ORIGINAL ARTICLE

Assessing Primary School Second Cycle Social Science Textbooks in Amhara Region for Adequate Reflection of Multiculturalism

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Abstract
Purpose: The main purpose of this study was to evaluate the Amhara region's second cycle primary level social science textbooks vis-à-vis the principles of multiculturalism. The study investigates the integration of various cultural practices and absence of biases, stereotyping and stereotyped roles.
Method: Content analysis was used as the main method of research. The social science textbooks were taken as data sources purposefully. It is because social studies education, like all forms of education, is not neutral. Social studies education necessarily incorporates social issues, social criticisms, and efforts to improve society. It is most directly concerned with such topics as race, racism and racial inequalities, and other issues of social justice like sexism, gender bias and class (Jay, 2003).The data were collected using check list instrument.
Results: The major results of this study revealed that the Amhara region's second cycle primary level social science textbooks reflected multiculturalism. That is, the textbooks have included the cultural heritages of various ethnic, religion, residence, heritages, gender, economic and occupational role. However, biases and stereotyping and stereotyped roles in the selected variables were identified. Biases were disclosed in gender, economic and occupational roles.
Conclusion: Except some stereotyped role assignments across gender, the primary school second cycle social science textbooks reflect multiculturalism.

INTRODUCTION
Background of the Study
Ethiopia is a multi-ethnic, multi-religious, multi-cultural and multi-linguistic country. There are more than 80 linguistic and ethnic groups in the country. It is a country of unity within diversity. The numerous ethnic groups were constitutionally acknowledged in 1991, and the country is divided along 9 ethnic federal states based on ethnic boundaries.

Currently, the Ethiopian constitution (1995), the cultural policy (1997) and the Education and Training Policy (1994) all have capitalized the development of each nation's/ nationalities and ethnic groups cultural experiences in the education system.

Banks (1988) noted that cultural experiences include the experiences of diversified race, ethnicity, gender, religion,

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social class, norms, values and the like. According to Elleni (1995) such cultural experiences and heritages are found and encoded in various forms as: symbols, rituals, design, artifacts, music, dance, proverbs, riddles, poetry, architecture, technology, science and oral traditions. In short, the same authors accept that cultural experiences include all the social realities that appear in the way of life of the society.

Banks (1988), suggested that the curriculum as well as the textbooks need to incorporate these and other cultural experiences elements which calls for the existence of multicultural curriculum.

In sum, as indicated above briefly, multicultural curriculum adheres to the inclusion of different cultures in curriculum and textbooks contents. According to Lynch (1983:25) "multicultural curriculum is culturally responsible and responsive curriculum".

Therefore, from the point view of multiculturalism and multicultural curriculum, textbooks contents need to incorporate different cultural experiences and make students be aware about diverse cultures and experiences.

Similarly, it seems evident that the Amhara Region with diverse cultures and experiences seeks multicultural curriculum so as to acquaint learners with different cultures, experiences, norms, values and other cultural heritages. Hence, exploring cultural experiences in the Amhara Region's Primary level textbooks especially social science textbooks (5-8) that is Amharic and English versions, were the main focus of this study. Amhara Region is selected for its convenience for the researchers. The primary school second cycle textbooks are chosen because

at lower grades students are expected to know about their immediate locality. Thus, the textbooks are not too much expected to reflect the culture other than their own. However, this doe not mean that the lower level textbooks should not introduce students with diversified cultural experiences of the country.

Hence, the researchers set forth the following leading questions:
- Do the Amhara Region's Second cycle primary level social science textbooks reflect multiculturalism?
- Do the Amhara Region's second Cycle primary level social Science textbooks reflect bias, stereotyping and stereotyped roles?

Purpose of the Study
The main purpose of the study was to assess the extent of adequate integration of multiculturalism in the Amhara Region's primary level second-cycle social science textbooks. More specifically, the study intended to examine whether or not the textbooks have included the various cultural experiences of different ethnic, religious, residence, gender and heritages. Further more, the study assesses the presence of stereotypes and stereotyped role assignments across gender, residence, and ethnic backgrounds.

Significance of the Study
The researchers believe that this study might be important to the Amhara Region Education Bureau as policy practitioner to understand and use the basic information and hints about the characteristics and practices of multicultural curriculum planning and utilize the results of this study during primary level curriculum and textbooks preparation and revision.

- Enhance understanding of the theoretical and practical perspectives that define multiculturalism, multicultural education, multicultural curriculum and the application of content analysis research method in relation to textbooks contents.
- For future researchers to suggest techniques how multicultural variables can be incorporated in multicultural curriculum and textbooks.
- Give clues to policy makers, curriculum experts particularly textbook writers while designing multicultural curriculum and text books.

Delimitation of the Study

This study was focused on the assessment of multiculturalism, biases, and stereotyping and stereotyped role assignments in the Amhara Region's primary level second-cycle (Grade 5-8) social science textbooks. It includes Amharic and English version textbooks.

Other educational materials such teachers' guide and syllabus were not considered in this study. In addition, this study focused on content analysis in relation to multiculturalism and multicultural variables.

Multicultural curriculum/textbook: - refers to a curriculum/textbook which entertains the cultural experiences or diversity of life experiences/cultures and social backgrounds of different races, ethnicity, religion, gender, social class, residence, etc.

