and peoples of the country] on the basis of equality for the growth and enrichment of cultures and traditions that are compatible with fundamental rights democratic norms and ideas, and the provision of constitutions." Similarly, the Education and Training Policy of Ethiopia (1994) states "… to provide education that promotes democratic culture, tolerance and peaceful

resolutions of differences and that raises the sense of discharging societal responsibility." Furthermore, the Transitional Government of Ethiopia (1994) announced that as education plays a great role in the promotion and respect for human rights and democratic values, creating the condition for equality, mutual understanding and cooperation among people through it is immensely emphasized. In addition, multiculturalism as a concept is a phenomenon of coexistence of several cultures which are related and yet distinguished from one another within one locality, one society, or one community (Shi-Jian, 2006). As well, it is the right of all to equality of treatment and opportunity, and the removal of barriers of race, ethnicity, culture, religion, language, gender or place of birth; and builds community by encouraging people to share, learn, appreciate, respect and accept each other by experiencing and celebrating cultural differences.

Thus, multicultural education enables cross-cultural understanding, knowing one's own culture as the essential starting point for creating harmonious society. It is important to know ones' own culture and others' and how it can affect his/her choices, attitudes and communications.

1.2. Statement of the Problem

Ethiopia is a multicultural country where more than 80 ethnic groups with their languages, religions, ethnicity, gender, socioeconomic and other cultural identities live together and that their harmonious and sometimes turbulent co-existence has traversed many centuries.

There are groups of people in Ethiopia who are marginalized. These people may be marginalized because of their life styles, due to their economic activities, while others may have cultural practices different from the "common culture". Belief system may be facing the fate of marginalization or experiencing the caste system. For example, in the Southern and Eastern Ethiopia the marginalized group includes *Watta* among the *Borena Oromo*, the *Manja* among the *Keffa*, the *Midgan, Zumaal* and *Yibir* among the Somalia and *Fuga* among the *Gurage* (Gete, 2006). In the Northern part of Ethiopia, the (Marginalized) groups include those who live on the shores of Lake Tana (such as Negede Weyto) and are despised for eating of Hippotamus meat. *BeteIsreel* who made their living from iron working and pottery have faced the same fate (Wikipedia- the Free Encyclopedia, 2005).

The marginalization of the Negede Weyto community in the North is beyond what they are stated to eat, in old days, the meat of Hippotamus, however, the society are still suspected …. continuing to do so in secret (Gete, 2006). Weyto were hunters, fishers and daily laborers whose culture and economy mainly rested upon Hippopotamus (Gamst, 1984). Almeida, wrote of the (Negede Weytos) as hunting groups who killed Hippotamus to eat their flesh and to make '*alangas*' or whips, shields and bridles from their hides.

The houses they shelter for many years are not constructed as per the standard plan set by the City Administration and are regarded as squatter settlers. Also they have frequently evacuated from their holdings and moved to the underdeveloped areas of the town. The total number of Negede Weyto people in the town is not precisely known. It is also believed that they have not been identified as an independent ethnic group by the regional government and data that show their socio economic position is not available.

Regarding to their social status, Negede Weyto are "inferior groups" in the society and that the Amhara and other groups disguise and exclude them. They claim themselves as Muslims. But the Muslim community does not recognize and accept them as their members; in spite that the Negede Weytos have their own mosque in *kebele* 16 in Bahi Dar town. In most cases, their children are not attending formal schools but are engaged in simple informal activities like collecting garbage, firewood, street vending and shoe shining. In the past, people used to burn household utensils that were used by the Negede Weyto community and even in places where local drinks were sold, as well as people used to isolate drinking materials which were commonly used by the members of this community. Even today they are highly marginalized and have little acceptance by others.

In economic aspect, the Negede Weytos are among the poorest section of the society in Bahir Dar town. Traditionally, they were fishers and hunters in and around Lake Tana. They are also known for their hand driven boats made of a dried stalk of papyrus, and attractive grass type native to the shores of the lake. At present, they have engaged in informal activities to generate income for their subsistence. These include fishery, shaping stone grinding mills, collecting firewood, collecting and disposing home produced garbage. All these home based handicrafts are made using traditional skills and tools passed from generation to generation.

The 1995 Constitution of the Federal Republic of Ethiopia granted that the human and democratic rights for every Ethiopian nation without discrimination based on nation, nationality, sex, language, religion, political opinion, or any other status and at the same time gives legitimacy to educational institutions to celebrate and practice cultural diversities. Based on this constitutional provision, schools are expected to be one of the institutions that should bring students together from diverse backgrounds. The Kullkual Meda Elementary School is one of the schools which host the Negede Weyto children in Bahir Dar Town. In this town, contrary to the mother law of the country, children with Negede Weyto background seem to be subjected to prejudice and discriminated in and out of the schools.

The Negede Weyto community students' Cross-cultural Relation and its implication on Multicultural Education with other group members are not studied. So, the researcher decided to take the initiative to conduct this study.

