

**T.C. KOCAELİ ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
EĞİTİM BİLİMLERİ ANA BİLİM DALI
EĞİTİM YÖNETİMİ, TEFTİŞİ, PLANLAMASI VE
EKONOMİSİ BİLİM DALI**

**INTERSECTIONALITY AND HORIZONTAL
INEQUALITY: A STUDY ON ETHIOPIAN PUBLIC SCHOOL
SETTING**

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ÖZET

Sosyal kimlik kategorileri, Etiyopya'daki kimlik çeşitliliğine sahip devlet okullarında ayrımcı muamele için göze çarpan bir olgu olmaya devam etmektedir. Bu durum, devlet okullarında çalışan öğretmenlerin yatay eşitsizlik uygulamalarına maruz kalması potansiyelini ve onların, var olan sosyal kimlik kategorilerine bağlı olarak okul ortamını farklı deneyimleyebileceğini düşündürmektedir. Dolayısıyla, bu araştırma Etiyopya'daki kimlik çeşitliliğine sahip devlet okullarında öğretmenler arasında yatay eşitsizliğin öğretmenlerin algılarına göre nasıl kurulduğunu; kurulan bu kimlik eşitsizliğine dayalı düzenin korunması için geliştirilen araçların neler olduğunu; bu araçlarının işleyiş biçimini ve nihai olarak bu durumun öğretmenlere yansımaları araştırma amaçlamıştır. Bu çalışmada, Etiyopya'daki devlet okulu bağlamında, farklı kimlik kategorilerinin bir araya gelmesi-kesişmesi ile oluşan yeni kimlik kategorileri ve bu kategorilerin bireylerde yarattığı yatay eşitsizlikler Kesişimsellik Teorisi çerçevesinde incelenmemiştir. Tez, “grup dışı” olarak etiketlenen öğretmenlerin bir devlet okulundaki yatay eşitsizliklerle ilgili yaşadıkları deneyimlerini, onların ayrıcalıklı kimlik kategorisinde olan öğretmenlerle eşit muamele görmesi ve okula dahil edilmesi gerekliliği anlayışıyla çalışmıştır.

Hermeneutik fenomenolojik araştırma yaklaşımındaki bu çalışmada maksimum çeşitlilik ve kasti örnekleme tekniği ile seçilen eski devlet okulu öğretmenleri ile bire bir derinlemesine yarı yapılandırılmış görüşme yapılmış, veriler görüşme yöntemi ile toplanmıştır. Verilerin analizinde içerik analizi yöntemi kullanılmıştır. Grup dışı kimlik olarak etiketlenen öğretmenlerin farklı kimliklerine dayalı olarak yaşadıkları eşitsiz muamele deneyimlerine ilişkin bulgular, etnik, ırksal, bölgesel, siyasi ve dini sosyal kimlik kategorilerinin kesişiminin öğretmenlerin ayrıcalıklı statüde konumlandırılmalarını belirlediğini ortaya koydu. Farklı kimliklere sahip öğretmenlerin bulunduğu devlet okullarında görev yapan öğretmenlerin çalışma hayatındaki yatay eşitsizlik, önce bu durumun var olduğu kabul edilerek, ardından eşitlik politikalarının ve mevzuatın amaçlarına hizmet edecek şekilde uygulanmasını sağlamak için ek önlemler alınarak ortadan kaldırılabilir.

Anahtar Kelimeler: Sosyal kimlik, Kesişen kimlik, Yatay eşitsizlik ve Eşit muamele

ABSTRACT

Social identity categories have become salient factors for discriminatory treatment within identity diverse public schools in Ethiopia. Public school teachers can experience the school setting differently based on which social identity categories they belong to or come from. This situation in fact could create a condition for horizontal inequality practice in public schools. Traditionally, horizontal inequality situation was investigated at the state level using single-axis social identity category difference. However, horizontal inequality using intersectionality lens is ignored, particularly in Ethiopian public school context. Accordingly, this study aimed to explore horizontal inequality situations within identity diverse public schools, using an intersectionality lens. In this study, out-group identity labeled teachers' lived experiences of horizontal inequalities in public schools are investigated through ideas conceived of equal treatment and inclusion to public school teachers.

Hermeneutic phenomenological inquiry was chosen as a qualitative research approach for this study. The study sample was composed of former public school teachers and selected by using maximum variation and criterion sampling techniques; the data were collected using one-on-one in depth interview technique. The analysis of the hermeneutic data were accomplished by the content analysis method.

The findings revealed that intersection of ethnic, racial, sons-of-the-soil (regional preference), political, and religious social identity categories determine teachers' opportunity to approach the privileged status/position and power within identity diverse public schools. The finding also revealed that the way horizontal inequality established and the (way) privileging and disenfranchising instruments are operating to maintain inequality in public school. Horizontal inequality in the working life of teachers of identity diverse public schools may be eliminated by first admitting that it exists and then taking additional measures to ensure equality policies and legislations are implemented to serve its intended purposes.

Keywords: Social identity, Intersectional identity, Horizontal inequality, and Equal treatment

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KEY TERMINOLOGIES

Intersectionality is used to describe the interactivity of social identity categories of social and political dimensions including ethnicity, race, sons-of-the-soil (regional preference), religion, and political affiliation (Crenshaw, 1995) to establish a new form of horizontal inequality situation within identity diverse public schools. For instance, being Amhara in Oromo majority Shashamene town is a disadvantage; however, being both Amharas and Christians might double this disadvantage compared to being Amharas and Muslim in Oromo majority Shashamene town where most Amharas are Christians. Therefore, if someone is affiliated with (or identified with) a minority religion and a minority ethnic group, that person becomes more disadvantaged compared to affiliation to one of the marginalized groups. When two marginalized identities intersect, it creates rather big disadvantage for those people in workplace. Thus, intersectionality describes the social power dynamics in situation where individuals might have been privileged in some situations but are oppressed in others (Collins, 2015; Hancock, 2007; Holvino, 2010). For this reason, individuals who might belong to one social category (Being Amhara) cannot be considered as equal to one another (not all Amharas' are equally treated: Muslim Amhara may be treated better than Christian Amharas). Individuals do not experience inequality in the exact same way because each individual has a unique intersection of social locations (e.g., of race, class, gender, sexuality, physical and mental ability).

Horizontal inequality (is an inequality based on single-axis identity category experienced by individuals in a society) refers to disparities observed in indicators of being empowered and privileged between social identity categories of social and political dimensions within identity diverse public schools. The horizontal inequalities mindset distorted school administration and management practice within identity diverse public schools. Horizontal inequalities within identity diverse public schools lead to discriminatory treatment of out-group identity labeled teachers. Some of the dimensions of differentiations within identity diverse public schools include such points as :- an educational opportunity, training and development, fringe benefits and promotion prospect, accesses to resources, welfare (like housing) among others. For

instance, in these dimensions of differentiation out-group identity labeled teachers experience the system of domination such as rankism, otherism, e.t.c.

Privilege refers to unearned advantage that in-group identity labeled teachers have over out-group identity teachers. Teachers social and political identity categories are vital to enjoy specific advantage that is available only to in-group identity labeled teachers. In other words, privilege exists when in-group has something of value that is disenfranchised to out-group simply because of their social and political identity categories they identify themselves with. Today, in government administered schools, the practice of privileging in-group identity labeled teachers include, giving priority in aspects of human resource management functions, such as promotion prospects, professional development activities such as training, up-grading educational level, welfares (like housing), transferring. The practices of privileging operate at institutional level, to give advantage, to favor and to benefits the in-group identity labeled teachers.

Out-group identity dichotomy describes a member of regional “minority” identity group who experienced disfranchisement of equal opportunity to approach the privileged status/position and power within identity diverse public schools. Whereas, in-group identity dichotomy describes a member of regional “majority” identity group who approached the privileged status/position and power within identity diverse public schools.

Today, public school administration and management conducts center social identity categories to make discriminatory treatments within identity diverse public schools. For instance, a country like Ethiopia, where multiple identity categories exist, the salient social identity categories are arguably expected. Among other identity categories, political affiliation is the most salient identity category either to be privileged or disenfranchised. When this is the case, it is crucial to notice that within identity diverse public schools, teachers, irrespective of their social and political identity dimension need, equality and inclusions, receive the assistance of others and public schools if needed, and prefer reflexive practice.

Social and political dimensions refer to layered identity categories of public school teachers in the context of intersectionality. Social identity categories dimension matter in the public schools. For instance, school management gives preferential treatment for the in-group identity labeled teachers in practices such as educational opportunities, promotion prospects, welfare (like housing), fringe-benefits. Consequently, due to social identity category based discriminatory treatment, out-group identity labeled teachers are disfranchised from equal chance to power and privileged status/position within identity diverse public schools. More specifically, in this current study, sons-of-the-soil (regional preference) refers to the individual(s) who share co-ethnicity with the dominant majority identity group and have birth place privilege.

Group comparison refers to a juxtaposition that influences the establishment of constructive work relationship among teachers in the public schools. The public school teachers based on their affiliation to social and political dimension (identities), are categorized into in/out-group dichotomies. Public school teachers are labeled as *in-group* if they are loyal and affiliated to the social and political dimension of a dominant elite identity group (i.e., public school administrators). And, labeled as *out-group* if they are not loyal and not affiliated to the social and political dimensions of the dominant elite identity groups.

The “*way horizontal inequality*” refers to the pattern by which in/out-group labeled teachers are privileged or disfranchised respectively within identity diverse public schools. Its goal is to secure the advantageous position of pre-eminent group members. The processes assume that school administration and management practices provide preferential treatment for the in-group labeled teachers and disenfranchise the out-group labeled teachers in such a way that a culture of horizontal inequalities are embedded and reflected within the public business process.

INTRODUCTION

Motivation of the Study

The overall aim of this current research is to empirically investigate into *what is it like being horizontally minorized identity group within identity diverse public schools*. This desire of the researcher, to investigate three main unsolved puzzles that feature in the academic literature on new form of horizontalized inequality situation led to conduct this research.

First, while extensive researches conducted on horizontal inequality at state level, horizontal inequality at organizational level is under-researched. Second, despite the fact that extensive research is conducted on horizontal inequality from the perspectives of single-axis identity approach, it seems that horizontal inequality is ignored from the perspective of intersectionality lens. Third, it is a paradox that public schools which are sites for identity diverse work forces and students, they remain largely under-researched; the investigation of horizontal inequality, particularly in Ethiopian context. These three puzzles show the existence of a research gap in the literature on horizontal inequality.

A glance over Socio-political Background and Trends

The Ethiopian Empire (Abyssinia) was founded by people living in the country's highlands. Most of the contemporary Ethiopian empire was the result of conquest and forceful incorporation into the empire (Markakis, 1979). Many Afro-Asiatic languages speaking peoples, including the Oromos, Amhara, Somali, Tigray, Afar, Sidama, Gurage, and Agaw, were occupied during the empire's expansion era (Markakis, 1979). Menelik (II), the monarch of shoa (1895-1889), managed the empire's development in the 1880s, and it covered the east and west of shoa. As an illustration, today's national regional states of Gambella, Benshangul-Gumuz, southern nation nationality and people, parts of Oromia, southern parts of Somali, most parts of Afar, and eastern parts of Ethiopia were an independent small states and kingdoms (Kifle, 2007). After the accomplishment of the mission of Ethiopian empire formation,

Ethiopia became a country of multi-culture, multi-religion and multi-language state. While this is the case, the dominant elite class and ethnic cleavages controlled Ethiopia's political system and public administration. Amhara of the central highland and Tegriyan of the northern highland dominated the Ethiopian political system for centuries, and this provided the context for the formation of the identity-based social and political domination trend in the political culture of current Ethiopia (Markakis, 1973, Clampha, 1990). As a result, the forcibly incorporated small states have been minorized and subjected to economic exploitation, discrimination, and exclusion from central government offices. The experience of horizontalized inequality of identities has been started since the formation of Ethiopian empire.

The strong desire of a dominant elite identity group, to establish and maintain centralized public administration and political control over the occupied regions people, ignited the political movement of self-determination, self-rule, and the desire for decentralization against the central government. After decades of armed struggle by Ethiopia's nation and nationalities, the Ethiopian People Revolutionary Democratic Front (EPRDF) came to power in 1991, announcing its determination to decentralize power allow self-rule, and constotutionalize the right to self-determination, ending the unitary system of public administration and building an ethnic-based federal states. (Hagmann and Abbink, 2011).

After EPRDF came to power, it was assumed that identity categories such as ethnicity and language identity were the only factors for experiencing discriminatory treatments within identity diverse public organizations. Surprisingly, the participants of this study reported that today the factors for experiencing *horizontalized* inequality within. identity diverse public organizations, is not limited to ethnicity and language identity categories; but rather, intersectionality between identity categories of social and political dimensions (ethnicity, race, sons-of-the-soil, religion, and political affiliation) are experimented as the primary factors to be considered for the privileged positions, such as the opportunity of empowerment, promotion prospects etc. Unfortunately, this trend of social identity, based on new form of horizontal inequality, was created and perpetuated within identity diverse public schools.

Institutionalization of horizontal inequality in public schools in Ethiopia, in the same way, as it has been during the era of a unitary administration system, the federal administration system bolstered the long-standing trend of social identity based discriminatory treatments and oppressions at local “minority” identity groups. According to Vaughan and Tronvoll

“... In the new federal system, a local arena of competition and suppression, of hegemony and potential confrontation have emerged, particularly in a multi-ethnic regional state. Within multi-ethnic regional states, locally dominant groups have and undoubtedly continue to attempt to suppress smaller groups to achieve local or regional hegemony, in the system of decentralized political competition ”.

As has been shown, at public organizational setting, where diversified identity group exist, “minority” identity groups are experiencing horizontal inequality.

DEMOGRAPHIC SITUATION

The geographic context for the study is Ethiopia. It is one of the sub-Saharan countries and is found in the horn of Africa. Ethiopia is landlocked and shares a border with six countries namely, Eritrea in the north; Kenya in the south; Djibouti and Somalia in the east and Sudan and South Sudan in the west. Ethiopia has a population of about 110 million and a land area of over 1.1 million square kilometers and is home to more than eighty different ethnic, linguistic and religious communities. Ethiopia's 1994 constitution recognizes and incorporates several important provisions that are beneficial to ethnic, linguistic, and religious minorities.