Theoretical Framework

Various scholars defined the term multiculturalism. According to Banks and

Banks (1999), Gay (2000), Sleeter (1996), Mary (1996), Jandt (1995) and others, multiculturalism denotes an applied ideology of racial, cultural and ethnic diversity within a specific place notably at the scale of an organization.

Further more, multiculturalism, promotes a sense of common humanity and its main purpose is to acquaint with experiences which is different from one's own and help to grasp differences. Hence, it advocates "cultural diversity" (Mary, 1996:34).

Multiculturalism aims at recognizing, celebrating and maintaining the different cultures /identities within the society to promote social cohesion. In this context, multiculturalism adheres a society that gives equitable status to distinct cultural groups without domination (Morrison, 1993). Hence, it provides with an understanding of diversity of cultural patterns.

As a philosophy, multiculturalism began as part of the pragmatism movement at the end of the nineteenth century in Europe and the United States, then as political and cultural pluralism at the turn of twentieth century.

According to Morrison (1993) multiculturalism understands the common point of humanity where each individual enables to preserve his/her unique cultural identity. It enables people to have a shared cultural background with their own culture. This philosophy /ideology reduces the feeling of confession and un easiness for those who deal with people of another.

Various educators defined multicultural education. Banks (1993a; 1995; 1997a) for instance, defined it as: "Multicultural education is education which values cultural pluralism" ...inclusive and complex

way of understanding students and social institutions"... an idea or concept, an educational reform movement and a process" respectively.

Similarly, Sleeter (1996; 67) defined it as..." recognition of the reality of cultural pluralism" and works with oppressed groups." On the other hand, Nielson (1991), and Nieto (1992:73) noted that it is "... a future oriented and views cultures a vital"…have an impact up on every aspect of a school's operation, thus, takes many varied forms...". Moreover, according to Sleeter (1996: 102) it is also explained as, "...Culturally based curriculum."

Multicultural Curriculum
Historically, multicultural curriculum is embedded in the history of multicultural education that arises as a result of the United States' civil rights movement which

took in the 1960s and 1970s. Banks (2000) stated that the aim of multicultural curriculum is to promote equity for all students with the emphasis on human rights. The distinctive feature of multicultural curriculum seems to be the recognition of culturally diverse society.

Thus, multicultural curriculum is a philosophy which has been adopted from a multicultural society (Gay, 2000).

Fundamentally, multicultural curriculum recognizes diversity. Williams (1976) and Lynch (1983) suggested that curriculum is multicultural when it examines two or more traditions and ways of viewing the world. It enables students to recognize their prior knowledge.

According to Greene (1996), multicultural curriculum is the appropriate curriculum for understanding diverse cultures. To him, it promotes recognition, understanding and

acceptance of cultural diversity and individual uniqueness. This curriculum emphasizes concepts such as "cultural pluralism" inter group understanding and human relation. It is not restricted to a specific course and set of skills.

Moreover, it introduces children to different lifestyles, language, cultures and points of view. Its main purpose is to attach positive feelings to multicultural experiences so that each child will feel included, valued, in general, feel friendly and respect toward people from other ethnic and cultural groups. Additionally, promoting every one's culture is a successful factor in the development of a multicultural perspective (Dimidjian, 1989).

Banks (1988) advanced approaches to develop multicultural curriculum. These are:-
- contributions approach (level -1)
- additive approach (level – 2)
- the transformation approach (level -3) and
- the social Action Approach (level -4)

Further, Banks (1988) have indicated that each approach has its own distinctive feature, for instance;
- **The contributions approach (level 1):** focuses on heroes/heroines, holidays and discrete cultural elements such as the foods, dances and artifacts of ethnic groups are infused. This approach is mainly characterized by the insertion of ethnic heroes heroines and others cultural artifacts into the curriculum. Moreover in this approach , ethnic content is limited primarily to special days, weeks and months related to ethnic events and celebrations.
- **Additive approach (level -2**): implies the addition of content, concepts,

- themes and perspectives to the curriculum without changing its basic structure, purposes and characteristics. For instance, addition of a book, a unit or a course to the curriculum without restructuring.

- **The Transformation Approach (level -3)**: This is a different approach from the two discussed above. In the two approaches, ethnic content is added to the mainstream-centric curriculum without changing its basic assumptions, nature and structure. Where as in the transformation approach the fundamental goals, structures and perspectives of the curriculum are changed to fit the purpose. As a result, students are able to view concepts, issues, themes events and problems from several ethnic perspectives and points of view. That is, perspectives can be conceptualized in view of diverse ethnic and cultural groups.

- **The Social Action Approach (level - 4):** includes all the elements of the transformation approach but adds components that require students to make, decisions and take actions related to the concept, issue or problem studies in the text. This approach is used to educate students for social criticism and social change to develop students' decision-making skills. Additionally, it helps to empower students' reflective actions. Specifically, to become reflective social critics and skilled participants in social change. In short, students make decisions on important social issues and take actions to solve them.

According to Banks (1988) the four approaches (levels) are approaches to multicultural curriculum reform or the levels of integrating multicultural content. Hence, to have multicultural curriculum beyond the dominant culture curriculum, ethnic concepts, events, issues, special days/holidays, heroes/heroines and other diverse cultures perspectives need to be incorporated in the curriculum.