Therefore, with these intentions, the major role of this study is to investigate the cross-cultural relationship of the Negede Weyto children at school with other communities in Kullkual Meda Elementary School. In line with this, the study tried to answer the following basic research questions.

   i.   How is the Negede Weytos students' educational interaction with other students in the school?
   ii. Is there any conducive situation for the Negede Weytos students in the school to attend their education properly?
   iii. How the school co-curricular activities do supports the cross- cultural relations in diversified students?
   iv. How do students entertain their cultural experience inside and outside the school community?

1.3. Objective of the Study
  i.   To examine the cross-cultural relationships of the Negede Weytos within and out-side the community;
  ii. To evaluate how the cultural experience of the Negede Weytos communities reflected in the school;
  iii. To analyze the impact of the school co-curricular activities to support the cross- cultural relations in diversified students; and
  iv. To examine the treatment of Negede Weyto students by the school communities.

2. Conceptual Framework

2.1. Educational Paradigms in a Multicultural Society

2.1.1. The Cultural Pluralistic Ideology
The pluralist ideology contends that the public institutions such as the school should actively promote the interests of the various groups in its policies and in the curriculum. They also assume that different ethnic groups have different learning styles and that the school curriculum and teaching strategies should be revised to be more consistent with the cognitive learning life-styles of ethnic group students. The cultural pluralist contends that if the school curriculum were more consistent with the experience of different groups, the learning and adjustment problems some group of student's experience in the schools would be greatly reduced.
Cultural pluralism emphasizes the existence of cultures of different ethnic groups that has got equality in a society regardless of self or group identification. In addition, cultural pluralism holds the view that each individual without self or group identification is given respect, dignity, freedom, and citizen rights. It supports the equality or rights of all ethnic groups in social, political, and cultural respects (Hass, 1993; Steven and Wood, 1995).

2.1.2. The Assimilationist Ideology
Assimilations Ideologybelieves that the ethnic group promotes group rights over the rights of the individual and that the individual must be freed of ethnic attachments in order to have choices within society. According to assimilations ideology, ethnicity promotes divisions, exhumes ethnic conflicts, and leads to the balkanization of society (James, 1988; Beker, 1993; Macionis, 1991; Banks and Lynch, 1986).
Furthermore, James, (1988) stated that each society has a set of common skills and abilities that every successful member of a society should master. The assimilationist believes that the best way to promote the goals of society and to develop commitments to democratic ideas is to promote the full socialization of all individuals and groups into the shared culture. The Elementary goal of the common school, like other publicly supported institutions, should be to socialize individuals into the common culture and enable them to function more successfully within it (Banks, 198l Banks, 1994 in Steven and Wood, 1995).

2.1.3. Multicultural Ideology
The ideology of multicultural approach to education is the third most recent educational response to cultural diversity in a multicultural society. It is an approach which contends the celebration of both diversity and unity, and social differentiation and cohesion. The approach is clearly a compromising position between assimilation and cultural pluralism. It reforms educational program to reflect the cultural diversity of learners in an educational institution (Lynch, 1983; Sleteer and Grant, 1987; Banks, 1988; Banks, 1994Steven and Wood, 1995).
The multicultural theorist sees neither separatism (as the pluralist does) nor total integration (as the assimilationist does) as ideal societal goals, but rather envisions and open society, in which individuals from diverse ethnic, cultural, and social groups have equal opportunities to function and participate (James, 1988). In multicultural approach to education, curriculum and teaching materials are prepared to reflect and respect the cultural diversity constituted in the educational institution. They are free from biases, omissions and stereotypes. They are inclusive rather than supplementary. They incorporate the contributions and perspectives of different cultures (Grant, 1982). Multicultural approach is deeply rooted in an understanding that learners are intimately connected to their family, their ethnicity, religion, race, gender, abilities and disabilities, and life experiences- in short, their culture. This approach requires that teachers observe learners carefully, seeking the essence of who and what students are, their strengths, and their world. The approach also requires teachers to reflect on and understand their own personal values, attitudes; and feelings, first as human beings and then in their role as teachers (De Gaetano et al).

2.2. Cross-Cultural Relations
Cross-cultural advocators agree that a positive cross-cultural relation that exist between culturally different communities help school children in their academic success at multicultural schools. On the other hand, when there is a lack of cross-cultural relations between culturally different communities, those school children attending a multicultural school will have a great role in bridging the gap and bringing positive cross-cultural relations (Bennett, Hammer and Wiseman, 2003). In addition to the above As" (Bhawuk and Brislin cited in Bennet, 2003) stated that "To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures."
According to Cohen (2001) "cross-cultural awareness is a state of mind in which one is alert to alternatives." In their study Bennett, Hammer and Wiseman (2003) found that individuals who have received largely monoculture socialization have a high possibility of becoming ethnocentric and those who have received largely multicultural socialization have a high possibility of becoming ethno

relative. The more ethnocentric orientations can be seen as ways of avoiding cultural difference, either by denying its existence, by raising defenses against it, or minimizing its importance. So as to alleviate the cross cultural problems that subsist between culturally different communities, scholars proposed some strategies like cross-cultural training, cross-cultural competency and extra and co-curricular activities.