With the fall of the “Dergue” military regime in 1991, a coalition of political groups organized along the ethnic line came to power, and the internal boundaries of Ethiopia were redesigned. This change transformed Ethiopia from a unitary state into an ethnic federation. Each federal state now has autonomy in administering its region and use its language for administration and teaching purposes. This change, although has enabled previously marginalized ethnic identity groups to administer their respective public organizations, uses and develop their language and culture with

greater freedom, it has resulted in local social identity that experiences horizontal inequality within identity diverse public organizations.

Ethiopians come from around 80 different ethnic groups, with Oromo, Amhara, Somali, and Tegraway accounting for 73.7 percent of the population. The rest nine ethnic groups comprise 17.5%, and the remaining ethnic groups together form 8.8% of the total population. According to a 2007 census report, 43.5% of the population identified as Orthodox Christian, 33.9% identified as Muslim, and 18.5% identified as protestant Christian. Further, 3% identified with traditional animist belief, while the remaining proportion identified with some other religions such as Catholicism. Ethiopia also has a substantial Jewish population known as "Beta Israel or felasha". Equally, while ethnicity and language identity became the basis of the administration system since 1991 (Markakis, 1973, Hagmann and Abbink, 2011), several political groups affiliated with different political ideologies are formed (Godina, 2006).

National/regional states (2007)	Total population	Ethnic groups						
		Oromo	Amhara	Somali	Tigre	Sidama	Walayita	Others
Addis-Ababa city administration	3.77	20.09	48.11	0.13	6.34	0.11	0.67	24.56
Amhara	23.53	2.68	91.24	0.03	0.22	--	--	5.83
Afar	1.88	0.68	5.71	0.04	0.98	0.01	0.60	91.99
Ben-Gumuz	1.08	12.45	23.02	0.01	0.90	0.04	0.04	63.55
Dire-Dawa city administration	0.47	47.12	23.31	19.03	1.43	--	0.16	8.96
Gambela	0.44	5.53	8.95	0.02	1.61	0.62	0.70	8.96
Harari	0.25	56.58	23.21	3.73	2.38	--	0.15	8.96
Oromia	36.47	87.27	7.57	0.32	0.23	0.18	0.25	4.17
Somali	6.05	0.46	0.80	96.98	0.03	--	0.01	1.72
SNNPR	20.21	1.53	2.76	0.01	0.12	19.28	10.61	65.69
Tigay	5.85	0.16	1.56	0.03	96.80	--	-	1.45
Country	100	34.10	27.30	6.10	6.11	3.97	2.28	20.14

Table 1. Ethnic Distribution Across National Regional States

Table 2. Religion Distribution Across National Regional States

National Regional States (2007)	Religious Affiliation	
	Muslim	Christian
Tigray	4.0%	96.1%
Gambela	4.9%	90.2%
SNNPR	14.1%	77.8%
Addis Ababa city administration	16.2%	83.0%
Amhara	17.2%	82.7%
Benishangul-Gumuz	45.4%	49.5%
Oromia	47.5%	48.2%
Harari	69.0%	30.8%
Dirre Dawa city administartion	70.9%	28.8%
Afar	95.3%	4.7%
Somali	98.4%	0.5%

ORGANIZATION AND ADMINISTRATION OF EDUCATION SYSTEM

The main features of the organization and administration of Education and Training System in Ethiopia are determined by the constitution into force in 1995. Regarding the organization and administration of education, the constitution stipulated the abolishment of the centralization of the organization of Education System and administration of education. In order to assure decentralized execution of educational affairs and all arrangements associated with administration of education, authority of educational institutions, administration and management delegated to the Regional Education Bureaus, Zonal Education department, Woreda Education Office (woreda is the third-level of the administration division) and School level. In other words, the decentralized administration principle designated as the functioning method. As a result, the contribution of regional government regarding the establishment, administration, management and development of educational institution is significant. Thus, while the administration of pre-primary, primary and secondary education institution proclaimed to be the mandate and responsibility of regional government, Zonal Education department, Woreda Education Office, School level. Organization of higher level education and training system and administration remained to be the mandates and responsibility of the Federal Ministry of Education. The amended organizational structure of education comprised of Federal Ministry of Education, Regional education bureau, Zonal Education department, Woreda Education Office and School level.

The Federal Ministry of Education has a major role to play in policy development, planning, monitoring, and evaluation to ensure balanced and equitable development of the education institution. The effectiveness of this role has been enhanced by the recent organizational reform. Specific structures put in place for the monitoring of Education Sector Development and Plan and the supervision of the implementation of the education sector plan at federal and regional levels. The Federal Ministry of Education also mandated to ensure consistency, manage the education and training system with multi-year development programs that set performance target and reform agenda for the entire system. Schools use a national curriculum framework that include textbooks developed by General Education Curriculum Framework

Development Department of Federal Ministry of Education. Regional Education Bureaus comprised of the authority and responsibility of administration, management, counseling and supervision and inspection of Zonal Education Department, Woreda Education Office and School levels. In such a way that authority and responsibility of organization of education and training system and administration of education is shared among these administrative bodies. To this end, a robust monitoring and evaluation structure and legal arrangement established at Federal, Regional, Zonal, Woreda and School level to track the implementation and progress of education sector programs (Education Sector Development Plan VI).

More specifically, Regional Education Bureaus prepare five-year education plan in line with the strategies priority, outcomes and output of education sector programs, taking into account their regional context and challenge. In similar fashion, Zones, Woredas and Schools prepare education plans. The Regional Education Bureaus ensure the right of their community to learn in the local language in the pre-primary and primary education institutions. To this end, Regional Education Bureaus stipulated the formation of authentic teacher training colleges for pre-primary and primary education institutions. These colleges are established to train teachers who are able to offer educational service for the rural community, who are forming the majority of the population of the country as well as earning the rural community. The teachers also teach fundamental knowledge and skills related to production in order to improve the welfare level of both rural community and the country.

According to regulation of education sectors of Ethiopia, the Education and Training System is organized under two main sections, namely, the formal education and the non-formal education. The formal education comprises pre-school education, primary education, secondary education, technical and vocational training and education and tertiary education institution. The non-formal education includes all the educational activities organized within or out of formal education. For instance, it consists open-ended types of training programs and a flexible way of delivering education. Citizens who have no access to formal education (primary-aged children as well as adults who have either dropped out or are beginner) can attain non-formal education.

The Ethiopian Education and Training System is aimed at addressing the problems of access to quality education for those who are burdened with citizens human and national responsibilities (MoE, 2021). The guiding philosophy of education in Ethiopia is that education is conceived as a life to be lived and a means of preparing young people for future. It is an instrument for cultivating the individuals in a holistic way, including moral, cognitive, social, spiritual, physical, psychological and vocational attributes. Education is perceived by society as an entity that depends on excellence, competitiveness and collaboration. The fundamental vision of Education and Training System is to transform society through harnessing the full potential of students to become productive citizens. Likewise, the basic principles are universality and equality, individual and social needs, right to education, equal opportunities, continuity in education, education for democracy, secularism, scientific approach to education, planned education, coeducation, school-parent cooperation and education everywhere (Education Sector Development and Plan, VI).

Besides Education and Training System, there are also some other directives and regulations associated with arrangement and functioning on Pre-school Education Institution, on Primary Education Institution, on Secondary Education Institution, on School-Parent Association, on Supervisory and Supervisors.

If we take a glance at the administration of educational institution level, the schools are administered by principal and leaders. All schools are affiliated to regional education bureaus. Decision-making on important issues such as the appointment of teachers and other staff, the assignment of school level leaders and principal and the use of the budget has shifted from the regional to the Woreda level. Woredas are exercising their authority in the management of materials, human and financial resources and prepare their educational development plan. The school administrators are dependent on the regional and zonal organization with respect to personnel and budget. The principal, leaders and teachers of the schools are commissioned by either regional education bureaus, Zonal education Departments or Woreda Education offices depending on the size of the national regional state (Education Sector Development and Plan, VI).

General Administration at Regional Level

The Organization of the Regional Education Bureaus comprises of the authority of regional organizations, main service units, supervision units and permanent committee. Authority of regional education bureaus is chaired by the head of the bureau. The head is responsible for the execution of the services offered by the bureau in compliance with the legislation, development plans and annual plan. The head also ensures cooperation and coordination with other bureaus and institutions for related issues. The senior bureaucrat of the education bureau is vice head and is responsible for organizing and executing the services offered by the bureau in compliance with objectives and policies of the bureau, development plans, annual programs, and provision of legislation for and on behalf of the bureau. Depending on the geographic size of National Regional State, Regional Education Bureaus can have more than one vice head.

The organizational structure and function of the Regional Education Bureaus is regulated by the law on organization and duties of regional education bureaus. Accordingly, the organizational structure of regional education bureaus comprises Zonal Education department, Woreda Education Office and School level organization (Education Sector Development and Plan, VI). In compliance with the insight of Ethiopian public administration, decentralized administration is also sought powerful for administration of education. Organizational structure comprised of different service units. The main service units in regions generating administrative decision for education are.

Zonal, Woreda and School administration. These are the extensions of administration of education in regional level. The Education Bureaus Heads and Directorates are affiliated to civil authorities. Regional government will assign Head and vice Head of Regional Education Bureaus. Nevertheless, Head of Education Bureau is authorized to commission different directorates and supportive units. Similarly, Zonal governor is authorized to commission Zonal Education Department head and Woreda Education Officer and is also are authorized to commission different school leaders, principal and teachers.

Administrative Duties of Regional Education Bureaus (REB)

The REB regulates on promotion and determines the requirements of bureaucratic processes in administrative staff of Zonal and Woreda organizations and necessary qualification sought for individuals to be appointed on the bases of merits and career principles and procedures to be applied for the appointment, position change. Regulates the principles related to the individuals to be appointed to directorates, school principals, leaders and more senior positions in schools and condition required from these individuals.

The individuals to be commissioned to administrative position must bear the general condition set forth in civil servant law, hold graduate degree, have employment record, provided to have positive employment record to render service (Regulation on Appointment of Administrators in the Educational Institution).

Human resource functions of Wereda education offices and School levels are summereized as follows.

Woreda Education Office	School level
Assign teachers and other educational staff to schools	Propose human resource need to Woreda education Office
Provide promotion to teacher on the requist of the schools	Porpose promotion of teacher to Woreda education Office
Select teacher for capacity building training program	Identify teachers who are eligible for development and tarining programes Arrange training for teachers and other staffs
Supervise, monitor and evaluate the activities of schools	Provide anual reports to Wored education Office

Table 3. HRF of Woreda education offices and School levels

CHAPTER ONE

1. PROBLEM STATEMENT

Following the new general organization of education and training system and education administration in Ethiopia, considerable authorities and responsibilities assigned to the regional organization, which are implemented through Zonal Education Department, Woreda Education Office and School levels. That means, education is the shared responsibilities among these administrative offices. Education is conceived as a means of preparing young people for future life, means for social harmony, development and economic growth. Education is also recognized as an instrument for expanding the horizons of knowledge and advancing science and technology, to transfer the country to a respectable member of the world (Education Sector Development Plan VI).

Based on the foregoing education outcomes, the fundamental purpose of the current education and training system is to produce highly trained and skilled human resources, that can sustain and accelerate advancing of science, technology, economic growth and social development (Elias and Girum, 2018). Formal educational institutions are the place where educations and training system's vision and missions are to be achieved. Public schools are organized and administered by principal, deputy principal and leader. Equally important, as the core persons of teaching-learning activities, career inspired and dedicated teachers are vital to help schools in achieving education and training systems' visions and missions (Fekede, 2015). Thus, teachers are core persons for the public schools in helping to achieve education and training system's visions and missions, but by default, public school administrators and management are responsible to motivate teachers to limit undesirable behavior and to increase teacher involvement in desirable behavior to enable public schools achieve their goals and objectives.

The school administrators and managements' depersonalized manner and teachers' satisfaction are central importance in the achievement of education outcome (Ibrahim and Wahab, 2012). Consistently, Hallinger (2007) and Leithwood and Sun

(2012) asserted that the goal of the educational institutions is very likely to be achieved, if appropriate leadership style is used and staffs are highly motivated. Equally, Davis and Wilson (2000), price (2012), argue that effectiveness of educational institutions mainly depends on the leading ability of administrators and management. Arguably, within public school, education outcomes are strongly associated with the way teaching-learning activities are administered and managed. School administration and management practices influence teachers' attitude toward the academic freedom and the independence of academic institution. To put it in another way, whether educational institutions administration and management is a free zone from political interference and influence. This possibly can influence the level of teachers' intellectual engagement and emotional attachment to the common shared public schools' goals and objectives. Thus, to achieve education outcomes of public schools, school administration and management practices need to engage in a depersonalized manner to rise the career inspiration and dedication of teachers. Situation appropriate educational institution administration and management practice is vital to achieve education outcomes of public schools. However, there is gap between the current education outcomes of schools and nationally targeted education outcomes in Ethiopia (MoE, 2021). Ministry of education report shows that although internal and external factors adversely affected the education outcomes of schools, in most cases, it is related to the calibre of school administration and management, weak interaction of teachers with each other and with administrators and management, limited effort by administrators and management at various levels to motivate and engage teachers, make them involved in education administration process, development plan, design of curriculum etc.

Public school administrators and management take lion's share of responsibility in the achievement of education outcomes of the public schools. Not discharging their responsibility in a way that enable the public school teachers to devote their professional life for the achievement of education outcomes, they are main contributors to the failure of the public school in achieving education outcomes of education and training systems (policies, institution, plan). Therefore, educational institutions administrators and management are responsible to establish better working

condition, quality working-life that make teachers devote their time and energy to the achievement of education outcomes of education and training system.

Cognizants of these school administration and management practices have significant impacts on teacher endeavors to achieve education outcomes. Without career inspired and dedicated teachers, education and training system would suffer from lack of productive, competitive, inventive and problem-solving mind-set (Aweke, 2015,). One of the manifestations of better working condition and quality working-life is practicing good governance, expressed in terms of accountability, transparency and reliance on standard (Education Sector Development Plan, VI). While this is the case, public schools teachers are suffering from unequal treatment based on thier social identity categories (Meruts and Asfaw,2014). Workeneh and Tessew (2013) claim that every year the Ethiopian education system suffers from teachers' attrition. Many public school teachers leave teaching to seek jobs in other sectors which offer better working condition and quality working-life (Elias,2020). Teaching as a profession has not been given emphasis in Ethiopia (Mengistu,2012; VSO, 2010).