Additionally, Banks (1988), suggested that to acquire multicultural curriculum, it is essential to view the experiences and contributions of a wide range of cultural, ethnic and religious, gender, social class in general socio-economic perspectives. In this sense, to him "multicultural curriculum is to integrate ethnic content, experiences and points of view in to the curriculum" (Banks, 1988:232).

Moreover Banks (1988:237) said:
...The key curriculum issues involved in multicultural curriculum reform is not addition of a long list of ethnic groups, heroes/heroines and contributions but infusion of various perspectives and contents from various groups that will extend students understandings of the nature, development and complexity of society...

As Banks indicated above multicultural curriculum reform issues are not merely restricted to certain ethnic events or actions but include diverse groups, experiences, backgrounds and perspectives that enable students to comprehend the wide range of society's various lifestyles.

Multicultural curriculum is designed mainly to develop citizens in democratic society by considering the needs of students from diverse backgrounds.

Multicultural curriculum is important because it prepares students for diverse

work places and multicultural environment. Further, it exposes biases, stereotypes (one-side view), helps to have multicultural awareness and develop a sense of diversity (Banks, 1999).

On the other hand Giroux (1993) has identified five stages for multicultural curriculum, namely;

- **Stage -1: Recognition**: means that recognizing that traditional curriculum is not only the possible content to be taught. In addition, understanding biases, prejudice, stereotypes and assumptions and work towards eliminating these biases. In other words, this stage implies the process of recognizing biases and working to eradicate.
- **Stage-2: Heroes and holidays**: refers to integrating perspectives in the curriculum by celebrating cultural holidays and highlighting famous individuals.
- **Stage-3: Integration**: Incorporating information about non-dominant groups across several areas of the curriculum.
- **Stage-4: Structural Reform**: refining curriculum to weld together the traditional curriculum with diverse perspectives.

- **Stage-5: Social Action and Awareness**: This curriculum reform involves integrating social issues in the curriculum. In this case, social issues such as equity, democracy, discrimination and the like are the main focuses of discussion.

Consequently, since Ethiopia is the homeland of multicultural, multiethnic, Multi-lingual and also in the process of democratization, the researchers believe

that there will be ample condition to design and implement multicultural curriculum.

Of course, as it is indicated in the Education and Training Policy (1994) the curriculum that will be designed need to be relevant. That is, the curriculum that will be developed whether at the region or at Federal level seek to focus on the country's social, economic and political conditions. In this sense, especially cultural heritages, experiences, and other various perspectives of nations/nationalities have to be incorporated. To this effect, multicultural curriculum which incorporates multicultural contents with out discrimination by race, gender, culture, ethnicity, religion, social class as a whole socio-economic factors need to be designed. In this regard, the researchers believe that the curriculum as well as textbooks that are prepared at present need to include multicultural contents.

Textbook Contents and Multiculturalism
Borich and Tombari (1995) have stated that textbook is the most frequently used material. It supports teaching at all levels of instruction. Additionally, many studies have revealed that textbook is still a core

element of curriculum and the main sources of teaching. More specifically, Lewy (1991:315) said "The text book is an almost universal element of teaching... No, teaching-learning situation is complete until it has its relevant text book…"

In this regard, textbook is fundamental, without which the teaching- earning process is difficult. Moreover, the information carried within textbook defines the tasks of education. Hence, textbook is the most important source which teachers and students should have as they do their work (Lewy, 1991).

Furthermore, text book provides opportunity to communicate cultural heritages. In this sense, it is important to transmit and inculcate social issues (Borich & Tombari, 1995).

According to Kelly (2004) the content of curriculum and textbooks should be based on the cultural heritages. As a result, incorporating cultural elements in the curriculum and textbooks is important. Hence, textbook contents need to incorporate different subject-matters (contents) which reflect on the society's social, economic and political issues. On the other hand, if the social features are left aside, the teaching-learning process may face difficulty (Elliot, 2000; Kelly, 2004).

More fundamentally, according to Kelly (2004) the contents of the curriculum and textbook should be based on various social backgrounds.

Banks (1995:229) has said "... students learn best and more highly motivated when the school curriculum reflects their cultures, experiences and perspectives." Accordingly, Banks (1995) stated that recognizing cultural heritages in the curriculum enables the teaching- learning process convenient and can facilitate students' interactions and understanding. Conversely, a failure to do so may bring about in success.

In general terms, text book contents need to include culture values, norms, traditions, occasions or ceremonies, hereoe/hereoine deeds, historical places and events and other social issues of the society in which it is being exercise (Kelly, 2004).

Moreover, as it is indicated in the MOE (2006:96), a reference manual, a fairly designed textbook has suitability for teachers and students, proper vocabulary and sentence structures, good layout (general arrangement) and in general being attractive to the students' needs is essential. Additionally, the textbook should be culturally sensitive and reflect important values of the society. Further, the issues of gender sensitivity should be reflected in the text book that is, moving away from gender bias which mostly shows male figures doing active work and making important decisions but representing female figures in simple and supportive works and negative roles (MOE, 2006).

According to Banks (1995), society is sub-grouped into race, ethnicity, religion, gender, class, income and so on. In the same way, Banks (1995) has revealed that in most curriculum, text books and other curricular materials reflect these sub-groups in their contents. In this regard, research has revealed that most curricula and text books focus on the dominant class culture where as the minority groups were found given little attention (Banks, 1997). As a result, curriculum bias is manifested.