2.3. Features of Multicultural Schools
According to Hollins (2008) schools are shaped by the core values and practices of the society. Schools reflect the cultural norms of the larger society; norms are reflected in overall operations of schools including interactions among students and between students and teachers, and in the reward and punishment systems instituted.
According to Banks (1999) a school that is multicultural school has the following characteristics:
- The teachers and school administrators have high expectations for all students and positive attitudes toward them.
- The formalized curriculum reflects the experiences, cultures, and perspectives of a range of cultural and ethnic groups as well as of both genders.
- The teaching styles used by the teachers match the learning, cultural, and motivational styles of the students.
- The instructional materials used in the school show events, situations, and concepts from the perspectives of a range of cultural and ethnic groups.
- The assessment and testing procedures used in the school are culturally sensitive.
- The school culture and the hidden curriculum reflect cultural and ethnic diversity.

This shows that for a certain school to be multicultural; teachers, administrators, the curriculum, teaching methods and materials, and assessment strategies should be taken in to consideration in a way that helps to address diverse students.

2.4. Multicultural School and the Curriculum
Multicultural curriculumprepares students for diverse workplaces and multicultural environment, exposes biases, stereotypes, and policies that can restrict achievement. It is fair accurate, inclusive, accommodates for diverse teaching and learning styles of teachers and students and, helps students, faculty, and staff to become advocates for multicultural awareness (Hollins, 2008) Multicultural education "challenges and rejects…discrimination in schools and society and…affirms the pluralism (ethnic, racial, linguistic diversity) that students, their communities, and schools represent" (Neito, 2000). School culture and curriculum need to consider the social structure of the students; their cross-cultural relation, their socialization, belief, etc.
As Banks, (1986) simple inclusion of one culture and cultural contents only cannot help to attain the importance of multicultural perspectives. The curriculum should stress the commonality of the heritage all people shared in the nation-state. It should also help students develop commitment to the common culture and the skills to participate in social action designed to make the practices in a society more consistent with its professed ideologies. The school should develop within youths a critical acceptance of the goals, assumptions, and possibilities of democratic nation-states.

3. Research Design and Methodology

3.1. Research Methodology
The intention of this study isto examine the cross-cultural relation of Negade Weyto Students. The study employed qualitative research methods. According to Myers (1997) qualitative research is developed in the social sciences to enable researchers to study social and cultural phenomena and it is designed to help researchers understand people and the social and cultural contexts within which they live. It also enables the researcher to view events, actions, norms, values, etc.; from the perspective of the people who are being studied (Flick, 2002; Hoepfl, 1997). Besides, the study employs qualitative methodology to interpret and understand social life, and to discover people's meanings (Sarantakos, 2005).

3.2. Research Design
According to Creswell (2003) qualitative research has five major designs. These are Phenomenology, Ethnography, Grounded theory, Case study and Narrative/Biography. Among these various designs Ethnographic design was employed to meet the objectives of the research. According to Sarantakos (2005) ethnographic research design engages in "…the study of culture with the purpose of understanding them from the native point of view …and interested in relationship between people and the physical, socio-political, personal, cultural and historical aspects of their life …." Because the main objectives of this research were to examine the cross-cultural relation of the Negede Weytos community's children at school, therefore, ethnographic design is believed to be the appropriate one.

3.3. Data Generating Strategies
According to Patton (2002) and Sarantakos (2005) participant observation and interview are the main instruments of data generation in ethnographic research. Focus Group Discussion (FGD) 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 method" (Sarantakos, 2005).

In addition to these, data generation strategies, "Photograph is increasingly used as genuine forms and sources of data. Photography, in particular, has a long tradition in anthropological and ethnographic studies" (Flick, 2002). Thus, in this study observation, interview, FGD, and photography were employed as strategies of data generation.

3.3.1. Observation
The researcher believed that both participant and non-participant observation were useful for gaining and understanding the physical, social, cultural, and economic contexts in which study participants live; the relationship among and between people, contexts, ideas, norms, and events; and people's behaviors and activities. To generate information through this strategy, the researcher was actively participated in some daily activities and got a room to interact and converse with the research participants. Furthermore, researcher has noticed every action without any participation in any activities that enabled him to learn and carefully understand informal conversations and interactions. This enabled the researcher to interpret what he has observed and watched attentively.

3.3.2. Interview
Interview was also held with students (from the Negede Weytos and their neighboring students who are attending at Kulkual Meda Elementary School), the school officials and some participants from the surrounding communities.
Amharic is the common language that all interviewees use; all the interviews wereconducted in Amharic language. 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. So as to maintain the original meaning of some expressions, Amharic phrases are quoted.

3.3.3. Focus Group Discussions (FGD)
FGD was held with three different groups (with females and males-on gender related issues; with children, youth and elders- on age-related issues; and with people of different religious background- on religion related issues) of the Negede Weytos' student in the school. FGD was used because it is very useful to understand issues with consensus and variations among members of the discussion, and to obtain group attitudes and perceptions by initiating members.

3.3.4 Document Analysis
Document analysis also serves as a useful instrument of educational practice. Through it qualitative data form such as records, books, periodicals, policies, bulleting and categories; syllabi etc. produced. For this particular research the researcher analyzed some documents such as, students' mark, school's principles and legislation, etc. and student text book (Social science, and language) especially focused on Negad Wayeto.