Equally, political dictates are also among the conditions of being in the state of job dissatisfaction (Elias,2020; Seyum and Gebremedhin, 2015). They also asserted that within identity diverse public schools, teachers who are not member of the ruling party, are not involved equally in professional development activities like training and up-grading of their educational level. In other words, public school teachers to access privileged status/position and empowerment, they are prompted to become members of the ruling party, which results in teachers' loss of their academic freedom and erodes the independence of educational institutions administration and management practices. For instance, research finding notably Seyum and Gebremedhin (2015), revealed that in the public school, performance monitoring and evaluation of teachers was highly dependent on political activities and lacked the focus of the teaching-learning activities and partiality of administration and management has been observed. As a result, a teacher who is a member of the ruling party achieved greater evaluation points than the non-members. As has been shown, political interference on the jobs is also the

condition for professional dissatisfaction of teachers and the failure of public schools to achieve education outcomes (Seyum and Gebremedhin, 2015, Tesfaye, 2019).

However, research issues of public school teachers' intersectional identity within educational institutions administration and management practices and its real consequences on teaching-learning activities have not been emphasized, particularly in Ethiopia's public school context. Investigating inequality among group within identity diverse context may bring a different insight into horizontal inequality from the perspective of intersectionality in the public school administration and management. Cognizant of this, it is vital to explore Ethiopian's educational institutions administration and management practices with respect to horizontal inequality in the context of intersectionality.

Today, within diversity in the workplace, intersectional researchers have been intrigued by the way social identity categories interacted to experience unequal treatment. For instance, intersectional theorist has revealed that identity categories matter in the appointment of workforce, job distribution, promotion prospect (Acker, 2006; Atewologun, 2018). That means, depending on individual's social identity categories staff can experience workplace differently (Atewologun, 2018). Therefore, within identity diverse public schools, social identity categories are not without consequences and such consequence can be either positive or negative (Callero, 2018, Johnson, 2006; Schneider & Ingram, 1993).

Arguably, organizational setting is not identity neutral (Acker, 2006; Atewologun, 2018; May, 2015). In contemporary organizational setting, social identities (ethnicity, race, sons-of-the-soil, religion and political affiliation) play substantial roles in the process of dichotomization of public school teachers. Hence, understanding how out-group identity labeled public school teachers make meaning of thier experience of "being in" horizontally unequal work situation in the public schools, where teachers with diverse social identities work together, is the purpose of this study.

Post-1991, in widespread conditions, social identity categories were used as social stratification to set and maintain the attitude of horizontal inequality. Identity

based oppression and unequal treatment can be comprehended by considering the context in which they function (Tajfel 1978; Tajfel & Turner 1979; Ellemers, Spears, and Doosje). Understanding the context of horizontal inequality is salient to tackle the problem of inequality and exclusion. The researcher in this current study is interested in understanding organizational processes that create and perpetuate new form of horizontal inequalities within identity diverse public schools.

According to Federal Civil Service Proclamation No 515/2007, human resource management activities center is function on merit-based with fair and open competition, treat staff fairly and equally, maintain a high standard of integrity, ensure equality, diversity, and inclusions, retain or separate workforces based on their performances, educate and train staff, protect an employee from improper political influence. While this is the case, empirical evidence indicated that the merit system is distorted by several factors such as patronage, political interference, ethnocracy bureaucracies, social attachment, personal networking advantage, the politicization of civil service, the relative importance of religion, regional preferences (Asefa, 2018; Debela, Bouchaert abd Troupin, 2020; Miruts, 2014; Mekonnen and Mammas, 2006; Getachew and Richard, 2006). Mengistu (2012), claim that among the core persons of education and training system, teachers are vital input. While this is true, due to poor quality of working environment and condition, public schools of Ethiopia are currently challenged by a high attrition of teachers, less number of capable teachers, low level of motivation, low teachers' morale (Fekede, 2015; Mengistu, 2012; Tesfaw, 2014).

Arguably, teachers' career aspiration and dedication to the achievement of education outcome of schools are positively related to teachers' feeling and perception toward school administration and management practices. Research findings revealed that the existence of identity biased conduct of administration and management practices within identity diverse public school setting of Ethiopia (Tsfaye, 2019; Elias, 2020; Seyum and Gebremedhin, 2015). Thus, it is the responsibility of school management and administration to ensure fair and just practice during the management practices, orchestrating its day-to-day teaching-learning activities. Equally, it is crucial to set institution that support equality, diversity and inclusion. To this end, the

education and training system should institutionalize and embed school administration and management practice that treat teachers in a depersonalized manner as undifferentiated mass of people who share membership in the same group. Unless fair and just practice being implemented in the public school setting, education mission and vision of the school will be difficult to be attained (Tesfaye, 2019; Elias, 2020; Seyum and Gebremedhin, 2015).

Consistently, Mirus and Asfaw (2014), reported that the problem is serious in some public organizations, including education sectors. For instance, participants have reported that in the public schools, functions like promotion and desired positions seem to be reserved for those favored by incumbent school administrators and management. Some researchers, notably Miruts and Asfaw, (2014); Mekonnen and Mammas, (2006), argue that public administrators confirmed the practices of nepotism and cronyism in civil service. They associated the prevailing problem of nepotism and cronyism to the personalized manner of public administrators. Thus, a foregoing scholars carried out identity based discriminatory treatment researches in a public organizational setting in Ethiopia, using single identity approach (Asefa, 2018; Debela, Bouchaert and Troupin, 2020; Gebre miruts, 2014; Mekonnen and Mammas, 2006; Getachew and Richard, 2006). However, this current research attempts to investigate the unequal treatment of teachers based on their social identity categories from the perspective of intersectionality framework. Because intersectionality framework allows to uncover the different ways in which identity based differentiation and domination are carried out (Adib and Guerrier, 2003; Zanoni and Janssen, 2007; Nash, 2008). A single-axis social identity categories analysis approach investigates only one category of social identity and result in a limited, one-dimensional, and incomplete understanding of horizontal inequality problem within identity diverse public schools. Thus, with the intention of avoiding the limitation of single-axis analysis approach, this current study is informed and guided by the perspective of the theory of intersectionality.

More specifically, while foregoing studies described the salience of political patronage, ethnicity, personal acquaintance and relationship, inter-party bargain, loyalty to leaders to access social, economic, political and educational opportunity and

to approach the privileged position/status and power within identity diverse public schools, there is empirical research gap on layered identity based discriminatory treatment and exclusion within identity diverse public schools. Investigating *horizontalized* inequalities within identity diverse public school arena using intersectionality lens also enables to understand how out-group identity labeled teachers make meaning of their experience of “being in” horizontally unequal work situation within identity diverse public schools. Furthermore, it may help to understand the role of teachers’ intersectional identities in the context of administration and management practices, orchestrating its day-to-day teaching-learning activities.

Public school teachers unequal treatments based on their intersectional identities, have deep-rooted multi-dimensional contexts. This research focuses on the context of social and political identity categories (ethnicity, race, sons-of-the-soil, religion, and political affiliation). Social and political identity categories to discriminatory treatment and exclusion cannot be comprehended using a single-axis identity difference approach. Layered identity approaches, are rather appropriate to comprehend discriminatory treatment and exclusion experiences within identity diverse public schools. Investigating the different way of identity interact to create new form of horizontal inequality and the (way) instruments of approaching the privileged status operates to maintain inequality within identity diverse public schools, enables us to disrupt the institutionalized and deeply embedded horizontal inequality situations and break down the privileging and disenfranchising instruments.

Despite progress toward diversity management, all forms of discriminations, inequalities are prevalent within diversity in the workplace (Pincus, 1996; Özbilgin, Beauregard, Tatli, and Bell 2011). They suggested the central importance of embedding identity neutral and disciplinary procedures to promote equal treatment, diversity, and inclusion in the organizations. Experiences of unfair and injustice discriminatory treatment within public school can have negative implications on an organization's performance as well as on an individuals workplace behavior, such as professional development and career aspiration, careerism, creativity, initiation, work effort, dedication, organizational citizenship (Hirschfeld and Field, 2000). Today, the educational landscape has changed significantly; as a result, schools and teachers are

under pressure and demand than ever in history to achieve the results with all their students. However, unequal treatment of teachers based on their identities, has a detrimental impact on their dedication and aspiration (Tefaye, 2019; Elias, 2020; Seyum and Gebremedhin, 2015). School administration and management should establish a conducive work environment that contributes to the quality of working life, working condition, in such a way that makes public schools an attractive and worthwhile place in which to work. While this is true, the prevailing identity biased conduct of school administration and management practices within identity diverse public schools has become a discouraging stimulus for out-group identity labeled teachers to commite their professional life to achieve education outcomes of public schools (Tefaye, 2019; Elias, 2020; Seyum and Gebremedhin, 2015, Mirus, G and Asfaw, M, 2014). This primarily requires exploring mechanism through which school administrators deeply embed a culture of equal treatment, diversity and inclusion within identity diverse public schools.

In the last three decades, reforms in teacher education system in Ethiopia have shown improvement in terms of exponentially increasing number of teachers in school. However, the reforms are not able to bring the intended improvement in performance of education sector and teachers' workplace behavior. To put it differently, despite reform after reform in education policies, the quality of education is deteriorating (Negash; 2006). Arguably, one of the important conditions for the successful implementation of education and training system reform is to create a conducive work environment that makes public school teachers give their professional life to the reform. Furthermore, public school teachers also should be entitled to have equal chance of empowerment and approach the priviled status/position within identity diverse public schools. In this circumstance, teachers can achieve an optimum degree of synergy, which can be described as group member combine their individual energies to the best of their ability in order to achieve the reform's goal. Furthermore, in a hands-off political climate, public schools' teachers enjoy considerably equal treatment, and dedicated and aspired to construct constructive workplace behavior (Tefaye, 2019; Elias, 2020; Seyum and Gebremedhin, 2015). Arguably, it is important to explore teachers feeling and perception on whether, how and on what circumstances

they are experiencing horizontalized inequalities and how these inequalities affect them personally and their work in school setting. Consequently, the central purpose of this hermeneutic phenomenological inquiry lies in understanding how out-group identity labeled public school teachers make meaning of their experience of “being in” horizontally unequal work situation in the public schools where teachers with diverse social identities work together.

Given this, this research significantly contributes to the existing research gap of public schools unequal treatment of teachers based on their identities from the perspective of the way different identity categories interact, particularly in Ethiopian public school context. In general, studying horizontal inequality at organizational level from the perspective of intersectionality can have profound insight and may bring different perspectives to the literature of educational leadership. In particular, due to the differential treatment of administration practice in Ethiopia, it is vital to understand how out-group identity labeled teachers make meaning of their experience of “being in” horizontally unequal work situation within identity diverse public schools.

Intersectionality in organization aimed to uncover the experience of unequal treatment of teachers based on their identities and how those experiences are contested within identity diverse public schools. Interestingly, intersectionality has three fundamental goals. First encourages people to question and challenge inequality and exclusion with the social world around them. Second, encourages people to contest power and privilege differences. Third, develops a collective model of social transformation that ends inequality and exclusion (Goswami, O’Donoun and Yount, 2014; Atewologun, 2018; Atewologun and Sealy, 2014). In the view of these assumptions, intersectionality is not concerned with multiculturalism or diversity of people, but rather with power and privilege establishment, how differentiation embeds discriminatory treatment, inequality and exclusion (Romero, 2018; Nash, 2008; Dhamoon, 2010). Certainly, intersectionality does value and respect diversity and difference that makes people unique and at the same time encourages recognition of diversity and differences that exist among groups (Wilson, 2013; Collins and Bilge, 2015). However, intersectionality does oppose identity based inequality and exclusion. And premise that solidarity between identity groups is possible through a mutual

commitment (May, 2015). Intersectionality also encompasses a multiple-way used to understand and analyze power and privilege differences that produce discriminatory treatment, exclusion, misrecognition, disposition (May, 2015; Collins and Bilge, 2015). Consistently, Berger and Guidros, (2009) asserted that intersectionality between identity categories matters to people's privilege/disenfranchisement experience in an organizational setting. To put it in another way, intersectionality between identity categories influences access to social, political, educational, and economic opportunities (Sloan, Joymer, Stakemen, and Schmit, 2015). It is important to investigate the way privileging and disenfranchisement instruments are operating in the public schools in Ethiopia to be able to develop a comprehensive insight of horizontal inequality situation within identity diverse public schools.

1.1.STATEMENT OF PURPOSE

This current research is set in specific contextual situation of Ethiopia in relation the experience of horizontalized unequal treatment and exclusion of out-group identity labeled teachers within identity diverse public schools. The underlying purpose of this study is therefore, to generate a profound insight in the horizontal inequality situation and by doing that to encourage teachers to question and challenge inequality and exclusion within the schools and world around them and also motivate public officials take action to disrupt the privileging or disenfranchising instruments operating within identity diverse public schools. This current research attempt to draw from intersectionality framework and to provide literature to understand and provide thick interpretation into *what is it like being horizontally minorized identity group within identity diverse public schools*. More specifically, using intersectionality perspectives this study aims to have a comprehensive insight into the horizontalized inequality within identity diverse public schools. The cardinal purpose of this intersectionality theory and hermeneutic phenomenology integrated research inquiry was to understand how out-group identity labeled public school teachers make meaning of their experience of “being in” horizontally unequal work situation in the public schools where teachers with diverse social identities work together. Thus, in an attempt to achieve the forgoing overall aim and purposes of the current research, one guiding and four sub-subsequent research questions designed.

As out group teachers interpreted it, *What are the processes and instruments of establishing and maintaining horizontal inequalities in public school settings based on social identities of teachers; and how do these inequalities reflect on teachers' work?*

1. What vivid experiences do out group teachers have in relation to the way horizontal inequalities are being established in the school? How do they experiment the interaction of different identities to create new forms of out-group identities?
2. How do out group teachers make meaning of being in a horizontally unequal work situation?
3. What do out-group teachers observe as privileging/ disenfranchisement instruments in creating horizontal inequality at school? And how do they see those instruments operate at the school?
4. How do out-group identity labeled teachers feel about these inequalities and how do they think that these horizontalized inequalities reflect to their job in the school?