Banks further indicated that curriculum bias occurs when a curriculum stands for certain groups but stands against other groups. In such a case, the content curriculum segregates people by including and excluding social backgrounds. More importantly, distortions and rejecting (omitting), as well as, over representation and under representation of a various backgrounds are the manifestations of curriculum bias.

However, to enhance multiculturalism, curriculum and textbook contents need to reflect the society's social, economic and political perspectives without discrimination or bias (Banks, 1997).

Researchers on textbooks contents have indicated that curriculum biases were depicted (Sleeter, 1996). Still other, researchers such as Porreca, Florent and Walter, Clarke and Clarke, Carell and Korwitz and Renner all cited in Borich and Tombari (1995) have pointed out that curriculum biases were mainly depicted in gender, sexism and stereotyping. These researchers have described gender-related inequalities. Moreover, these same researchers have pointed out that within many textbooks culturally or socially biased contents were portrayed.

On the other hand, Sleeter (1996) has asserted that most curriculum materials such as textbooks focus on the dominant group culture but other groups have been given either none or little attention.

In this case, Banks (1995:614) has said "a curriculum that focuses on the experiences of certain groups, and largely ignores the experiences, cultures and histories of other ethnic, racial, cultural and religious groups (Curriculum bias) has negative consequences."

Similarly, Sadker and Sadker (1990) as cited in Borich and Tombari (1995:614) have identified six types of curriculum biases, namely:

- **Linguistic bias**: the use of masculine terms and rejecting feminine ones. Such as using masculine terms as caveman, fore father, man kind, fire man, police man and so on but ignored the role of women.
- **Invisibility**: ignoring female/male roles/influences.
- **Imbalance**: not giving the proper weight to women's/men's contributions.

- **Unreality**: ignoring or glossing over some facts
- **Fragmentation**: Omitting or poorly integrating some accomplishments of one gender.

Stereotyping: - (One-sided-view) which limit male/female roles. In this case, textbooks or other curriculum materials identify males or females with particular personality traits or give particular occupational roles. As a result, males are doctors, soldiers, engineers, farmers, lawyers etc. while females are typically depicted as; nurses, house wives, secretaries, clerks etc. On the other hand, men are stereotyped as; rough, dominant; aggressive, strong, coarse and so on but women are characterized as, dependent, nurturing, generous, compliant, emotional etc.

Generally, stereotypic perceptions or sex-role stereotyping occurs when we over extend sex roles or apply them too rigidly to people without taking account individual qualities. There are also other male-female stereotypes such as, personality stereotype (stereotype in relation to personality traits), occupational stereotypes (stereotypes in relation to occupation) and intellectual stereotype (stereotype in relation to mental ability) (Phillips,1988).

Moreover, curriculum bias historically has affected the achievement of certain groups. In case, significant changes have been made in textbooks contents since civil rights movement of 1960s and 1970s. As a consequence, more ethnic, race, religion, gender, especially women characters were appeared in the text books and other curricular materials. This great effort has contributed to reduce sex-role stereotyping (Sleeter, 1996; Lewy, 1991).

Borich and Tombari, (1995) and Ornstein (1998) have suggested that schools and teachers can make significant contributions in breaking down the sex-role stereotypes that appear in text books. As a result of reducing stereotypic perceptions gender-fair (free-of-sex-bias) instruction can be promoted.

Finally, this research deals with the analysis of the Amhara Region's primary level textbook. Specially, second cycle social science text books. Hence, the focus of the analysis will be the manifest and latent messages that are conveyed in the text books contents. For this research, the units of analysis are: words, phrases, grammar parts)pictures, passages which indicate cultural contents and its main focus is to analyze the message of cultural contents. As a result, content analysis research method will be employed.

METHOD AND PROCEDURES
Sampling Design
The subjects of the study were sixteen primary level second-cycle (grades 5-8) social science subjects' text books. Thus, the subjects of the study include Amharic, English, Social studies, civic and ethical education subject areas.

According to Banks (1995:35) the infusion of multicultural variables appeared to be more ample in some subject areas than others. That is, social science subject areas; namely, language, arts and social studies are more convenient than math and natural sciences. As a result, primaryschool second cycle social science subject-area textbooks such as Amharic, English, Social studies, civic and ethical education were purposefully selected as the .sources of data.

Instrument of Data Collection
The purpose of this study was to assess the appearance, frequency, and distribution of multicultural variables in the selected textbooks. Hence, to fulfill this objective the researchers preferred to use content analysis checklist instrument. Content analysis is carried out to assess the fair representation of various ethnic, religious, gender and residence groups. Because, researchers such as Dale and Chall (1948), Fry (1977), Jebitz and Meints (1979) and Klar (1982) as cited in Ruddel(1997), had suggested that for text analysis research, observation checklist instrument is preferable than other instruments. Therefore, the researchers have adapted the checklist for content analysis from the above researchers' works.

The checklist was composed of nine items/headings and twenty-eight questions and has "yes" or "No" alternatives/dichotomous). The checklist was close-ended. For the reliability of the instrument, first it was adopted from researchers' works. It was also critically commented by one expert with M.A in multicultural education and one Assistant Professor in Measurement and Evaluation (colleagues). Based on their constructive comments, it was refined. In addition, Cronbach alpha coefficient of agreement was computed to and found to be $\left(r_{xx} = .90 \right)$.