3.3.5. Methods of Data Analysis
The technique of data analysis used in the study was qualitative in nature. In order to answer the questions that inspired the researcher and to conduct this study Elementary source of data was used. The researcher commencedpreliminary data analysis while generating data. This assisted the researcher in facilitating more effective treatment and coverage of the research topic. The information that generated from focus group discussion, interview and observation were presented, interpreted and described qualitatively.

3.3.6. Ethical Consideration
The participants were well informed and requested their interest before their participation in this study. All of them were also informed that they have every right to withdraw from the research at any time. Furthermore, tape recording with the school officials and teachers was also made with their due permission and awareness. Regarding the right to privacy, again the maximum effort was made to attain it. For the participants' security a collective name like "one of the officials", "one of the Negede Weyto students", "one of the non- Negede Weyto Students", "one of the teachers", "one of the Negede Weyto community'elders", the non-Negede Weyto community neighbors", the Negede Weyto community religious leader, and "the name of their NGOs" and so on were used. Therefore, the researcher has made every effort to implement the ethical procedures of qualitative research.

4. Data Presentation, Analysis and Interpretation

4.1. Diversity and Negede Weytos Community

4.4.1. Gender
In Negede Weyto community, early marriage which is common has been exercised because of lack of income that results in high drop-out. This is because the shortage of economy; the community believes that this marriage saves girls from poverty and related problems. According to my informant, when a woman starts to live with her husband's family, she will have very little economy in her home. Consequently, she will not get a chance to continue her education. According to my key informants, early marriage is common in the Negede Weyto community. As a result of this, many girls are forced to marry at the age of 13 and/or 14 of an average. Due to this reason, girls do not get further education.
In general, it seems that females in this community are not allowed to become what they want to be rather they should be what their parents want to be. Parents want their girls to go in line with how they themselves were brought up. However, it seems difficult to think that the way they were brought up can make their children cope with today's world.

4.4.2. Socio-economic Status

In economic status, at present, they have engaged in unproductive informal activities to generate income for their survival. This includes fishery, shaping stone grinding mills, collecting fire wood, collecting and disposing home produced garbage. All this home based handicrafts are made using traditional skills and tools passed from generation to generation.

Negede Weyto children are suffered from lack of sufficient shelter. The constructed houses that the researcher has observed do not have the character of home; some are made from '*Tirar',* thick carton, papyrus and plastic which expose family members to both sunlight and cold as well as rain.

Figure 1: Negede Weyto community house

Moreover, the constructed houses that the researcher observed have no rooms designed for specific purpose; no bed room, no toilet, no kitchen, etc. There is only one room where all family members along with their stuff serve as a shelter. Consequently, these influence the Negede Weyto children's academic achievement. They cannot study very well and do not their home work properly.

The Negede Weyto community children also have lack of safe drinking water. This exposes students for health problems. Students have to wait a big queue for a long time to collect safe drinking water from the nearby water schemes. This, therefore, directly or indirectly put negative impact on students in learning process. Thus, it can be said that Negede Weyto children are discriminated socially, economically and culturally.

4.4.3. Religion

As indicated earlier, the Negede Weyto community belongs to the Muslim religion.The informants from surrounding Muslim communities mentioned that as Negede communities are not sharing the same mosques with the other Muslim groups. The surrounding community Muslims do not attend religious rituals and pilgrimages as well as funeral ceremonies with the Negede Weyto communities.

Even though there is still the exclusion resulted from stigma and prejudice, which has its own negative impact on their education in school, there is relative improvement in educational relations with the rest of the other communities in classroom. According to my informants in current time, some have a relatively positive attitude towards the Negede Weytos children at school.

In this regard, another Negede Weyto informant explained, "We have a little bit started to mix with others by intermarriage. This, however, does not mean that the social inclusion has reached to the level we expect."Even if the informants told me that the attitude of the Muslim community members towards the Negede Weyto people has been slightly improved, practically it is very limited.

4.4.4. Intermarriage Relation with the Other Community

The research interview and the focus group discussions revealed that there is no socially accepted intermarriage relationship between the Negede Weyto and Non-Negede Weyto community members. According to my informants from the Negede Weyto community, endogamous marriages become the common practice due to the reluctance of the non-Negede Weyto community members. In general, in my interview and in my FGD, there is very little intermarriage between the community and the rest of the Muslim community in the area. These informants claimed that: "the Negede Weyto people marginalize themselves by acting against the values and the principles of Islam."

4.4.5. The Alternative Basic Child Education Center

This educational center was constructed in 1997 E.C. It is supported by both NGOs and GOs. This school particularly gets more support from Forum on Sustainable Child Empowerment (FSCE) Non-Government Organization. This NGO assists educational centre which is found in Bahir Dar town. It is found 200m far from the formal school of Kulkual Meda elementary school which is giving special service for Negede Weyto student.

Figure 2: The Alternative Basic Child Education Center

The educational center has three teachers. All of them are women from non-Negade's community. The school coordinator explained that the main objective of the educational center is to give education to those who does not get the opportunity of formal education for the Negede Weyto children and others. Furthermore, in my observation and focus group discussion, students who learn in this school has assumed themselves as inferior than others in the town or the surrounding community in different issues, like, economy, education, etc.