1.2. SIGNIFICANCE OF THE STUDY

Mahadevan and Mayer (2017) claim the central importance of reflexive human resource management practices for effective management of diversified workforce. This is because, the missmanagement of identity diversified workforce, may adversely affect staffs intellectual engagement and emotional attachment to the shared goals. This current study, not only contributes a thorough insight into public school arena horizontal inequality from the perspective of intersectionality lens; however, (1) it also attempted to address the problem of disengagement and commitment of out-group identity labeled teachers to the shared goals.(2) refocused the investigation of horizontal inequality from state level to organizational level, where identity diversity and difference are booming than ever (3) refocused the investigation of horizontal inequality from the perspective of single-axis identity category analysis to the perspective of intersectionality lens (4) provided insight on school administration and management model that would help to intellectually engage and emotionally attach teachers to the education outcome and also create enabling work environment to encourage teachers to construct constructive workplace behaviour through the use of

reflexive school administration and management practice (5) provided initial information of public school arena horizontal inequality situation (6) has implication for school administration and management orchestrating its day-to-day teaching-learning activities.

To summarize, there is a need to bring paradigm shift in the practice of school administration and management in order to tackle the problem of horizontal inequality, which leads to identity based discriminatory treatment and exclusion within identity diverse public schools. Because, disrupting horizontal inequality circumstance might motivate out-group identity labeled teachers to be intellectually engaged and emotionally attached to the education outcomes of the public schools. To this end, school administrators and management should create enabling work environment for embedding in equality, diversity and inclusion throughout organizational activities.

1.3. LIMITATIONS AND DELIMITATIONS

There are limitations of the current study. The first was due to COVID-19, it was not possible to use observation and document analysis at the natural place where horizontal inequality are claimed to be institutionalized and embedded. Furthermore, in this research the intersectional identity of a specific group of people in a specific context is investigated. To put it in another way, the research is based on a small number of interviews performed with public school teachers with what is, in many ways, a fairly homogeneous set of organizational members. As such, the finding may not be seen as directly applicable to other schools and more generally.

The rationale for delimitation of this study to former public school was determined by a strong desire to avoid the risk of biased response due to fear of being fired. More specifically, to have profound insight on the experience of out-group identity labeled teachers horizontalized disfranchisement, in this study the researcher only considered participants who were former public school teachers. This use of former public school teachers didn't allow the researcher to gain the experiences of private schools, community schools, different religion affiliated schools and those teachers who are currently teaching in public schools. As such, this made the

researcher only hermeneutically analyze the experiences of former public school teachers. Consequently, the finding may not be transferred to this school setting.

To summarize, conducting horizontal inequality research at various schools using an intersectionality lens is critical to generate a profound insight so that effectively disrupt the horizontal inequality situation and break down the privileging/disenfranchisement instruments operating within identity diverse public schools.

1.4. SUMMARY

This chapter reviewed the identity based unequal treatment embedded in the public schools of Ethiopia. This review provided a profound insight into the research problem of the new form of identity based horizontal inequality within identity diverse public school.

The underlying purpose of this study is to generate a profound insight in the horizontal inequality situation and by doing that to encourage teachers to question and challenge inequality and exclusion within the schools and world around them and also motivate public officials take action to disrupt the privileging and disenfranchising instruments operating within identity diverse public schools. The fundamental goal of this research project is to understand how out-group identity labeled public school teachers make meaning of their experience of “being in” horizontally unequal work situation in the public schools where teachers with diverse social identities work together in such a way that it contributes both theoretically and empirically toward the improvement of school administration and management practices, orchestrating its day-to-day teaching-learning activities within identity diverse public schools. Based on this fundamental goal, this research attempted to describe the way horizontal inequality established and how the instrument of approaching the privileged position are operating to access the opportunity of structure and to be considered for empowerment within identity diverse public school. And how out-group identity labeled teachers interpreted their “being in” horizontal inequality work situation.

Finally, the data collected enabled the researcher to document the most dominant aspects of horizontal inequality dimension within identity diverse public schools.

One guiding research question and three related subsequent questions were established based on the foregoing purpose and goal. This current research provided answers to these main research questions based on the empirical shreds of evidence obtained from participants. The empirical finding concerning the research problem of new form of *horizontal inequality* within identity diverse public school will make a substantial contribution to the body of knowledge. This study will benefit the public school administration and management practitioners, policymakers, researchers, and others working on a school improvement program.

The selection of only former public school teachers using maximum variation sampling technique, a particular set of people in a specific context, and the subjective nature of the data collection through in-depth hermeneutic interviews are regarded as the sources of the limitation for generalizing the result to public organizational setting in Ethiopia.

In the development of the proposal and the research design, it is considered more salient to take the insight of the former public school teachers to critically reflect and describe their lived experiences and feeling a sense of horizontal inequality within identity diverse public schools. This delimitation entails that the insight of other core persons such as teachers in private schools, community schools, religion affiliated schools, policymakers, politicians, and others under-represented in the data. This decision may impact negatively, the research's outcome, especially if there are different insight on horizontal inequality situation within identity diverse public schools

CHAPTER TWO

2. IDENTITY APPROACHES

This chapter has six parts and provides the basic theoretical frameworks that guided and informed this study. The first section deals with social identity, and the second section emphasizes intersectional identity. The third section discusses about integrating identity approaches. The fourth section concerned with intersecting school management practice, orchestrating its day-to-day teaching-learning activities. The fifth section delves into the negative consequences of experiencing and feeling a sense of horizontal inequality within identity diverse public schools. The last part of this chapter presents a summary of chapter two.

2.1. SOCIAL IDENTITY

According to Callero (2018), social identity categories matter, because they are part of a process and system whereby every day social interactions and relationships are converted into (1) pattern of inequality (2) system that legitimate and justify inequality and (3) collective action organized to resist and oppose domination and exploitation. Social identity heterogeneity rather than homogeneity characterizes contemporary public school of Ethiopia. This identity heterogeneity includes among other, ethnicity, race, sons-of-the-soil, religion, language, political affiliation among others. Identity heterogeneity feature of public schools is attributable to the country's being site of multi-culture, multi-religion and multi-lingual society.

Cognizant of this fact, public schools of Ethiopia is characterized by identity diversified teachers and staff. However, since the imperialism era, social identity heterogeneity is not valued and respected equally. Instead, within identity diverse public schools, still social identity category based discriminatory treatments are embedded and reflected in all practices of public school administration and bureaucratic processes. In other words, horizontalized inequality is institutionalized to maintain the practices of privileging selected identity group and professionally

disenfranchise others during the practices of school administration and management activities, orchestrating its day-to-day teaching-learning activities.

Even though, school administrators and management are required to play important role in building and supporting work environment in which members of all social identity groups can be authentic while also being treated fairly and justly, they practice discriminatory treatment within identity diverse public schools. Hence, this circumstance motivated out-group identity labeled teachers to leave teaching profession. Thus, unless identity neutral and disciplinary procedures are rationalized for fair and just treatment of public school teachers, the crisis of teacher attrition will exponentially increase in the future (Tesfaye, 2019; Elias, 2020; Seyum and Gebremedhin, 2015).

As has been shown, in the public schools, the afore-mentioned social identity category difference appeared to be crucial to approach privileged status/position and to be considered for empowerment within identity diverse public schools. To conduct a comprehensive investigation into public school level's horizontal inequality, the researcher used the context of intersectionality between identity categories of social and political dimensions (ethnicity, race, sons-of-the-soil, religion, and political affiliation). Hence, this current research investigated the way different identity categories interact to create new form of horizontal inequality and the (way) instruments of approaching the privileged status/position operating to maintain inequality among group, and its detrimental impact on teaching-learning activities.

2.1.1. Social Identity within Identity Diverse Public schools

Social identity theorists claim that people classify themselves and others into different categories that have meaning to them (Tajfel and Turner, 1985; Hebl and Avery, 2013). Indeed, today social identity difference is the main factor of differentiation that are affecting access to opportunities like education advantage, growth and development, organizational resources, promotion prospect (Grzanka, 2016; Schneider and Wagemann, 2012). Similarly, in the public schools of Ethiopia, teachers need to be affiliated to the ruling party in order to be appointed to a position, to have a chance to participate in professional development activities like training and

up-grading of educational level (Seyum and Gebremedhin, 2015). Arguably, identity category based horizontalized disenfranchisement may lead to the development of hostile work relationship between in and out-group identity labeled teachers and school administrators. It has also established a "we" and "them" mentality. Public school level's horizontal inequalities phenomenon determines which social identity categories should be privileged and disenfranchised. In other words, social identity categories based dichotomy is not simply a category of difference. Rather, it is the symbolic means of embedding and legitimating a culture of preferential treatment. Consistently, Callero (2018) asserted that the interaction of social identity categories plays a sustained and critical role in the making and breaking of power and privilege. Accordingly, today being labeled as out-group identity has adverse effect like experiencing and feeling a sense of horizontalized disenfranchisement. For instance, out-group identity labeled teachers denied equal chance of development and training, opportunity of approaching privileged position. To retaliate this, out-group identity labeled teachers are either be engaged in attrition or sabotage the effort of achieving education outcomes of the public schools.

Research findings of public administration studies in Ethiopia (Asefa, 2018; Debela, Bouchaert and Troupin, 2020; Miruts, 2014; Mekonnen and Mammas, 2006; Getachew and Richard, 2006) show that social identity matters in management activities. Yoshida (2013) asserted that in Ethiopia, minority groups across regional states are experiencing discrimination and marginalization. Most minorities are perceived as internal migrant rather than localized groups (Pankhurst and Freeman 2003). Mirus (2014) asserted that in the public organization promotion prospect and desired high positions are reserved for those favored by incumbent administrators. Consistently, Assefa (2018) claims that administrators decided who to recruit, select, and also influence the process of performance evaluation. Researchers notably (Assefa, 2018; Miruts and Asfaw, 2014; Mekonnen and Mammas, 2006) claim that public administrators confirmed the unequal treatment practice embedded and reflected in the public business processes.

Within identity diverse public schools, categorization of teachers into in and out-group dichotomy is a mechanism to maintain the practice of preferential treatment.

Accordingly, school administrators privilege the in-group identity labeled teacher and disfranchised the out-group identity labeled teachers. For instance, a prestigious position that will earn an above-standard salary and additional benefits are only available to in-group members. This circumstance is considered to be a job condition for the problem of social comparison in the public school (Tajfel, 1973). To put it in another way, the horizontalized disenfranchisement of out-group identity labeled teachers and privilege of in-group identity labeled teachers became a reason for social comparison from the perspectives of fair and justice (Acker2006; Atewologun, 2018; Festinger, 1954; Ashkanas and Ashton-James, 2007). Thus, the out-group member dissatisfied with the *horizontalized* inequality contested unconstrained, unjust, imbalance of empowerment and privileging in-group members. This circumstance legitimated power hierarchy, pattern of inequality within identity diverse public schools.

Concerning the negative consequences of unequal treatment within identity diverse public schools, it may not be limited to out-group identity labeled teachers; it may also adversely affect the public schools themselves. Research findings revealed that while the negative consequences of discriminatory treatment on an employee can be psychological, mental, and physical health (Major and Dover, 2016; Grzanka,2016), its impact on the organization can not be limited to, lower performances, dissatisfaction, disengagement, lack of motivation and commitment and high turnover intention, reduced job morale (Heble et al., 2019). Consistently, Mannix and Neale (2005) argued that organizations might not fully exploit the competitive advantage of diversity unless employees feel a strong sense of equal treatment and inclusion within the organization. Equally, the detrimental impact of horizontal inequality of teachers might also include in addition to sabotaging education outcomes of public school, the manipulation of marginalized teachers by politicians to achieve their political goals.

Hence, though in-group member teachers may not experience and feel a sense of disenfranchisement, it is their responsibility to say no to the horizontal inequality situation prevalent within identity diverse public schools. In agreement, Ferdman and Brody (1996), asserted that equal treatment and inclusions need to be the norm and

value of an organization. In inclusive work environment, individuals of all background are fairly treated, valued for who they are (Nishii, 2013). In other word, inclusive environment encourages equal treatment of employees while simultaneously acknowledge individual difference. Consistently, Özbilgin (2009), pointed out that embedding a culture of equality, diversity, and inclusion can be a job condition to motivate core actors of organizations. For instance, if public school teachers experience and feel a sense of equality and inclusion, they will have the will-power to develop a constructive workplace behavior like career aspiration and dedication, careerism, intellectual engagement and emotional attachment to the shared goals. Therefore, equality, diversity, and inclusion need to be the fundamental principles of the public schools, and should be considered as a part of goal for better performance of the public schools (Jansen, Otten, Vander Zee, and Jans, 2014; Pearce and Randel, 2004).

Equally, another panacea for horizontal inequality situation in the public schools is that school administrators need to commit to the values of equality, diversity, and inclusion (Shore et al., 2018; Hom, Roberson, and Ellis, 2008; Özbilgin, 2009). To this end, they should maintain identity neutral and disciplinary procedural space within identity diverse public schools. While, state level horizontal inequality research findings suggested different policy-oriented actions to alleviate the problems of horizontal inequality (Langer, Stewart, and Venugopel, 2012, Stewart, 2008, Østby, 2010), there is no intersectionality oriented policy-action to break down or disrupt the problem of horizontal inequality within identity diverse public organizational setting, particularly in Ethiopian public school context. To this end, this current research proposed intersectionality oriented policy action; to break down or disrupt the problem of *horizontalized* inequality within identity diverse public schools.

In a nut shell, state level horizontal inequality research using single-axis identity approach has made a fundamental analytical improvement (Langer, Stewart, and Venugopel, 2012, Stewart, 2008, Østby, 2010). On the other hand, organizational level horizontal inequality research using intersectionality approach has been ignored, particularly in the Ethiopian public school context. Therefore, this research attempted to fill this empirical research gap. Equally important, in the public schools, where

multi-layered identity group exist, intersectional research enable to uncover and document the different ways layered identity categories interact to create new form of horizontal inequality and the (way)instruments of approaching the privileged status/position is operating to maintain inequality among group.

2.2. INTERSECTIONALITY

Social identity categories are the key aspects of mapping an intersectionality perspective (Romero, 2018). Intersectionality is most commonly used to investigate how layered identity categories lead to experiencing multiple jeopardy (Crenshaw, 1991; Collins, and Bilge, 2016). Intersectionality makes visible dynamics of privilege and subordination in changing environment. Intersectionality also delves deeper into the nuance of social inequality to analyze the various manifestations of inequality (Callero, 2018; Romero, 2018). Intersectionality analysis involves identifying social identities, power hierarchies and investigating the pattern of inequality that dominate particular social setting and relationship. It also requires uncovering power and privilege dynamics and investigating their association to societal social identities.