Data Collection Procedure
To collect the data for this study, the researchers used the following procedures:

  the checklist for raters (coders) was prepared based on the review of literature.
- two raters (one rater has M.A in Multicultural Education and the other rater has M.A in Curriculum) were selected and were introduced about the purpose

of the study, the nature and definitions of multicultural variables and how to assess them in the textbooks as well as how to fill the checklist.
- the checklists and the textbooks were given to the raters to assess them based on the checklist.
- Finally, the researchers collected the checklists from the raters and recorded each multicultural variables appearance and frequency using tally and tabulation.

In the data gathering process, to identify gender and ethnic contents of the proper nouns, the researchers consulted colleagues who are members of the ethnic groups of Amhara, Tigray and Oromo. The three colleagues from three ethnic groups were consulted to identify proper nouns pertinent to their ethnic point of naming people.

RESULTS

This chapter presents results and discussions of the study. The data obtained from second cycle primary level social science text books through checklist were used to investigate the basic questions of the study which were:
- Do the Amhara Region's Second cycle primary level social science text books reflect multiculturalism?
- Do the Amhara Region's second cycle primary level social science text books reflect bias, stereotyping and stereotyped roles?

To answer these questions the data were analyzed using percentage, Chi-square and standardized residual test (R). And, the results are presented in tables below.

DATA ANALYSIS AND INTERPRATATIONS

The research was descriptive and survey in type. Both quantitative and content analysis research methods were employed to analyze the obtained data. Depending on the nature of the data, the researcher used quantitative data analysis techniques such as frequency, percentage, Chi-square and standardized residual tests for correlation in the multicultural variables.

In this study, the appearance, distribution and correlation of multicultural variables were assessed based on gender, ethnic, residence, historical and cultural heritages, proper nouns and pronouns, economic and occupational roles and stereotypes which are socio-culturally constructed variables. Furthermore, both manifest (obvious) and latent (hidden) content analysis methods were employed while coding the multicultural variables. Finally, in this study, the units of analysis were topics, sentences, phrases and words related to multicultural variables.

The first purpose of the study was to examine whether the Amhara Region's second cycle primary level social science textbooks reflect multiculturalism, that is gender, ethnic, religion, residence(Urban-Rural), historical and economic activities and occupation or not. In doing so, data was obtained from the sample text books. Checklist was employed as a reference for the presence of the characteristics and their proportion in the textbooks. Table 1 presents the appearance and proportions of multicultural variables as displayed in the textbooks.

Table 1. Multicultural Variables Displayed in the Textbooks

Variables/subjects	Amharic	English	Civics & ethical ed.	Social science	N	%
Gender related Variables	66	40	33	26	165	56.51
Ethnic representation	2	3	5	3	13	4.45
Religion representation	3	4	2	2	11	3.77
Residence (Urban – Rural)	5	8	7	5	25	8.56
Historical and Cultural heritages	6	7	4	5	22	7.53
Economic and Occupation roles	12	21	7	16	56	19.18
Total multicultural variables	94	83	58	57	292	100%

As indicated in Table 1, main variables of multiculturalism such as gender, ethnic, religion, residence, historical and cultural heritages as well as economic and occupation roles were reflected in the Amhara Region's primary level second cycle social science text books. However, the degree of representation varies with each multicultural variable and in each subject textbook. As a result, gender related variables representation out-shined than the others. Meanwhile, economic and occupation roles were portrayed in the proportion next to gender variables. But, ethnic and religion as well as residence and cultural heritage variables appear almost in similar proportions respectively. Further more, gender related variables are more represented in Amharic textbooks than the rest of subjects. English, Civics and Social Science textbooks constitute second, third

and fourth level in representing gender related issues. English, Social Science, Amharic and Civics textbooks rank from first to fourth in dealing with economic issues. With regard to residence, culture, religion and ethnicity, there seems nearly equal representation in the selected subjects. Generally, Table 1 revealed that the text books reflected the main aspects of multicultural domains.

The second purpose of this study was to examine whether the Amhara Region's Second cycle primary level social science text books reflect biases, stereotyping and stereotyped roles across gender, ethnic, origin of residence (Urban-Rural), historical and cultural heritages, economic and occupational roles,. The results for each of the characteristics are displayed in the following tables below.

Table 2. Gender Representation in terms of Topics

Variable	0	%	E	O-E	$\dfrac{(O-E)^2}{E}$	X^2	Critical value	P-value
Total topics	222	100						
Topics with gender referenced	14	6.31	14			2.75	7.378	>0.05
Male referenced	7	3.15	4.67	2.33	1.16			
Female referenced	5	2.25	4.67	0.33	0.02			
Both gender	2	0.90	4.67	-2.67	1.53			

$$df = 2$$

As indicated in Table 2, the results of the chi-square shown that there is no significant difference among the frequency of topics dealing with males, females and both in second cycle primary level social science textbooks. The chi-square test found to be not significant at $x^2 = 2.75, df = 1, p > 0.05$. This result shows that there is no significant difference in gender representation among male, female or both groups in the second cycle primary level (social science textbooks in Amhara Region).