In my classroom observation I found Negede Weyto students are misbehaving and aggressive. In this way it is difficult to manage these students. FSCE gives different types of trainings for the teachers. The students who learn there are less communicative with others. As to coordinator's responses, their parents are responsible for it. Teaching Negede Weyto community children detaching from others has a negative impact in their cross-cultural relations and social interactions. Banks &Banks (1997) confirms that multicultural education seeks to create equal educational opportunities for all students, including those from different racial, ethnic and social-class groups and tries to create equal educational opportunities for all students by changing the total school environment. Thus, it will reflect the diverse cultures and groups within a society and within the nation's classrooms for that matter teachers and administrators should constantly strive to work hard. But, in this school educational process does not take the above issue in to account.

4.5. The Kullkual Meda Elementary School
In Kullkual Meda Elementary School, most of the students are from the same ethnic group (Amhara). Among them Negede Weyto students can be mentioned in this school.

Figure 3: Kullkual Meda Elementary School

According to the school officials, the Kullkual Meda Elementary School was started with three buildings, constructed in 1988 E.C. by the zone administration. The school was started to give first cycle elementary education for the local community for both Negede Weytos and others. The school later upgraded to teach up to grade 8 after 8 years on public application and contribution with the help of Amhara Regional Education Bureau. It gives the opportunity for children who are age of 6 and/ or 7 yearsold. Moreover, the school accepts students who attained level 1 up to level 3 at the Alternative Basic Child Education Center, these students join grade 5 at here.
 The school has 48 teachers and 1541 student. Whereas student-teacher ratio is 56:1, student text books ratio is 1:1 and the average number of students in one class room is 65. The maximum and minimum work loads of teachers are 30 and 20 periods per week respectively. Like their students, all teachers participate in co-curricular activities in the school. According to the school principal, most of the teachers have the required qualification in composition with the national level standard.

On the other hand, when I saw the students' documents, most of students fail their exams, particularly Negede Weytos children and female students. Related to this one of the school principal stated that; "Most of the Negede Weytos children get tutorial class so to support them and to compare them with other students (those who are not the member of the community.)"

Even if teaching students in additional time is very important, in multicultural perspective learning alone is not supportable. 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 process. Thus, the attitudes, values and commitments of the teachers play a great role for the effective implementation of multicultural education in educational sectors (Banks, 1986).

The principal tried to attribute the causes of student's failure to home related factors. The other factors are related to the uncomfortablility of the school environment to Negede Weyto children. Children who came from various backgrounds have to be treated equally.

He future explanation indicates that the average promotion rate of students to the next grade is 95 percent for the past year. The most failure registered in the school is of the Negede Weytos community students. Moreover, promotion rate of children at Regional Examination of grade 8 is only 60 percent. The principals also informed me that the promotion rate of female students is lower the male students by 30 percent.

The above data indicates that even if the promotion rate in the school seems high, the student's achievement in a regionally prepared exam is not enough. When I compared it to the internal endorsement it is found to be less significant. Furthermore, the females' promotion rate is by far lower than male's.

4.6. Cross-Cultural Relations

4.6.1. Teachers– Negede Weyto Students Relationship

According to, Bram and Fleming (2001) noted that when people face others' culture or interact with others, they begin to question themselves about what they should do and how to act in an acceptable way. From researcher's classroom observation teachers give less attention for girls than boys. Particularly Negede Weyto students are getting lesser attention than others.

My key informant who is a teacher in this school expressed his observation as follows; *"Students of Negede Weyto communities' behavior are aggressive. They did not work their homework properly, they are not interested to work with others (who are non-Negede Weytos); and they are not co-operative."* Moreover, from focus group discussants reply, the researcher understood Negede Weyto community students and teachers have less interaction since students have aggressive behavior. Negede Weyto students believe that they are mistreated by their teachers and friends because of their cultural differences.

Gay (2000) elaborated on what caring and uncaring relationships look like: "Caring interpersonal relationships are characterized by patience, persistence, facilitation, validation and empowerment for the participants. Uncaring ones are distinguished by impatience, intolerance, dictation, and control". Teachers usually find warm and constructive relationships easy to build good relations with some students and much harder with other students.

In Kullkual Media Elementary School teachers seem to have better relationship with students of non-Negede Weyto. The research base on cross-cultural relations is that between positive self-regard and positive regard for those who are culturally different from oneself. Both teachers and the principal did not receive formal training on cross-cultural education. This could be one reason for the absence of rules to treat students in the school as well as outside the school.

A teacher can significantly assist students in developing sensitivity and communication skills by helping them embrace cultural differences (Ploumis-Derick, 1995)

4.6.2. The Relationship of Negede Weyto Students with Others

In the affirmed school most of the students are from the same ethnic group (Amhara). Among them Negede Weyto students are small in number. The interaction of Negede Weyto students with others is characterized by discrimination. One of the school officials stated about the Negede Weyto student's interactions as follows;

- In this school, relatively Negede Weyto students are densely populated as compared with other schools in Bahir Dar town since the school is near to their home. Regarding to their manner, they have aggressive behavior. They do not respect each other. Besides, they fight with other students. Their aggressive behavior let them become alone.