While this is the case, intersectionality is ignored to investigate horizontal inequality (Østby, 2010). Accordingly, this current research has investigate the *horizontalized* inequality situation within identity diverse public schools using intersectionality lens. Intersectionality enables to make a comprehensive investigation of the way different identity categories interact to create new form of horizontal inequality within identity diverse public schools, which is not possible by using single-axis identity approach. Consequently, intersectionality can provide comprehensive insight to tackle horizontal inequality situation in the public school setting. To this end, intersectional theorists suggests the significance of recognizing employees layered identity (May, 2015; Atewologun, 2018; Picus,1996, Crenshaw,1989).

Historically, the theory of intersectionality was developed in response to the failure of feminism and the anti-racist movement to adequately and comprehensively capture and understand the complexity of multiple jeopardy experienced by black women. Black feminist scholars used to believe that gender and race functioned as

mutually exclusive identities; as a result, the multiple jeopardy experiences of women of color are erased (Romero, 2018). Crenshaw (1989, 1991) pointed out that intersectionality allows closing the loophole of discrimination law, which ignored the multiple jeopardy experiences of women of color. Otherwise, it is not possible to comprehensively address the identity related problem of black women using single-axis identity approach. Thus, the primary emphasis of intersectionality was on the marginalized women whose layered identities became reasons for multiple forms of jeopardy (Crenshaw, 1989; Collins and Berger, 2016; Davis, 2008). As Crenshaw (1989) put it, any analysis that does not consider intersectionality, cannot effectively address how women are oppressed and marginalized. Because of the significance of intersectional analysis, intersectionalists have made three key premises. One, only focusing on a single aspect of disadvantage may lead to distortion and conceal the invisible way of oppression and inequality. Two, in any context, various social dynamics will be in operation together, and each socially constructed category is dynamically related to power and privilege interrelation. Three, the intersection of differences may produce the most extreme cases of oppression and inequality (Bradley, 2009; Else-quest and Hyde, 2016). Consequently, investigating the problem of *horizontalized* inequality within identity diverse workplace using intersectionality allows uncovering the invisible way of unequal treatment of employees. This feature made intersectionality a crucial approach to dismantle the different visible and invisible ways to maintain inequality among groups within identity diverse workplace. Arguably, in the context of school setting, the goal of intersectionality is to challenge and transform the horizontalized professional disenfranchisement which is embedded and reflected in all sphere of school administration and management practices, orchestrating its day-to-day teaching-learning activities.

As has been shown, intersectionality analysis approach uncovers the way different identity categories interact to maintain inequality. Identity based processes of differentiation and system of domination are symbolic means for doing inequality among groups (Warnar, 2012; Atewologun, 2018; Nash, 2008; Crenshaw, 1981; Dhamoon, 2010). Moreover, intersectionality provides theoretical and empirical explanation to why different identity groups experience workplace differently

(Atewologun, 2018). Today, within identity diverse public schools, intersectionality between social identity categories matters in order to maintain the practice of preferential advantage to some selected identity groups. To put it in another way, teachers' intersectional identity used to create new form of horizontal inequality in such a way that a culture of preferential treatment to be embedded and reflected in public business process within identity diverse public schools.

Another essential point is that some interconnection of social identity categories matter more than others. Some play a sustained and critical role in the making power and privilege. For instance, being member of a majority identity group is not necessarily the pre-condition to approach the privileged status/position or to be considered for empowerment; rather, the “*quality*” of intersectional identity matters. Here, “*quality*” refers to owning social identity categories that are combatable to the dominant elite groups identity categories of social and political dimension. Similarly, the level of horizontalized disenfranchisement also dependent on the “*quality*” of intersectional identity. Arguably, in the public school setting, where diversified identity group exist, teachers may have different experiences of privilege/disfranchisement depending on the “*quality*” of their intersectional identity.

2.2.1. Intersectionality School of thought

The two prominent intersectionality schools of thought are the American and the United Kingdom schools of thought.

2.2.1.1. American Origin Intersectionality School of Thought

The American origin intersectionality school of thought emphasis primarily on structural domination (Phoenix, and Pattynama, 2006). In this school of thought, intersectional thinkers were interested in investigating the structures of inequality that became hurdle to approach power and privilege. In particular, they will focus on a system of domination structures like patriarchy, racism, heterosexism (Hooks, 2001). Similarly, Smith (2006) argues that advocates of this school of thought investigate the manner of inequality establishment to create the domination paradigms.

2.1.1.2. United Kingdom Origin Intersectionality School of Thought

The United Kingdom origin intersectionality school of thought closely aligned to the constructivist view (Phoenix, 2006). Here, intersectional thinkers are a critique of universalism, the existence of clear-cut binaries (Brah and Phoenix, 2001). The United Kingdom school of thought presumed that the idea of homogeneity affected the individual's self-identity motivation, unique experiences of the worldview and marginalized the political agency (Phoenix, 2006; Brah and Phoenix, 2001). An intersectional thinker with the constructivist and post-modernist worldview rejects universal generalization about the social categorization of society based on their identity categories, including ethnocentrism, racism, tribalism, because generality fails to recognize the differences between individuals in the social categorization (Dhamoon, 2011).

Despite conceptual differences between the two schools of thought, they share common premises. In addition to the importance of taking into account, how layered identity categories intermeshed to approach power and privilege or experience disfranchisement, they shared the following premises.

2.3.1. Hierarchy of Identity Categories

People may identify themselves with layered identity category of social and political identity dimensions. However, this does not mean that they value equally all layered identities. They might identify more strongly with one or two aspects of social identity categories than another, and this can also be context-dependent, i.e., the degree of commitment to social identity categories may shift according to the situation they find themselves in. For instance, when a young ethnically affiliated person meets with an ethno-nationalist politician, they may be more aware of their ethnic affiliation. Whereas, when they are complaining of experiencing disfranchisement and marginalization based on their religion, they may be more aware of religious identity and the associated stereotype. Thus, intersectionality analysis equally helps to investigate how the interaction different social identity categories operating differently. The consequences of experiencing disfranchisement can also vary based on the hierarchy of identity categories and contexts in which they find themselves

(MeikeVerloo, 2011; Skeggs 2006). Political affiliation is the most valued identity dimension in order to be considered for empowerment and to approach the privileged status/position in Ethiopian public school context. For instance, a Muslim Oromo teacher, who is neutral from political affiliation compared to a Christian Amhara teacher who is affiliated to ruling party, the latter is to be considered for principal or deputy principal position/status in the Muslim dominated public schools. Thus, within identity diverse public schools, political affiliation is the most valued social identity category.

2.3.2. Historical Context

Intersectional thinkers reflected that historical context shapes our understanding of social identity categories difference and the way we view the world around us (Hancock, 2007; Warnar, 2012; Dhamoon, 2010). That is to say, historical background influences our understanding of the world, for one informs the other. Consequently, Henkemen (2011) suggests that studying the past; examining the present supports to decide where we want to go in the future. Henkemen (2011) research uncovers how the historical social and political background of individual(s) interacts with their intersectional identity. For instance, the social and political background of historically dominant identity group member would have a profound impact today on their access to the structure of opportunity, and empowerment within identity diverse public schools. If school administration and management practice do not maintain identity neutral position and commit to disciplinary procedure within identity diverse public schools, this circumstance will adversely affect, out-group members' intellectual engagement and emotional attachment to the education outcome of the public schools.

Another example of a historical social and political background that has impact on teachers' identity categories is political ideology change. Post 1993, the political system of the country radically changed from unitary government system to federal system. With this change, the social and political identity category became a key aspect of approaching privileged status/position and to be considered for power within identity diverse public schools. Post 1993, school administrators and management maintained the practice of identity based discriminatory treatment of the prior 1993

tradition. But this time with more additional identity categories like ethnicity, race, religion affiliation, sons-of-the-soil. As a result, today, in the public schools, where diversified identity group existed than before in the history of this country, identity based professional disenfranchisement changed from single-axis identity approach to an intersectional identity approach.

2.3.3. Self-Critique

Arguably, intersectionality in workplace organization encourages people to challenge and transform identity based system of approaching privileged status/position and power within identity diverse organizational setting. Furthermore, support the recognition of diversified identity group; acknowledging equality among group. Likewise, Henkmen (2011) reflected that being well aware of how society views the world around them; enables to challenge the mindset of inequality among group and erase the attitude of identity based domination. Consequently, this current intersectionality research within identity diverse public schools, was aimed to uncover and document the prevailing identity based process and system of approaching privileged status/position and power. So that people will aware the visible/invisible process of differentiation and system of domination within identity diverse public schools.

Equally, intersectionality encourages workplace organizations to institutionalize and deeply embed in identity neutral and disciplinary procedure practice in public business process. This practice will enable to break down or disrupt the identity based process of differentiation and system of domination. To this end, school administrators and management should create enabling environment to institutionalize and deeply embed in practices of identity neutral and disciplinary procedural throughout public business process. In this kind of environment teachers of all social identity categories can be fully themselves while also contributing to the larger collective, as valued and full members. This also make teacher to have a perception of non-threatening work environment in which teachers can reveal their true selves.

2.3.4. Pattern of Inequality of Identity

The central themes discussed in the intersectionality research are hierarchy, hegemony, and power relation (Anthias, 2012). Contemporary intersectionality study focuses on the various ways that hierarchy, hegemony, and power intersected in such a way that inequality of social identity categories are institutionalized (Dhamoon, 2011; Anthias, 1998; Anthias and Yuval-Davis, 2005). In this current research, the goal is to figure out and document the way different identity categories interact to create new form of horizontal inequality within identity diverse public schools and the (way) instruments of approaching the privileged status/position operating to maintain inequality of identity categories. Since, the main goal of intersectionality is embracing and empowering the marginalized social group, this study also attempted to provide insight into how intersectionality can be used to maintain a balanced social justice between historically disadvantaged and marginalized social group and privileged social group (Dhamoon, 2011; Hooks, 2000). Intersectional researchers argue empowerment, hierarchy, and hegemony manifested in different ways and those who have it are often aware of it (Dhamoon, 2011; McIntosh, 1986).

Intersectionality also discusses how people can oppress and similarly be oppressed simultaneously. According to Collins (1990), an individual may be an oppressor, a member of an oppressed society, or simultaneously both oppressor and oppressed. For instance, an out-group identity labeled teacher is oppressed, because horizontally disenfranchised. In the meantime, an oppressor, because they are not willing to recognize and accept affirmative action for historically marginalized social groups. Similarly, in a Christian dominated community school, Muslim teachers would be oppressed due to prohibition to practice religious precepts like religious attire, praying inside the school compound, but at the same time an oppressor, because they agreed to work as a teacher in a school in which they do not accept that school community's organizational identity. As a result, they behave in a way against the desire of that school community.

Using these illustrations, intersectionality emphasizes recognition of identity and the premise that solidarity is possible through mutual commitment (May, 2015). While

this is the case, *disenfranchisement* of out-group identity labeled teachers and privileging in-group identity labeled teachers within identity diverse public schools is a culture of public schools. Intersectional researchers, notably Hancock (2007), investigated how the public infrastructures enabled to construct and maintain inequality, unequal distribution of power and privilege dynamics. On the contrary, this current research intended to investigate the ways different identity categories interact to create new form of horizontal inequality and the (way) instruments of approaching the privileged status/position are operating to maintain inequality of identity categories within identity diverse public school. Callero (2018) argue that the aim of intersectional analysis approach is twofold (1) to understand how privileging and domination of identity operating in creating and maintaining difference (2) to create system of equality.

It has been shown that horizontalized inequality is still embedded and reflected within identity diverse public schools. Warnar (2012) reflected that examining how one-self and others contributed to maintain inequality of identity within identity diverse workplace is an initial step to break down or disrupt the horizontal inequality phenomenon.

2.3.5. Application of Intersectionality

The main feature of good social theory is that it discusses hotly disputed as well as contentious concerns that are deemed a problem in the social phenomenon in such a way that it receives acceptance from various social disciplines (Murry, 1986). Briefly, the characteristics of good social theory is (1) explain social problem that would have real consequences and can change the current understanding of the problems (2) has the potential of tackling the problem, as a result, taken seriously by the audiences (3) provides empirical result with comprehensive analysis of the problem (4) forwards a profound insight and thick interpretation of complex issues in a simple enough term, consequently leave room for most academics (5) vague enough so that it can be an issue of discussion, interpretation and improvement among scholars and researchers (Murry, 1986; Davis 2008). In agreement, Davis (2008) argues that intersectionality concept being vague and open-ended can be a condition of being in state of growing

influences in different social and humanity disciplines. Furthermore, intersectionality is valued for its multi-dimensional analysis of the problem of wider societies (Dhamoon 2011).

As has been discussed social science and humanity discipline use intersectionality theory to investigate problems related to social phenomenon. Intersectionality theory's role in tackling the problem of inequality and exclusion is also recognized by international organizations. For instance, the United Nations Institution for Social Development has required policy reform based on the ideas emanating from intersectionality (Bennett, 2001). The ant-discrimination law of the European Union is also the product of the concept of intersectionality (Kantola and Nousiainen, 2009). In other words, the popularity and acceptance of intersectionality theory are booming in different disciplines of social sciences to challenge and transform identity based inequality and exclusion in such a way promote social justice. In a similar fashion, this study used intersectionality theory to challenge and transform the culture of identity based process of differentiation and system of domination in the school administration and management practice, orchestrating its day-to-day teaching-learning activities within identity diverse public school.

Equally important, intersectionality also promote social justice for the historically disadvantaged and marginalized social group. Warner (2012) reflected that the unique feature of intersectionality theory is its ability to analyze the complexity of social justice. Intersectional approach address social structure, that is, the historical, political, social and economic context of power and privilege relations that have significance influence on people's life chance (Callero, 2018). While this is the case, investigating the new form of horizontal inequality at organizational level using intersectionality is vital to provide social justice for historically marginalized social identity group, particularly in the Ethiopian context, where identity based marginalization is still embedded and reflected in public business process.

2.3.6. Intersectionality Critiques

Critiques of intersectionality theory manifest two points. One, it shows concern for the intersectionality paradigm and key means by which a concept endures. Two,

one way for developing a theoretical paradigm is to have its assumption questioned and puzzled over (May, 2015; p. 98). Consistently, Warner (2012), reflected that theoretical paradigm debates and argumentation are crucial. As a result, intersectional thinker constantly challenge their premises related to intersectionality paradigm. Some of the critiques of intersectionality paradigm and the motive behind to use intersectionality paradigm despite its' critiques are discussed.