The other gender related variables were proper nouns and pronouns. To what extent Males and Females represented by proper nouns and pronouns was the case in point. To do this, Chi-square test as a measure of difference or association applied and the results indicated in Table 2.1

Table 2.1. Gender Related Proper nouns (names) and Pronouns (she, he, they, etc,) and common nouns (girls, boys, teachers, female administrators, etc) Represented in the Texts

Variables		Gender						
		M		F		Total	X^2	P-value
Gender related		O	E	O	E			
Proper nouns, pronouns and common nouns	Proper noun (names)	164	(156.14)	105	(112.86)	269	3.38	>0.05
	Pronoun (she, he, they, etc)	59	(67.9)	58	(49.91)	117		
	Common nouns (girls, boys, female administrators, teachers, etc)	44	(42.95)	30	(31.05)	74	Critical value (7.378)	
	Total	267		193		460		

Note: Number in parenthesis show expected value $df = 2$

As indicated in Table 2.1, the results of the x^2 analysis revealed that no significant gender difference with respect to gender related proper nouns (names) and pronoun (e.g. she, he, and they) $x^2 = 3.83, df = 2, p > 0.05$.

Over all this finding indicates that both gender groups are represented in terms of proper nouns (names pertinent to males and females) and pronoun (she, he, they, etc) in a similar way in the second cycle primary level social science textbooks in Amhara Region. This implies that names that represent males and females are fairly represented in the textbooks.

Table 2.2. Ethnicity representation by proper noun (names)

Variables	0	%	E	X^2	Critical value	Df	P-value
Total proper noun of Ethnicity	441	100					
Ethnicity (Total)	225	51.02	56.25				
- Amhara	84	19.05	56.25	106.66	9.348	3	<0.05
- Tigray	53	12.02	56.25				
- Oromo	35	7.94	56.25				
- others	53	12.02	56..25				

As indicated in Table 2.2, out of the total of 441 proper nouns, 225 of them clearly indicated the ethnicity of a person. This was obtained from the analysis made by raters from each ethnic group. The results of the Chi-square test demonstrated that there was significant ethnic and religion representation difference by proper noun(names pertinent to each ethnic group). The Chi-square test among, Tigray, Oromo and other ethnic groups by proper noun representation were statically significant at $x^2 = 106.66, df = 3, p < 0.05$. This finding shows that there is difference in representing the names of people from four ethnic groups. To examine which ethnic group is more represented by proper nouns further analysis of standardized residual test was computed. The analysis indicated that there is significant difference between observed and expected value of the ethnic groups of Amhara, Oromo, Tigray and other ethnic groups.

Table 2.2.1. Standardized Test of Ethnic by Proper Noun (names)

Ethnic and Religion referenced proper nouns	0	E	0-E	$R = \dfrac{(O - E)}{\sqrt{E}}$
Amhara	84	56.25	41.14	6.28
Tigray	53	56.25	25.95	4.99
Oromo	35	56.25	17.13	4.05
Others	53	56.25	25.95	4.99

As shown in Table 2.2.1, there is significant difference between Amhara and other ethnic groups in proper nouns representation.   This suggests that the names of people pertinent to Amhara ethnic group are more represented than the names of other ethnic groups. The difference observed by taking high number of representation of names from Amhara ethnic group than Tigrai, Oromo and other ethnic groups.

The other characteristic examined under the second objective of the study was residence representation in terms of topics that display environmental science, economic activity, tools and shelter, and occupational role title. Table 2.3 presents topics of residence referenced.

Table 2.3. Residence Referenced Topics in the Text Books

Residence Referenced topics	0	%	E	0-E	$\dfrac{(O-E)^2}{E}$	X^2	P-value
Urban Area	5	2.25	6	1	0.17	0.34	
Rural Area	7	3.15	6	1	0.17		> 0.05
Total Residence Referenced	12	5.41	12	2	0.34	Critical =5.024	
Total Topics in texts	222	100					

$$df = 1$$

The table above indicates the representation of rural and urban areas in the selected textbooks. As shown in Table 2.3, the results of the Chi-square test indicated that there is non significant residence representation difference between urban and rural residence areas in second cycle primary level social science textbooks $(x^2 = 0.34 df = 1, p > 0.05)$,

Table 2.4. Cultural Heritage Representation in the sample Textbooks
         Related to Topics of public expressions

Variables	0	%	E	0-E	$\dfrac{(O-E)^2}{E}$	X^2	P-value
Proverbs	6	2.70	10	-4	1.6		
Oral literature	1	0.45	10	-9	8.1		
Folk tale	23	10.36	10	13	16.9	26.6	< 0.05
						Critical value (7.3778)	
total topics	30	13.51	30	0	26.6		
Sample topics	222	1000					

As indicated in Table 2.4, the results of the Chi-square test displayed that there was significant cultural heritage representation difference related to proverbs, oral

literature and folktale tale variables in second cycle primary level social science textbooks.   The chi-square test between proverbs, oral literature, folktale variables was statistically significant at $x^2 = 26.6, df = 2 \ p < 0.05$.

To examine which topics of cultural heritage related to proverbs, oral literature and folktale of public expression represented, more analysis of standardized residual statistics was computed and the results indicated in Table 2.4.1

Table 2.4.1. Standardized Residual Test of Public Expressions
            Representation

Variables	0	E	0-E	$R = \dfrac{O - E}{\sqrt{E}}$
Proverbs	6	10	-4	-1.265
Oral literature	1	10	-9	-2.846
Folk tale	23	10	13	4.111

(Note: the value of R must be greater than two to compare variable -2.846 and 4.11 are taken for comparison.