Education is a key to develop strong social attachment inside and/or outside the classrooms. Particularly, classroom education is a wonderful instrument in helping students to know, to respect and to interact and share ideas to each other. From the researcher's observation, the interaction of Negede Weyto students with others is very much limited.

4.6.3. Parents' (Neged Weyto) and community school relationships

In relation to community participation, one of the school's officials affirmed the following:

- Parents are not voluntary to come to the school even if we send a message via their children to come and discuss their children's futurity. Most of students' families are not interested to come and discus about their children learning.

During my observation, no parent comes for discussion concerning his/her children's school activates. Besides, the homeroom teacher stated that "even if effective parents' involvement in school is very important to solve educational and cross-cultural problems in the school, but this activity is not put in to practices." In addition, from the research participant such as teachers and unit leaders, it is possible to conclude that there is no active, effective communication between parents and the school.

4.7. Kullkual Media Elementary School and Different Activities

4.7.1. In Classroom Activities
According to one of the school officials, when we compare the Negede Weyto community children with the surrounding community's children, the Negede Weyto community children are less in their academic achievements because they do not attend attentively their education due to different reasons. He further explained that this is because the children's families are poor economically and they give time for daily work. Furthermore, in the classroom observation the researcher has got the chance to seriously examine their classroom participation. The researcher observed Negedes' as passive in classroom activity and their teachers encourage them to ask questions, to participate freely and to discuss on academic matters with their group members.

4.7.2. In Extracurricular Activities
The Negede Weyto communities' students are not participating actively in each club in the school but they were better in sport club. As a result of this, the school assigned them in these clubs. Most of them are boys.

Figure 4: students playing football, most of them are Negede Weyto

One of the school officials said:
- Extracurricular activities for our students are means to enhance social interaction, good leadership, healthy recreation, self-discipline and self-confidence. Competitions may also be organized to create a competitive environment and groups with an objective to work towards a better social interaction. So, those clubs facilitate it.

Of course extracurricular activities help students to fit for the future time and to develop a sense of competitive spirit, co-operation, leadership, diligence, organizing, directing, punctuality and team-spirit as well as to provide a backdrop for the development of their creative talents. But, in the school some selected and talent students are participating in these 11 clubs.
In Kullkual Mada Elementary School, extra-curricular activities, cross-cultural relations, religion and social class seem to be treated unconsciously. However, research findings indicate that these kinds of random and unconscious intermixing of children in co-curricular activities cannot bring the needed cross-cultural relations among students

4.7.3. Outside of the School Compound
According to the result of the observation, most of the Negede Weyto children go to school with themselves and come back home as it is. Most of them are not mix with students from other community.
My key informant who is a member of Negede Weyto community student stated that;
- Most of the time, I go to school alone or with my neighbor, Negede Weyto. The other students are not interested to go with us. Even if, sometimes they went with us. During this time, we quarrel since they insult us. So I prefer to go alone.

Moreover, non- Negede Weyto student proved that as the following way;
- I am not interested to go to the school with Negede Weyto students because they are very aggressive and fight in group to kick us. Above all, they are victims of inferiority complex.

The researcher from focus group discussion proved that Negede Weyto students are misbehaving in and out of the classroom. Most of the Negede Weyto students are not arriving at school on time. So the Negede Weyto community children have a very limited interaction with students from the surrounding communities.

4.7.4. The Curriculum

The Kulkual Meda elementary school has no authority to revise the given curriculum. The elementary school curriculum is designed regionally. The regional educational bureau is the responsible in designing, evaluating, revising and changing the curriculum. One of school officials explained to the researcher that the curriculum is designed for the whole elementary schools at regional level and they have no role to prepare curriculum, but sometimes they can comment it. As a profession, teachers must cooperate to comment it.

In addition to this, one of the experienced teachers explained that: "*Yet, I haven't got the chance to participate in curriculum design. But, sometimes ago I have participated in curriculum work shop. In this discussion, I forwarded my comments but not included in the new Text Books.* "This quotation shows that teachers are not invited to participate in designing curriculum materials. They simply put into practice what the executive body designed. As it is expressed above, the regional government is responsible for elementary school curriculum design. While the office organizes, the curriculum of all subjects, it is hard to incorporate the culture of all ethnic groups which are found in the region. However, it is possible to integrate selectively about the culture, language, religion and customs of some discriminated groups like Negede Wayto community.

One of the school officials stated that: "There is no text book which tries to describe a certain community separately. For example, the Negede Wayto community is not mentioned in the new text books.*"*

Supporting him as the other informant stated, since there is no permanent group who evaluate the contents of the curriculum, the text books most of the time entertain the culture, custom, religion and so on of major groups

On the contrary, the other school official articulated as follows "of course, if it is possible, I personally agree and have a wish to see each ethnic group's culture written in the text books but it is not easy to do so." He added that in his working time, he does not hear any complaints from the other side.

Some of the research participants agree that while they evaluate the school curriculum, it is not totally inclusive or not totally discriminatory because any curriculum should try to 'equally' address all students from different perspectives.