Concerning the critiques of intersectionality paradigm, constructionist critiques emphasized the structural domination of intersectionality theory. They presumed that investigating the structure of intersectional domination does not consider the liberty of individuals to determine their own identities. That is to say, the constructionists insist on the individuals' self-identity determination desire, so they may not be influenced by social structural domination. On the contrary, post-modernists presume that the interconnectedness of social categorization systems imposes identity categories on an individual (Phoenix, 2006). The process of identity categorization and our perception of worldview are socially and historically constructed (Hancock, 2007). While this is the case, Dhammon (2011) reflected that narrowing and limiting the identity categorization processes to only social and historical constructed is problematic. Complementary to these, this hermeneutic phenomenological inquiry, intersectional analysis is concerned about the different visible/invisible ways of identity based processes of differentiation and system of domination rather than a predetermined way of differentiation and domination.

Another critique of intersectionality theory is concerned with narrowing down social categorization processes to intersectionality debates. This view is causing the risks of reducing the processes of differentiation and system of domination (Puar, 2001). Dhamoon tried to solve the problem by recommending that "while the primacy of doing intersectional analysis has been on including and pluralizing marginalized voice and experiences, the theory also produced knowledge about what, if not just who, is taken as given or normalized " (p. 240).

Last but not least, critique related to intersectionality theory is absence of universally accepted definition and methodology for studying the complexity of

societal social stratification system (Verloo, 2006; Bowlege, 2008). Bowlege (2008), claim that using quantitative data set and adding the different identity category dimensions together will not enable us to conclude for intersection; rather, intersectionality necessitates including qualitative approach. More specifically, intersectionality research uses hermeneutic phenomenological methodology (May, 2015) to adequately understand the essences of privileging some selected social identity categories and disfranchising other identity group. In agreement, Davis (2008), argued that precise definition, set of demarcated parameters, and methodological approach for the intersectionality remove the confusion on how, where, and when the intersectionality is used for studying a given social phenomenon. Therefore, in this current research, the researcher provided a clear definition of intersectionality and use a hermeneutic phenomenological inquiry to investigate the way different identity categories interact to create new form of horizontal inequality and the (way) instruments of approaching the privileged status/positions are operating to maintain inequality of social identity categories within identity diverse public schools. Considering, the afore-mentioned critiques, in this hermeneutic phenomenological inquiry notably, the constructionist identity construction thought is regarded appropriate. For one thing, the study concerned understanding context dependent new form of horizontal inequality within identity diverse public schools and provide insight to balanced social justice for historically marginalized social group. For the other thing, it suggests that each one's way of making sense of the world is as valid and worthy of respect as any other. This helps not to risk the commonly shared lived experiences (Hancock, 2007).

In a nut shell, there is no perfect social theory, but what matter is how to deal with the limitation of the social theory in such a way that minimize the risk associated with the theory; rather than completely ignoring it. The most crucial point is that knowing well what critique is in and around the theory is the first step to take necessary measures to minimize the risks associated with the theory. That is to say, for intersectionality analysis is to be beneficial, we must know well the intersectionality critique in advance. With this in mind, in this intersectional study, during my interview, before immediately starting the interview talk, I briefed the participant that

the focus of the analysis is to uncover the different ways of intersecting processes of differentiation and system of domination in the public schools, where diversified identity group exist. Equally, to adequately capture and understand its negative impact on teaching-learning process.

2.4. INTERSECTING ADMINISTRATION AND MANAGEMENT ACTIVITIES

Inclusive work environment is based on a pluralistic value frame that respect all social identity categories represented among its workforce. Organizational diversity is the most valuable asset public organizations can possess (Mekonnen and Mamman; 2004). Hence, the role of administrators and management is to use the advantage for better performance of the public organizations. To this end, building a culture that support an environment in which member of all social identity categories can be authentic while also being treated fairly and respectfully. Some researchers, notably Mekonnen and Mamman (2004), argue that the social and political situation of public organization in Ethiopia is adversely affecting the opportunity of the public organizations to harness the diversity for better performance. The main job condition for the problem is that public organizational setting ignored institutionalizing and embedding in identity neutral and disciplinary procedure public business process. Arguably, of all situation; affecting reflexive practice within identity diverse public schools, none is more potent than the *horizontalized* inequality. In horizontal inequality situations, administration and management practice are not identity neutral and not disciplinary procedural. Researcher revealed that public school teachers' social identity categories matters more than their qualification and competency to be considered for a higher position recruitment and selection or to approach the opportunity of structure (Seyum and Gebremedhin, 2015, Elias,2020 and Tesfaye, 2019).

It is important to note that the problem of *horizontalized* inequality embedded and reflected in administration and management practice since the era of imperialism. But what makes post-1991 different from prior 1991 is that post 1991 *horizontalized* inequality is based on employees' intersectional identity (ethnicity, race, sons-of-the-

soil, religion, and political affiliation) unlike; prior 1991 which, basis single-axis identity difference, i.e., political affiliation. That means, the way new form of horizontal inequality established and how the instruments of approaching the privileged status/position are operating can vary depending on the context. Therefore, the construction and perpetuation horizontalized inequality are the deep rooted problem in the public organizational setting of Ethiopia. Similarly, intersectional theorists reflected that social identity based categorization is not without consequences (Crenshaw, 1991, Atewologun and Sealy; 2013; Callero, 2018, Johnson, 2006; Schneider & Ingram, 1993). According to Callero (2018), intersectionality has been developed to explore identity based disenfranchisement, locate and explain their sources and logics and propose direction for transformation. For this reason, it is significant to uncover and document the way different identity categories interact to create new form of horizontal inequality and the way the instruments of approaching privileged status/position are operating to maintain inequality of social identity categories. Thus, the public school level horizontal inequality is informed and guided by Acker's (2006) concept of inequality regimes.

Inequality regimes are conceptualized as the enmeshed practices, processes, and actions that result in continuing inequalities in the workplace organization (Acker, 2006). Acker attempt to show the unequal distribution of power and privilege in an organizational setting. Callero (2018), asserted that it is important to remember inequality cannot be reduced to the circumstance of situation, individual biases, preferences, and attitude; rather, inequality also associated with social, political and economic institution, complex organizations and cultural tradition are always and everywhere in the background.

To investigate horizontalized disenfranchisement, Acker (2006) formulated inequality regimes concepts and significantly suggested five factors that became a hurdle for creating equal treatment within diversity of the workplace. Acker's definition of inequality regimes precisely shows aspects of differentiation in the organizational setting.

"The systematic disparities between participants in power and control over the goal, resources, and outcomes, workplace decision such as how to organize work, opportunities for promotion and interesting work, security in employment and benefits, pay and other monetary rewards, respect, and pleasure in work relation "

While this is the case, the question is within identity diverse public schools, how inequality regime is still deeply embedded and reflected throughout the administration and management practice, orchestrating its day-to-day teaching-learning activities. Along with these questions, it is salient to uncover the way the instruments of approaching the privileged status/position are operating to maintain inequality regimes. In agreement, some theorists (Holvino, 2001; McCall, 2005; Weber, 2001), reflected the need to create know-how of the interaction between social identity categories are meant to suffer inequality within identity diverse organization.

Acker (2006), claim that there is no social phenomenon that does not experience inequality regimes. This thesis study used Acker barrier to equality treatment in organizational setting as a guiding concept to investigate how these barriers manifested the problem of *horizontalized disenfranchisement* within identity diverse public schools. Additionally, Acker argues that the barrier to equality treatment in organizational setting tends to be fluid and changing. Thus, in this case the researcher focused on social and political dimension (ethnicity, race, sons-of-the-soil, religion and political affiliation) to investigate public school level horizontal inequality.

2.4.1. The Bases of Inequality

As described, horizontal inequality (is an inequality based on single-axis identity category experienced by individuals in a society) refers to disparities observed in indicators of being privileged based on social identity categories of social and political dimensions within identity diverse public schools. These horizontal inequalities are usually perpetuated and maintained in a way that in-group identity labeled teachers are privileged and out-group identity labeled teachers are professionally disenfranchised. Acker (2006), asserted that the bases of inequality regimes are not limited to race and class alongside race and class, social identity categories such as sons-of-the-soil (regional preference), religion and political affiliation can become a ground for

experiencing inequality regimes in the organizational setting. In a real world interaction, between social identity categories cannot be treated as arbitrary or essential subjective, dismissed as irrelevant or random or ignored without serious social consequences. Social identity categories have the power to enable and constrain the thought, emotion, and action of an individual(s), especially for social identity categories that are associated with an unequal distribution of power and privileged status/position.

Arguably, the perpetuation of identity based discriminatory treatment within identity diverse public schools, is due to the deeply embedded in of *horizontalized* inequality. Hence, in the public school, the reason for the perpetuation and maintenance of *horizontalized* inequality is to institutionalize a culture of preferential treatment to in-group identity labeled teachers in the context of school administration and management practices, orchestrating its day-to-day teaching-learning activities. For this reason, it is not unusual to see group comparison within identity diverse public schools.

Public school teachers are categorized into in/out-group dichotomy based on their social identity categories. The essential point is that the intention behind in/out-group dichotomy is primarily to embed a culture of preferential advantage to some selected identity group. Consequently, within identity diverse public schools, only in-group identity labeled teachers considered for privileged status/position and empowerment. Goodman (2011), argue that social identity categories based privilege is against the civil right. Thus, out-group identity labeled teachers contested social identity categories based discriminatory treatment and exclusion in the public schools either through turnover or attrition.

As has been shown, within identity diverse public school, the problem of social identity category based preferential treatment are still embedded and reflected in school administration and management practices orchestrating its day-to-day teaching-learning activities. And Thus, the circumstance of horizontalized disenfranchisement need to be tackled. Unless and otherwise, out-group identity labeled teachers' turnover

or attrition will continue. This situation in turn may adversely affect the achievement of education outcomes of public schools by creating a knowledge vacuum.

2.4.2. Shape and Degree of Inequality

The dimension shape and degree of inequality pertains to the steepness of hierarchy structure in an organization (Acker, 2006). In the public school, the foregoing dimension deals with how school administration and management practice perpetuate and maintain horizontal inequality in organizational structure. In a public organizational setting, it is assumed that social identity category based inequality is acceptable (Mekonnen and Mamman, 2004). To put it differently, approaching privileged status/position and power hierarchy is bonded with the hierarchical position of social identity categories of social and political identity dimensions. For example, in a public school, only dominant elite group member teachers are eligible for principal and deputy principal positions, prominent employment with high salaries position, promotion prospect. Therefore, teachers' intersectional identity matters to be considered for power hierarchy within identity diverse public school. Similarly, though public school teachers are working under similar organizational structure, due to ethnocratic bureaucracy, out-group identity labeled teachers still experience horizontalized professional disenfranchisement.

2.4.3. Organizing Process that Produce Inequality

In this study, organizing process that produce inequality are concerned with identity affiliated and non-disciplinary procedural school administration and management practices within identity diverse public school setting. In identity diverse organizational setting, the organizing process through which power, privilege and access to valued resources are executed need to be fair and equally across diversified identity group. Furthermore, intersecting processes of differentiation and system of domination negatively affects the attitude of teacher toward school administration and management practice orchestrating its day-to-day teaching-learning activities.

In public schools, organizing process includes promotion prospects, educational opportunities, access to resource. Scholars suggested that merit based workforce

differentiation (Seyum and Gebremedhin, 2015; Elias, 2020; Tesfaye, 2019). However, within identity diverse public school of Ethiopia, it was felt that identity based processes of differentiation and system of domination in all aspects of horizontal inequality dimension of the public schools.

2.4.4. The Visibility of Inequality

Acker (2006) defined visibility of inequality as the extent of awareness, level of understanding, and accepting the practices of inequality within identity diverse organizational setting. Acker asserted that the practice that generate inequalities may be fleeting and difficult to detect. Consistently, Callero (2018), asserted that inequality are practiced in both manners visibly and invisibility. Arguably, in the context of current reality of Ethiopia, it is mistake to conclude that unconditionally the regional “*majority*” identity group are privileged and “*minority*” are disenfranchised. It is only *in-group* members privileged. For instance, member of local majority co-ethnic group is experiencing and feeling a sense of disenfranchisement, merely due to their political attitude. In other word, the intersection of ethnicity, race, religion and sons-of-the-soil (regional preference) identity dimension less important to experience either privileged or disenfranchisement within identity diverse public organizations. Rather, political affiliation is central importance to experience privilege or disenfranchisement. However, ethnic majority’s experience of disenfranchisement is not visible to local minorized groups. As a result, local minorities deny and avoid ethnic majority groups claim of experiencing horizontalized disenfranchisement. In the public schools, there is general horizontal inequalities in the practices of school administration and management activities, while for minorized group it was not seen as fact. To this end, system of domination was institutionalized to maintain preferential treatment to in-group identity labeled teachers.

2.4.5. The Legitimacy of Inequality

This dimension of the inequality regimes is concerned with rationalizing the established inequality within identity diverse organizational setting using retrospective accounts. The legitimacy of inequality vital for maintenance of horizontal inequality within identity diverse public schools. Suchman (1995, 574), describe the legitimacy

as “an assumption that action of an entity is desirable, proper or appropriate with some system of norms, values and belief”. Similarly, (Callero, 2018), describe, inequality in its most basic form, as simply the establishment of rank or status among individual or categories of individuals within social group. Within identity diverse public schools, inequality remain legitimated. For instance, the practice of unfair privileging of in-group identity labeled and unfair disenfranchisement of out-group identity labeled are rationalized by using instruments of affirmative action for historically marginalized social identity group.

2.4.6. Control and Compliance

Organization stayed tied together by different means of control and compliance, such as incentives and measures. That is what Acker tried to describe in this dimension of inequality regimes. Acker (2006), claim that the bases of controls and compliance in an organizational setting are two, one is through hierarchical power, and the other is through identity hierarchy relation. Arguably, in the public schools, where diversified identity group exist, the execution of control and compliance depends on *who you are*. If teachers violate the public schools' control and compliance, the degree of measures taken varies according to one's social identity categories identification. For instance, in the public schools, if teachers who are members of in-groups miss a class or come to school late, no one criticize them for not complying with the schools' control and compliance. On the contrary, if out-group member teachers are absent from class or come to class late, or violate schools rule and regulation, s/he is criticized and warned with an initial warning letter. Further illustration, a class load distribution is not fair among public school teachers. The load of class program distribution varies according to teacher's social identity categories. In-group member teachers are provided fewer class programs in comparison to out-group member teachers. This is done on purpose to help in-group member teachers do some other business in their free time. Out-group member teachers, on the other hand, are heavily loaded to keep them busy.