As shown in Table 2.4.1 the analysis of standardized residual demonstrated that there is significant difference between observed and expected values of oral literature and folktale variables.   This means that high representation was made to folktale in positive direction and low representation was made to oral literature topic in the negative direction.

Table 3. Stereotypes and Stereotyped role assignments of Gender,
            Economic Activities   and Occupation

Variables		Economic and Occupational Role Representation				
		Inside Home	**Out side Home**	**Total**	X^2	**p-value**
Gender	Male	24(62.19)	129(90.81)	153	78.02	
	Female	102(63.81)	55(93.19)	157		<0.05
	Total	126	184	310	Critical value (5.024)	

Note: Number in parenthesis is Expected value $df = 1$

As indicated in Table 3, the results of the Chi-square test indicated that there was significant economic and occupational role representation

difference between the two gender groups in second cycle primary level social science textbooks.   The Chi-square test of economic and occupational role, difference

between male and female and inside and outside home representation was statistically significant at $x^2 = 78.02, df = 1, p < 0.05$.

To examine which gender groups (male of female) and economic and occupational roles-inside or out side home more represented in the textbooks, further analysis of standardized residual test was performed and the results are presented in Table 3.1 below.

Table 3.1. Standardized Residual Analysis of Gender, Economic and Occupational Roles Representation.

Variables		Economic and Occupational Roles		$R = \dfrac{O - E}{\sqrt{E}}$
		Inside Home	Outside Home	
Gender	Male	-4.843	4.008	4.008
	Female	4.781	-3.956	-3.956

As shown Table 3.1, the absolute value of each R is greater than two. This shows that there was significant difference in the two gender groups' role assignments inside and outside home economic activities and occupations.

The R value for males' role assignment inside home was negative and positive role assignment outside home. The reverse was true for the R –Value for females' role assignments, that is, inside home was positive and outside home assignment is negative. From this analysis one can conclude that males are assigned to occupations out side home where as females are assigned to inside the home occupations and economic activities.

From the results one can arrive at conclusion that there were stereotypes and stereotyped role assignments of gender related to economic activity and occupational roles in the second cycle primary

level social science textbooks in Amhara Region.

DISCUSSION

The first purpose of the study was to examine whether or not the Amhara Region's second cycle primary level social science textbooks reflect multiculturalism, that is, gender, ethnic, religion, residence, historical and cultural heritages, economic activities and occupations.

Banks (1988) had suggested that multicultural curriculum and education are essential to view the experiences and contributions of a wide range of cultural, ethnic, religions, gender, social class and geographical setting. In this sense, multicultural curriculum is to integrate ethnic, cultural, gender, etc, experiences and points of view into the curriculum. This implies that the view of multiculturalism affirms that the value and dignity of all citizens regardless of discrimination have to be included and recognized.

Hence, multicultural contents represent as a whole a full and thorough inclusion of the contributions of all members of a society without discrimination (Banks and Banks, 1999; Vander Horst, 1998). In addition, proponents of multiculturalism such as Larkin and Sleeter (1995) as cited in Borich and Tombari (1995) suggested that as a whole multiculturalism promotes pluralistic values irrespective of culture, ethnic, race, gender, religion, class and residence differences.

Furthermore Borich and Tombari (1995) and Kelly (2004) stated also that textbooks provide opportunity to communicate cultural heritages and transmit and inculcate social issues. These scholars suggested that textbooks need to reflect in general the society's social, economic, and political perspectives in particular need to reflect the society's culture, values, traditions, occasions, social deeds, historical sites and events, artifacts and other social facts of the society in which it is being exercised.

The results in Table 1 indicated that the Amhara Region's second cycle primary level social science subjects' textbooks reflect multiculturalism. That is, the textbooks represented gender, ethnic, religion, residence (urban-rural areas), historical and cultural heritages, economic and occupation roles in varying proportions. In this case, gender (male-female) representation exceeds the other variables.

The second basic question of this study is to examine whether the Amhara Region's second cycle primary level social science subjects textbooks reflect biases across gender, ethnic, economic and occupational roles or not.

Banks (1995) stated that curriculum bias is created when a curriculum stands for certain groups but stands against other groups. That is, the curriculum and textbook contents include certain groups' experiences and exclude others (Segregation). More importantly, curriculum and textbook bias can be manifested by distortions and rejecting (omitting) as well as over representation and under representation of various characters and backgrounds.

On the other hand, researchers on textbooks have revealed that curriculum biases were depicted mainly in gender, occupational roles and stereotypes. These researches had pointed out that within many textbooks culturally or socially biased contents were portrayed (Grant and Sleeter, 1988; Banks, 1995).

As indicated in Table 2 and Table 2.1 there is a slight difference in the representation of gender (male-female characters) by topic, proper noun and pronoun. However, the difference appears to be statistically non-significant. Over all, this finding indicates that both gender groups representation in terms of proper nouns and pronouns seem to be similar in the textbooks. Thus, this finding revealed that no-bias was manifested in case of gender representation by proper nouns and pronouns.

In this study, ethnic representations were assessed with regard to names (proper nouns). May (1999) stated that all names have meanings. He further continued to say that early peoples give some one a name (proper nouns) with a definite knowledge of the meaning of the name. As it is ascertained by various researches, most of the common given names were originated from religions. In general, names reflect the culture (ways of life) of a

particular society. Moreover, names are always symbolic. The symbols might represent belief, ethnic origin, special situations, historical events, hope/wish for something such as wealth, and good fortune. As a whole, names (proper nouns) reflect the society's social, economic and political perspectives in which life ismanifested. Hence, names are descriptive or are meaningful (The World Book 2001). In this case, names (personal names, proper nouns) indicated in textbooks reflect the society's and ethnic group's way of life where they were constructed.