From the results of focus group discussions, the researcher understood that the Negede Wayto and its surrounding communities did not critically evaluate the inclusion of the issues.

The researcher during the interview is well alerted about the less treatment of gender and other diversities in the curriculum. Besides, with regard to equality of sexes and the needed good relation, almost all text books have shown a big progress both in words and pictures.

The researcher tried to examine some formal curriculum text books like Environmental Science, Social Studies and Language subjects to know if they promote positive intercultural relations or not between different ethnic groups, gender, social classes and religion. The researcher found as these text books are treating gender in a fair and balanced way accompanied by different activities.

Where as in Amharic subject grade six students' text book (1998:69) the passage under the title "*Etegie Taytu*" teaches children how females are as smart enough to lead a country and a war. The passage in general has a message that females are equally strong as males in every aspect of life. It intends to show how the queen is a good model for the female children.

It is obvious that incorporating diversity issues in formal curriculum and tried to apply it in integrated form can improve the necessary intercultural relations among various religious, ethnic and social classes.

4.7.5. Friendship Arrangement

When come to friendship arrangement;one of the students who is the member of Negede Weyto community stated:

- Our way of life is something backward that we inherited from our parents. This is especially more difficult in schools where social interaction is tight and sensitive. We have a loosened attachment with other students and prefer to spend our time with Negede students. Even if we need to establish friendship with other students, they push us. So we need in touch with our group.

Besides, that their personal manners are found complicated to bring attitudinal and behavioral changes. They have limited capacity to lead a self-confident life in and out of schools.

He further explained that they are living with their neglected and hated old habits like eating died animals and traditional activities which dates back for over long period of time. This and other reason made them lonely and restricted their friendship arrangements.

Another research participant student said: "our school mates disgrace us, neglect us and dislike us because of our hygiene and sanitation. Therefore, I don't want to build friendship except my own groups.

The researcher has observed as their friendship selection is very much restricted as mentioned above by the research participants. Supporting this, all teacher informants and the school officials share the students' responses and explained like this "due to their aggressive behavior, poor sanitation, weak participation in all social activities and low academic achievements their friendship arrangement is very poor with other students."

As the researcher's observations revealed and witnessed by the research informants currently, in kulkual Meda elementary school their friendships choice is based on religion and community matters. Their interaction in the school is also attached to their community groups. Furthermore, students from the same community groups respect each other than other community groups. Therefore, it is possible to say that Negede Weyto friendship arrangement is confined to their groups.

But, to be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures.

5. Summary, Conclusions and Recommendations

5.1. Summary
The main objective of this study was to examine the cross-cultural relationships between the Negede Weyto's children and others in Kullkual Meda Elementary School. The study involved for its data collection from five major groups: members of the Negede Weytos' community parents and elders; members of the surrounding communities; school principals; unit leaders; senior teachers of the school; and groups of students from different cultural backgrounds. The researcher had selected these five major groups of participants purposely to generate sufficient amount and relevant information. Moreover, documents which were found to be necessary for the study were examined. And the data generated through these data gathering instruments were analyzed thematically and possible meanings were constructed out of them. Hence, the study comes up with following findings.

   i. Negede Weyto community students are treated separately from other students through special school called Alternative Basic Child Education Center. Of course, it might be taken as a privilege but actually it has a negative impact on their cross-cultural relations with others.
   ii. There is low involvement and high dropout of Negede Weyto community students in the school.
   iii. Non- Negede Weyto students have prejudicial and stereotypical attitudes about the Negede Weytos students. Consequently, the Negede Weyto students' relationships with others, is limited. Moreover, teachers have better relations with non-Negede Weyto students than with the Negede Weyto students;
   iv. Negede Weyto community children are needed to support their parents in various activities Therefore, they are small in number unlike other community students in Kullkual Meda Elementary School;
   v. The school is not dedicated to gain the regular support of the students' families and the community. This in turn has, negatively affected the academic performance of the students and their cross-cultural relations;
   vi. Religiously, Negede Weyto community are considered as faithless and consequently discriminated both by their surrounding community Muslim and Christians. This has its own adverse impact on their education;
   vii. Teachers and principals did not receive formal training on multicultural or cross-cultural education in their pre-service and in-service training programs: and
   viii. The school curriculum has been short of equipping students in dealing with diversity among communities i.e. the curriculum is not as sensitive as required as far as addressing the markets of diversity.