In brief, while control and compliance are strict against out-group identity labeled teachers, it's loose, however, to in-group member teachers. It is possible to say

that the degree of execution of control and compliance is social and political identity dimension dependent within identity diverse public schools.

2.5. INTEGRATING IDENTITY APPROACH

There was an effort to integrate intersectionality and social identity approaches (Taksa; *et al.*, 2015). In this study, social identity and intersectional approach are integrated to investigate the fundamental role of identity categories interaction in the established horizontal inequality within identity diverse public schools. Despite differences in areas of disciplinary origin, epistemology, ontology, political and ideological orientation (Brown and Misra, 2003; Carbin and Edenheim, 2013), they both examine identity categories in relation, and attempt to make sense of identity dimensions (Taksa *et al.*, 2015). Social identity theory emerged from the work of Tajfel (1978) as a means of interpreting the cognitive dimensions of intergroup relations. Although Tajfel (1978) claimed that an individual had only one social identity, contemporary social identity theorists asserted that individuals might have layered identity categories depending on their relationship (Hogg, 2006; Ashforth and Johnson, 2001). It also provides a basis for considering how people categorize themselves and others and how different identity categories relate (Taksa *et al.*, 2015). Equally, social identity categories are the primary criteria for achieving power and hierarchy (Tapper, 2013; Shields, 2008).

Intersectionality, on the other hand, is defined as the mutually constitutive relation among social identity categories (McCall, 2005). Similarly, Warner (2008) conceptualized intersectionality as a concept to explain how identity categories of social dimensions interact to form qualitatively different meanings and experiences. According to Shield (2008, p. 2), *“the specific definition of intersectionality varies depending on the research context, but a common thread is that social identity categories serve as organizing feature of social relations, mutually constitute, reinforce and naturalize one another”*. Intersectional theorists emphasize the central importance of understanding identity categories within a social structure to uncover the different ways social identities inform each other in a social system (Collins, 1990; Stewart and McDermott, 2009). It stands in contrast to the conceptualization of social

identities as functioning independently but accumulating to form experience. Intersectionality places emphasis on how to make or break power, privilege, and hierarchy (Collins, 2000; Taksa *et al.*, 2015; Baca and Dill, 1996; Dill and Zambrana, 2009, Brah and Phoenix, 2004; Davis, 2008), whereas, social identity theory emphasizes the analysis of individual cognition, inter-group level dynamics and the impact of subjective belief in the legitimacy of the group (Hogg, 2006). Intersectional theorists emphasize the interaction of different levels of analysis (McCall, 2005; Yuval-Davis, 2006) and assert that domination is not to be associated with one core type, but interacts in a complex way with another system of subjugation to produce social injustice (Collins, 2000; Syed, 2007). Another essential difference is that social identity theory assumes identity as the product of accumulated and deployed actions in response to salient external circumstances (Hogg, 2006). In contrast, the intersectional identity is not about identity category salience (Crenshaw, 1991; Brah and Phoenix, 2004), rather it facilitates the analysis of how people with layered identity categories are differentiated and dominated against one identity category at a time (Cole, 2009; Dhamoon, 2010; Crenshaw, 1991).

Using this critical discussion, integrating social identity and intersectional identity enabled researcher to investigate the way different identity categories interact to maintain inequality of identity at a horizontal level in the context of public school setting. More specifically, although the problem of horizontal inequality is extensively researched at state level context using single-axis identity approach (Stewart, 2008; Langer *et al.*, 2012), *horizontalized* inequality of minorized identity group using intersectionality lens is ignored, particularly in the Ethiopian public school context. Thus, the integrated perspective in the present study could contribute to the literature significantly.

2.6. CONSEQUENCES OF HORIZONTALIZED INEQUALITY

2.6.1. Workplace Behavior

As has been elaborated, constitution of 1995, national regional state stipulated to administer and manage their respective public schools. Consequently, “majority”

identity group dominated the school administration and management process. During this change, the previously privileged social identity group was displaced into marginalized identity groups, and the marginalized group, who had not previously exercised power hierarchy and privilege, transferred into privileged social identity groups. Consequently, the displaced groups are either forced to leave or to work at a lower level. This situation shows the perpetuation and maintenance of the problem of *horizontalized* inequality. However, this time the previously privileged identity group lost their privileged status to the previously marginalized identity group. Henceforth, marginalized identity group member teacher workplace behaviour was adversely affected. Consistently, Perry and Wise (1990) claimed that an employee's motivating factors change with the changing situations. Research findings showed that the performance outcome of the organization is related to the motivation level of its employees (Perry and wise, 1990). Employees of well-performing organizations manifest motivational effects such as engagement, job satisfaction, low turnover, cooperation and coordination, individual efforts, creativity and innovation, outstanding achievement, highly productive working environment, a culture of enjoying challenges (Park and Rainey, 2008, Barnard, 1938, Frey and Osterloh, 2001, Hassen and E shea, 1997). While this is true, within identity diverse organizational setting, the traditional way of thinking of material and financial reward as the only basic needs or choice is no longer has a basic and crucial impact on employees' workplace behaviour. Thus, aspects of motivational factors can be equality and inclusion irrespective of individual's social and political identity background. These have the potential of signaling that employees are viewed as worth-while and important.

Employees' social identity categories recognition desire is getting unprecedented acceptances within organizational diversity. In agreement, some theorists emphasized the importance of re-thinking classical principle of need theories (Hassen and E shea, 1997) and asserted that

"There seems to be no limit to people's productive energies. We need to go far beyond need theories and another approach. While Maslow's theory of motivation answered the broad question about human nature, its usefulness for explaining

workplace behavior was somewhat limited (p, 34-35). Employees are considering external reward as a manipulation means and have a consequence of undermining self-determination”.

In the public schools, where diversified identity group exist, teachers can have layered identity categories. That means, teachers can demonstrate a combination of social identity categories recognition desire in their career life (Perry and Wise, 1990, Brewer; Selden and Facer; 2000). Therefore, within identity diverse public schools, motivating teachers classically is somewhat losing importance (Frey and Osterloh, 2001). Arguably, there is an emerging demand of verifying motivational factors to understand workplace behavior of employees (Cropanzano and Rupp, 2003; Colquitt; Conlon; Wesson; Porter, & Ng, 2001). As cited in Cropanzano and Rupp (2003), one of the most important contributions of research findings is that economic outcome is partial determinant of employee motivation. Furthermore, they asserted that even when the outcome is unfavorable, individuals are likely to report motivation as long as their basic desire are fulfilled (Cropanzano, Byrne, Bobocel& Rupp, 2001; Tyler &Blader; 2000).

While this is the case, school administrators and management lost will power to develop a culture of equal treatment, diversity and inclusion within identity diverse public school. More recent research findings (Rainey, 2009, Houston, 2000; Park, and Rainey, 2008) uncovered that public employees are less motivated by financial rewards. In agreement, some researchers, notably Colquitt; Conlon; Wesson; Porter, & Ng (2001), asserted that when employees believe they are equally treated and included irrespective of their social identity categories, they tend to exhibit a higher level of job performance and organizational citizenship behavior. Thus, motivation is not only associated with financial rewards in the contemporary organizations, where diversified identity group exist. Similar findings show that motivation is not only an economical favorability; it is also giving people what they deserve (Cropanzano and Ambrose, (2015); Folger and Salvador, 2008). Within identity diverse public schools, out-group identity labeled teachers are demanding fair and justice treatment. Organizational justice is achieved when employees get what they deserve and are entitled equal treatment and consideration, no matter which identity group they belong

or come from. It includes what they receive (distributive justice), the allocation processes (procedural justice), and interpersonal treatment along the way (interactional justice).

Arguably, social identity categories determination should be the right of an individual(s) to decide on; if that is not the case, the consequences of disenfranchising self-determination can be a condition for the development of deconstructive work-related behavior among out-group identity labeled teachers. Equally, this does not mean that material motivation has no role in impacting workplace behavior but may be somewhat different within identity diverse public schools. That is to say, within identity diverse public schools, motivational factors should reflect the basic desire of the public school teachers. For instance, material motivation should not be at the expense of denying social identity category categories recognition. Bracher (2006), claim that within organizational diversity, the most fundamental desire is the need for recognition by others. Consistently, Adam Smith, cited by Bracher, said that identity recognition "*is the most ardent desire of human nature*". Todorov (2012) also stated that "*there is no price we are not paying to obtain it. [...] the need to be recognized and acknowledged is not just one human motivation among others; it is the truth behind all other needs*". Similarly, Charles Taylor (1994) asserted that "*our identity requires recognition by others*".

Concluding this section, out-group identity labeled teachers will not tolerate and accept *horizontalized* disenfranchisement within identity diverse public schools. Consequently, public schools need to develop a culture of equal treatment, equal opportunity and inclusion irrespective of teacher's social identity categories. Otherwise, *horizontalized* inequality within identity diverse public school negatively impact teaching-learning activities. For instance, among others, attrition of out-group identity labeled teachers can lead to a knowledge vacuum inside public schools. Therefore, it is crucial to re-consider public school administration and management practice. Building a work environment that supports a culture of identity neutral and disciplinary procedure, for example, can be a motivating job condition within identity diverse public schools. It is assumed that school administrators and management will

influence the role teachers play to achieve education outcome of the public school. In other word, teachers are core person of the teaching-learning activities.

Under those circumstance, out-group identity labeled teachers experience and feeling a sense of work alienation is a real consequence of horizontalized inequality at public school. Consistently, Hoy, Blazovsky, and Newland (1983) consider work alienation experience as an effect produced by influences of employees' disappointment about their status within the organizations. In this current research, work alienation refers to experiencing and feeling a sense of intellectual disengagement and emotional dis-attachment to school goals and objectives; isolation and meaninglessness with the prevailing horizontalized disenfranchisement practices within identity diverse public schools.

2.6.1.1. Alienation

“Alienation” is an eminently historical concept. If a man is alienated, he must be alienated from something, as a result of certain causes-the interplay of events and circumstances concerning man as the subject of this alienation ”. (Meszaros, 1973,)

Etymologically the term alienation is derived from the Latin word *alienatio*, used to describe three points from a different sphere. (1) from the legal sphere it meant the transfer or the sale of right or properties (2) from the social sphere it stands for separation or estrangement of individuals from others (3) from the sphere of medico-psychology which intends to mean mental illness (Geyer and Schweitzer, 1976). Similarly, Marx (1844) emphasized that alienation can manifest in a variety of social spheres, including religious, philosophical, political, social, and economic alienation (Geyer and Schweitzer, 1976). In the same way, Schacht (1970) asserted that every aspect of contemporary life is discussed in terms of alienation. Cognizant of this fact, Geyer and Schweitzer (1976) concluded that since alienation is used in many different social contexts, it's difficult to confine the phrase to a single modern phenomenon.

According to social scientists, the term alienation has different types of uses in different contexts. For instance, parental alienation describes a process through which a child became estranged from their parents as a result of the psychological

manipulation of another parent (Warshak, 2003). Personal alienation occurs when a person withdraws or is isolated from their environment or other people (Efraty, Sirgy, and Claiborn, 1991), societal alienation is a condition in social relationships reflected by a low degree of integration or common values and a high degree of distance or isolation between individuals or between individual and group of people in a work environment or communities (Lystad, 1972). Environmental alienation is concerned with the disassociation of human beings from the natural world around them (Soper, 2016). In this study, researcher focused on work alienation, and it describes a condition of intellectual disengagement and emotional dis-attachment from shared goal and constructive work-related behavior (Khan, et.al, 2021).

2.6.1.2. Work Alienation

Hoy, Blazovsky, and Newland (1983), asserted that alienation from work reflects a feeling of disappointment concerning one's status in the organization. In other word, it describes the extent to which employee is dissatisfied with the practice of horizontalized inequality and denigrated compared to other employees. Accomplishing education outcome is the core function of the public schools. Certainly, this is possible with a constructive workplace behavior of teachers. While this is the case, in a recent research study, lack of worker engagement has gained attention, and the problem is associated with employees developing a sense of work alienation (Hirschfeld and Field, 2000). Some theorists, notably Seeman (1959), asserted that work alienation is a multi-dimensional phenomenon represented by powerlessness, meaninglessness, normlessness, social isolation, and self-estrangement. Seeman's five-dimension work alienation are used in this empirical study. The researcher briefly discusses it from the perspective of a teaching job, particularly in the Ethiopian public school context.

The first facet of work alienation is ***powerlessness***. It is lack of power, control, and upper hand over one's event, circumstances, and feeling that these realities do not reflect themselves (Başaran, 2008, Kanung, 1982). Seeman argue that powerlessness is employee impression that things are out of their control. To illustrate, out-group identity labeled teachers have no voice in the school administration and management

practice and in an issue related to the teaching-learning activities. That is to say, out-group member teacher voice is oppressed (Boxall and Purcel, 2003; Millward, 2000; Armstrong, 2006), and consequently, public school teachers perceived they are de-professionalized. Consistently, Zielinske and Hoy (1983) define powerlessness as teachers feeling that they do not make difference in their students' academic attitude and achievement. They also claim that a teacher's impression of being useless due to not participating in the decision-making process will make the teachers feel powerless.

The second facet of work alienation is **meaninglessness**. Kanungo (1982) and Başaran (2008) relate meaninglessness to what teachers are experiencing and making sense of the work environment. As an illustration, they asserted that when teachers are obliged to work on a task in which they are not given full authority over the work and do not involve responsibility, it often makes them lose a sense of purpose. Consequently, the work becomes meaningless. Similarly, Seeman defined meaninglessness as *"low expectancy that satisfactory prediction about the future outcomes of the behavior can be made "*. In Ethiopia, teachers' tasks in the teaching-learning activities are to accept and teach what comes from the Ministry of education; they don't have a voice (Tesfaye,2014).