The results indicated that there was bias between Amhara and other ethnic groups in proper noun representation. In this case, the Amhara ethnic group is highly represented (took the largest share) than Tigray, Oromo and other ethnic groups. This is expected for the reason that the elementary school curricula are developed more to reflect the local or regional cultural practices. Thus, it is not surprising that the Amhara names exceed the names that represent other ethnic groups. Taking into account the only names of people from the region, it is difficult to conclude that there is bias. However, bias has not been found by negatively representing other ethnic groups. In this regard, the researchers believe that over representation of Amhra ethnic in the textbooks seem to be to reflect the locality of the Amhara region in which the majority of the people are from Amhara ethnic group.

Residence (Urban- Rural) representation is the other variable to be examined in this study. Literature affirms that culture can be identified by language, clothing, food, religion, dwelling (homestead), by the kind of work (occupation) economic activities, tools and geographical setting (residence) (The world Book 2001, Vol. 4)

In this study, it was found out that urban and rural areas are represented in the textbooks. The results show that there is nearly similar representation of residence (urban-rural areas) both in pictures and topics in the text books.

Residence, in this study, is indicted by pictures, topics, environmental scene, dwelling (shelter) economic activities and occupations as well as typical working tools, clothing employed in the area. Hence, in this study, urban area is identified by high buildings, institutions such as banks, hospital, etc., economic activities and occupations, for instance, mechanic, driver, factory and factory-worker etc., dwelling (modern clustered-houses), streets, technological products, environmental scenes. Where as the rural areas are indicated by clothing peculiar to the area, dwelling (Scattered hatch-roofed houses/huts), economic activities and occupations, (farming, plough, farmer with his special clothing-styles etc), tools (plough-tools, yoked-Oxen) and environmental scenes (farming areas, rural landscapes) were assessed in the textbooks with respect to residence representations.

Borich and Tombari (1995) stated that curriculum and textbooks provide opportunity to communicate cultural heritages, transmit and inculcate social issues. Additionally, Kelly (2004) suggested that teaching materials need to be based on cultural heritages and other society's social backgrounds. He further stated that fairly-designed textbooks among other things need to be culturally sensitive and reflect on important values of the society.

Results in this study indicate that cultural heritage representation was displayed in varying proportions. They are reflected in the forms of historical and cultural

heritages such as historic sites, monuments, sculptures, ancient treasures and special days/occasions. The results portrayed that there is difference with respect to cultural heritage representations in the textbooks. The results of this study ascertained that folktales were highly represented than the other public expressions. This implies that the textbooks under study seem to be culturally sensitive or responsive.

Investigating stereotypes and stereotyped-role assignments across gender, economic activities and occupational roles is the main focus of the third leading question of this study. And, the result is presented in Table 3 and Table 3.1

The results in Table 3 indicated that economic and occupational role was represented across gender (Male-female). The result portrayed that there was a significant economic and occupational role representation difference between the two gender groups in the textbooks.   The results of this study portrayed that males are assigned to economic and occupation roles out-side the home where as the females are restricted to inside the home activities.

Borich and Tombari (1995) stated that stereotyping is one-sided-view which limits male or female roles. The results of this study showed that males are characterized as doctors, soldiers, police, farmer, fisher etc. While females are typically depicted as nurse, housewife, secretary, clerk etc. On the other hand, the male was stereotyped as rough, risk taker, aggressive, strong etc. but the female was characterized as dependent, nurturing, generous, compliant, emotional etc. Generally, Borich and Tombari (1995) suggested that stereotypic perceptions of gender-role

stereotyping occurs when we over extend gender-roles or apply them too rigidly to people without taking into account individual qualities.

The findings of this study appear to be in line with the previous research findings. Because in the results of this study, stereotypes and stereotyped roles were reflected in economic and occupation roles across gender. As the results ascertained, the male was stereotyped as mechanic, carpenter, farmer, risk-taker, fisher, shoe-shiner and the like where as the females was stereotyped as water-fetcher, cooker, cleaner, baby-care-giver (nuturant), milkier, feeder of family and domestic animals, fire-wood collector, secretary and so on.

According to Kassaye (2008) the cultures and traditions of most Ethiopian do not place equal value on women and men. Thus, traditionally, the proper place of woman is said to be with in the home. Women's main role is believed to be giving birth to and rising of children (nurturant). This traditional belief might have been influenced textbook writers to do the same.

CONCLUSION
In conclusion, the primary school second cycle social science textbooks reflect multiculturalism except the stereotyped role assignments observed across gender.

Based on the results obtained and the conclusion made, the following recommendations are forwarded.

RECOMMENDATION

The curriculum and textbooks should be gender-sensitive, that is, should resolve the problem of gander-bias which usually indicates male figures doing active and heavy works and representing female figures in simple, light, supportive, and perform less-risk works as well as negative roles (MOE, 2006).

- The Amhara Regional Education Bureau has to seriously consider stereotyped role assignment across gender during the revision or while preparing new textbooks.
- Further more, teachers should also be conscious while teaching such contents so as not to repeat the problems textbooks writers have not recognized.

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