5.2. Conclusion
Based on the investigation of all available data, the researcher has finally come to the following conclusions:
As Solomon, (1984), Ayalew, (2005) Haymanot, (2010), indicated the aforementioned community is isolated and discouraged by the surrounding society from social activities including marriage with surrounding community Muslim and other religious groups. According to Gay (2002), minority pupils learn better in classroom climates which are caring, warm and encouraging. On the contrary the Negede Weyto community students are treated separately from other students in the Alternative Basic Child Education Center. This privilege has great negative impact on their cross-cultural relations with the other students. In addition, the Negede Weytos community students who are attending elementary school with other communities' children are considered as "others". Moreover, the Negede Weyto community students have less access to go to formal education (classes). Most of the time, Negede Weyto community students are discouraged by the surrounding dwellers in different activates. It is possible to deduce that the Negede Weytos community students are one of the discriminated groups and have the lowest social, economic, political, and educational status.
Religiously, Negede Weyto community are considered as faithless and consequently discriminated both by their surrounding community Muslim and Christians. Furthermore, they recognized themselves and are identified by others as a distinct group of people. They are influenced to publicize their culture and religion. And also they are imposed and restricted their involvement in various social activities by their neighbors. Due to their poverty, Negede Weyto female students are confined only to basket making, hair dressing and daily labor so, their dropout rate from the school is high. The Negede Weyto's community children/students/ could not get adequate educational services and are not beneficiaries of the universal declarations of education for all accepted by national and international levels. They are disadvantaged in provision of school materials and uniforms; this brought the increment of dropouts.
A knowledge and appreciation of the student's home culture is essential for reaching and communicating with the studentMulatu. (2009.). On the other hand, in Kullkual Meda Elementary School most of teachers and non-Negede Weyto students do not like to communicate with Negede Weyto community students. Generally, both community students have limited the opportunities to interact with their teachers outside the classroom. But community participation in school makes education more effective. It improves and solves educational problems of access, equity, equality and relevance. According to Gallagher et al. (2005) explained that school community relation as a systematic function on all levels of school system, established as a program to improve and maintain optimal level of student's achievement, and to build support. The main purpose of school community relation is to foster student's achievement and to cooperate in the work of improvement of the school. But the school does not put in to practice.

Ethiopia is a multicultural and multilingual country and most of its schools serve students from diverse cultural backgrounds. The Kullkual Meda Elementary School curriculum has been short of equipping students in dealing with diversity among communities. The

Kulkual Meda elementary school has no authority to revise the given curriculum and it was designed regionally. The regional educational bureau is the responsible in designing, evaluating, revising and changing the curriculum, thus, this curriculum is not as sensitive as required as far as addressing diversity.This curriculum addresses some cultural aspects of the communities in the school. Some textbooks determine much of what teachers teach the textbooks content mainly focus and try to address target students cultural background. While the office organizes, the curriculum of all subjects, it is hard to incorporate the culture of all ethnic groups which are found in the region. It does not integrate selectively about the culture, language, religion and customs of some discriminated groups like Negede Wayto community. Multicultural education is thoroughly understood and appropriately implemented; it promotes better relationship, and mutual respect among learners of diverse cultures. It enhances the rational acceptance of cultural diversity and active affirmation of individual and group difference within society. In relation to this, Manning and Baruth (1996) discuss five variables that significantly influence the education of multicultural populations: (1) curriculum content and materials, (2) teacher's beliefs about the students, (3) instructional approaches, (4) educational settings and (5) teacher education.

5.3. Recommendations
Based on the major findings and the conclusions drawn, the following recommendations are suggested:
At macro level,
  i. As member of the community in Bahir Dar, the Negede Weyto community has the right to share any resource that are available in the town and, therefore, government or the surrounding community should change their attitude about the Negede Weyto community and should respect Negede Weyto rights and provide all the necessary support to improve their well-being.
  ii. All the concerned bodies have to strive to provide the framework within which multicultural education is implemented in elementary, secondary and higher educational level. This approach promotes equal rights and responsibilities of all the students from diverse backgrounds as well as to build a cohesive and harmonious multicultural society in which diversity is regarded as strength and an asset of one's country.
  iii. The Education Bureau, NGOs and the community have to work with the school so as to bring constructive cross-cultural relations among sub-groups of the community.
  iv. Policy Makers have to entertain Multicultural Education as a single subject at all levels to minimize and to avoid stereotyping and prejudice among diverse cultural groups.
  v. Teachers have to create collaborative and cooperative learning environments to get conducive conditions for Negede Weyto community students in learning and interactions amongst diverse groups.
  vi. Policies and programs need to be developed to address cultural diversity positively and to promote cross-cultural relations among diverse.
At micro level,
  i. Students from Negede Weyto community should be given counseling services, and trainings which focus on self-concept, assertiveness, social life, cross-cultural relations.
  ii. Cross-cultural understanding requires knowing one's own culture as the essential starting point to treat equally. So, cultural knowledge consists of the concepts, explanations, and interpretations that students derive from personal experiences in their homes, families, and community cultures
  iii. The relationship among the school, the family and the community need regular support, and must develop to give strength the academic performance as well as cross cultural relations of the students.
  iv. Cross-cultural competency emphasizes the importance of helping students school community and the community to develop knowledge, attitude, and skills to function in different culture. So, arranging cross-cultural trainings, cross-cultural competency and extra-curricular activities activity would be of greater importance to enrich the possibilities for different cultural groups to understand each other's culture and differences.

6. Abbreviations and Acronyms
  → CRC   Child Right Convention
  → ADA   Amhara Development Association
  → FSCE   Forum on Street Children-Ethiopia
  → NGO   Non-Governmental Organizations
  → PTA   Parent Teacher Associations
  → EPRDF   Ethiopian People's Revolutionary Democratic Front
  → JeCCDO   Jerusalem Children and Community Development Organization

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