The third facet of work alienation is **normlessness**, characterized as a "high expectation that socially unapproved means are necessary to achieve a given goal ” (Geyer and Schweitzer, 1976, p.15). Teachers became disillusioned about their work-related role. The fourth facet of work alienation is **isolation**. According to Seeman (1959) definition, isolation is the individual's low expectancy for inclusion, equality, and social acceptance, and expressed uniquely in a feeling of rejection or repudiation. The last but not the least facet of work alienation is **self-estrangement**. Characterized as *"the loss of intrinsic meaning or pride in work. "* (Seeman, 1959, p. 790). Likewise, Marx (1844) suggested that alienated workers lack the ability to acquire “physical and mental power”. Consistent with Marx conceptualization of work alienation, Nair and Vohra (2009) conceptualize work alienation as the extent of disassociation from the work environment, the work process, activities, and even the product of the work. Arguably, teachers' constructive work-related behavior is main requirement for better performance of the public schools. Comparatively, the definition forwarded by

Kanungo (1982) concerning work alienation has three fundamental features and argued that work alienation is a psychological state of worker and manifested by (1) experiencing separation from one's job and another work-related context (2) a sense of frustration and failure to achieve one's desire via job and organization related behavior (3) employees lack enthusiasm. In the same way, Hirschfeld and Field (2000) characterized work alienation as portraying the extent to which employees are disengaged and low level of positive affect on the job. Similarly, as cited in Hirschfeld and Field (2000), Hackman and Oldham used terms such as; boredom, disaffection, emotional and psychological withdrawal, and low activation level to explain the work alienation phenomenon. Some theorists correspondingly defined alienation as an emotionally related attitude; conceptually and empirically different from job satisfaction (Korman, Witting-Berma and Lang, 1981). In agreement, Fromm (1955) argues that work alienation is the mode in which individual experiences alienation. In agreement, Hoy, Blazovsky, and Newland (1983) consider work alienation as an effect produced by influences of employees' disappointment about their status or position within the organization.

Concerning the job condition for employee alienation, Kanungo (1992) points out the absence of worker autonomy and control in the workplace. Likewise, Marx (1844) also stated three fundamental job conditions for employee feeling a sense of alienation (1) lack of sense of ownership and control over the product and its quality (2) job control (3) when workers feel a sense of subordination. While this is the case, for DiPietro and Pizam (2008) primary condition for employee alienation is associated with management activities, orchestrating its day-to-day running. Similarly, Banait and Reisel (2007), asserted that the work environment precursor of work alienation significantly impacts the knowledge worker.

In the view of these facts, within identity diverse public schools, *horizontalized* inequality is cardinal job condition for teacher experiencing and feeling a sense of work alienation and need to substituted with a climate of equality, diversity, and inclusion. Consistently, intersectional theorists, notably Hook (1981), premise that identity based discriminatory treatment is almost applicable in a public sector due to

the primacy motive of their existences are not making a profit but providing public service.

2.7. SUMMARY

The theoretical framework that informed and guided this current research is integrated identity approaches. That is to say, social identity and intersectional identity integrated to investigate the *horizontalized* inequality within identity diverse public schools. Social and political identity dimensions are key parameter to activate horizontalized inequality within identity diverse public schools. Horizontal inequality research at the state level was consulted (Langer, Stewart, and Venugopel, 2012; Stewart and France, 2008; Østby, 2010) to draw implications for organization level horizontal inequality situation assesment. While horizontal inequality research at the state level emphasized on single-axis identity approach (Langer, Stewart, and Venugopel, 2012; Stewart and France, 2008; Østby, 2010), in this case, organizational level horizontal inequality research emphasized on intersectional identity approach. This differences in identity approach and arena are what makes this study unique. The premise of this study is that while horizontal inequality at the state level is co-determined by social identity categories (Langer, Stewart, and Venugopel, 2012; Stewart and France, 2008; Østby, 2010), organizational level horizontal inequality is co-determined by the interaction of social identity categories of social and political dimensions (ethnicity, race, religion, sons-of-the-soil and political affiliation).

“*Othering*” out-group identity labled teachers are the way of embedding horizontalized disenfranchisement within identity diverse public schools. Privileging/disenfranchisement instrument embedded and reflected throughout school administration and management practice. Though reflexive practices are considered crucial within organizational diversity (Mahadevan and Mayer, 2017; Özbilgin, 2009; Cunliffe and Jun, 2005), identity neutral and disciplinary procedural practices of management activities are ignored in public administration or public business process (Asefa, 2018; Debela *et al.*, 2020; Miruts and Asfaw, 2014; Mekonnen and Mamman, 2006; Getachew and Richard, 2006). Concerning public administration, Cunliffed and Jun (2005) stressed reflexive practice leads to more critical, responsive, and ethical

action. Both practitioners and theorist regard administration and management as an essentially rational process. While this is the case, today, public school administrators and management are in-group biased. In the public schools, the absence of identity neutral and disciplinary procedural practices has destructive effects on out-group identity labeled teachers' work-related behavior. For instance, on teachers' intellectual engagement and emotional attachment to teaching-learning activities, to physical and mental power and performance outcomes. In-group bias became a job condition for out-group identity labeled teachers' feeling a sense of work alienation. Özbilgin (2009) emphasized the importance of building an institution of equality, diversity, and inclusion to better use diversity for competitive advantage. Stankiewicz and Moczulsk (2012), asserted that *“A greater and greater meaning in gaining a competitive advantage is attributed to the essential asset as employees and in particular their attitude and behavior, which is manifested in engagement to work and organization”*

CHAPTER THREE

3. RESEARCH METHODOLOGY

This chapter discussed the theoretical approach and methodology used to investigate the horizontal inequality situation within identity diverse public schools. The study was informed and guided by social constructionist epistemology, which premises the social world is constructed socially through interaction. It is concerned with understanding the way in which meaning is attached to an object or event. It shapes the way in which we see things (even in the way in which we feel things) and gives society quite definite view of the world. In line with the social constructionist epistemology, the theoretical foundation applied to guide the methods, design, analysis, and thick interpretation was the integration of intersectionality and hermeneutic phenomenology.

The chapter constitutes four sections. The first section focuses on reviewing the integration of the guiding theories. The second section explains the methodology used to answer the research questions. Specifically, considering the purpose and nature of the study, a qualitative approach was chosen, particularly hermeneutic phenomenology. There were grounds for using a qualitative methodology in general and a hermeneutic phenomenology approach in particular. It also discussed the selection of the appropriate research design about case selection processes followed by sampling techniques. Again, data collection methods and procedures to be used to answer the guiding and subsequent research questions elaborated. An in-depth semi-structured interview method seems appropriate to get the primary data for this present hermeneutic inquiry.

The third section emphasized the methods adopted to analyze and synthesize the data collected. Hermeneutic phenomenological analysis technique was applied. Furthermore, procedures for analyzing and synthesizing the data were thoroughly covered. The last section presents summary of the chapter.

3.1. THEORETICAL LENSES

In this current research, the theory of intersectionality and hermeneutic phenomenology are integrated for that they are salient to investigate the lived experiences of horizontal inequality by out-group members within identity diverse public schools. In other words, the processes of design and inquiry, as well as analysis and thick interpretation, are guided by the integrated theory of intersectionality and hermeneutic inquiry.

3.1.1. Intersectionality

In an attempt to investigate the horizontal inequality within diverse public school, it is salient to examine the context as it influences way of group based inequality establishment and how the privileging/disenfranchising instruments are operating to maintain inequality of identity within diverse public school. Consistently, Crenshaw (1998) reflected, to adequately understand the experiences of identity based inequality, intersectionality approach needs to be applied as social identity based inequalities are mutually reinforcing.

In this present study, more emphasis was given to the participants' lived experience of identity based horizontal inequality than just for their being members of the out-group identity. The situation of horizontal inequality within diverse public school was investigated to have a profound insight into the lived experiences of out-group identity labeled teachers. Arguably, horizontal inequality construction and perpetuation is a strategy for establishment of oppression within diverse public school setting.

The circumstance of horizontalized inequality of identity is not without a consequence. For instance, as Zinn and Dill (1996) argued, approaching the privileged status avoids disadvantage and being on the sides of disenfranchisement to power and privileged status. In this case, horizontal inequality is conceptualized as disparities observed in indicators of being privileged among social and political identity groups (ethnicity, race, sons of-the soil) in the public school (Steward, 2008, Acker, 2006. Atewologun, 2018). Consistently, intersectionality theory premised that in any

contextual situation, various social stratification will be in operation together, and each socially constructed category is a dynamic related to power and privilege interrelation (Weber, 1998). Certainly, the intersection of differences can produce the most extreme cases of exploitation and discrimination, and when diversified group members come into alignment, diversity related fault lines occur (Bradley & Healy, 2008; Else-quest and Hyde, 2016). These premises indicates that associating equal access to power and approaching privileged status within diverse public school to social identity categories are responsible for the construction and perpetuation of the problem of horizontal inequality.

Finally, this current study adopted “*inter-categorical complexity or categorical approach*” (McCall, 2005) to investigate the way different social identity categories interact to create new form of horizontal inequality and how the instruments of approaching the privileged status are operating to maintain inequality of identity within diverse public school. This approach adopts group categories to document relationship of inequality and changing configuration of inequality among multiple and conflicting dimensions. McCall recommends inter-categorical approach of intersectionality for its power in engaging with the larger structures that generate inequality.

3.1.2. Hermeneutic Phenomenology

A phenomenological study is one that focuses on description of what people experience and how they experience what they experience (Patton, 2002). Husserl (1913), asserted that phenomenology refers to the study of how people describe things and experience them through their senses. What the various type of phenomenological approach shares in common is a focus on investigating how human beings make sense of lived experience and transform it into consciousness (Patton, 2002). Given these varieties of philosophical schools of phenomenology (Lopez and Willis, 2004), in this current study, the phenomenology consistent with the epistemological stance of social constructionist was used to investigate the lived experience of horizontal inequalities by out-group member teachers within diverse public schools. Heidegger suggests that peoples’ worldview is shaped and impacted by the surrounding environment in which they live (Lopez and Wills, 2004). Heidegger’s hermeneutic phenomenology seems

appropriate for this inquiry, for it is concerned with human reality and lived experience. With this in mind, phenomenology refers to the study of phenomena to capture; the detailed textured description of lived experiences and meaning making. Here, “lived *experiences*” refer to the existing fact of the circumstance, scenario, event that happened to us, whereas “*meaning*” is continuously open to new insight and thick interpretation (Friesen, Henriksson, and Saevi, 2012, Giorgi, 2009). Consistently, Eckartsberg (1998) claims that meaning in phenomenological research is reflected in the real-life world. Equally, thick interpretation is essential to understand lived experience and lived experience includes thick interpretation (Patton, 2002). Hermeneutic phenomenology provides a theoretical framework for interpretive understanding of meaning with special emphasis to cultural context.

Hermeneutic phenomenology evolved from the phenomenological movement outset by Husserl (1859-1938). Edmund Husserl defined phenomenology as descriptive philosophy of the essences of experiences. Uniquely, he asserted the importance of capturing experiences as it is without any interpretation. Consistently, Van Manen (1990), asserts that phenomenological research is the study of essence. As a result, he claims that the essences, for Husserlian, are the essences of experiences. This essence is the core meaning mutually understood through a phenomenon commonly experienced. According to Husserlian phenomenological inquiry, to identify the essence of the phenomenon, the experience of different people is bracketed, analyzed and compared. In other words, the method of the *epoche* (bracketing of natural or everyday attitude) and the reduction are the two-key aspects of phenomenological reflection (Spiegel berg, 1975; van Manen, 2015). Heidegger (1889-1976) re-conceptualized hermeneutic phenomenology. For instance, while Husserlian descriptive phenomenology focused on understanding the phenomenon as it is, Heidegger's hermeneutic phenomenology focused on the *situated meaning* of the phenomenon rather than the meaning of their being (Spiegel berg, 1975; Manen, 2015). For Heidegger, it is not possible to describe phenomenon without interpretation. Thus, Heideggerian phenomenology is an interpretative process in such a way that enables to understand the *situated meaning* of a phenomenon than a mere description of the phenomenon (Racher and Robinson, 2003; Steward, 1997; Heidegger, 1962).

Heidegger reflected the necessity of interpretation of the phenomena as an approach to bring out the hidden essence of the lived experience and meanings (Spiegel berg, 1975). As a result, hermeneutic phenomenological inquiry rejects the method of epochè (bracketing of natural or everyday attitude) and the reduction. For Heidegger, investigating the human reality of a phenomenon is possible by associating it with one's context, background, and history. Consistently, Gadamer (1998) considered bracketing as not only impossible, but to do so is absurd. As a result, for researchers using hermeneutic phenomenological inquiry, it is crucial to be well aware of the influences of interpretative processes. The hermeneutic phenomenological analysis includes the researcher's own intellectual and emotional attitude or interaction with the phenomenon under investigation, with the acknowledgment of pre-knowledge, through self-reflexivity (Finlay, 2002; Walker, 2011). Provided that hermeneutic phenomenological researcher's interpretative process is termed as a hermeneutic circle or spiral, to show that interpretation starts from capturing the parts of experience and move to the whole and back and forth again to increase the depth of understanding and engagement with the hermeneutic data (Lavery, 2003; Polkinghorne, 1983). In other words, the interpretation of meaning is characterized by hermeneutic cycle (Patton, 2002). Consistently, Kvale (1987), asserted that hermeneutic phenomenology interpretation of the text is an infinite process while it ends in practice when a sensible meaning, a coherent understanding, free of inner contradiction has been reached. Hermeneutic phenomenology challenged the assertion that an interpretation can ever be absolutely correct or true. It must remain only and always an interpretation (Patton, 2002).

Table 4. Summary of the Differences Between Interpretive and Descriptive Phenomenology.

Hermeneutic phenomenology	Descriptive (eidetic) Phenomenology
It rejects the claim that ideal “essences” of experiences or consciousness can be isolated outside of the researchers cultural and historical location (Velez and Spencer, 2018)	It accepts the claim that “essences” of experiences or consciousness can be isolated outside of the researchers cultural and historical location (Velez and Spencer, 2018)
Assume that the interpretation and reinterpretation of meaning brings out and manifest what is hidden in human experiences and relations (Velez and Spencer, 2018; Spiegel berg, 1976)	Assume what is immediately given as it is given in its pure shape, brings out the essential components of the lived experiences (Spiegel berg, 1976)
It does not study objects or phenomenon as potential objective, but as necessarily meaningful, goes beyond a description of the core concept and look for interpretive meanings embedded in common life practice (Velez and Spencer, 2018; Steward, 1974; Lopez and Willis, 2004)	The essences of the lived experiences are considered to represent the true nature of the phenomenon being studied. In this view, the reality is considered objective and independent of history and context (Lopez and Willis, 2004)
Structuralist articulate situated freedom, that means, an individual is free to make choice, but their freedom is not absolute, it is circumscribed by the specific condition of their daily lives (Leonard, 1999)	Articulate radical autonomy; that means, humans are considered free agents who bear responsibility for influencing their environment and culture (Cohen & Omerly, 1994)
Embedded in the world of language and social relationships and the inescapable historicity of all understanding (Heidegger, 1962; Smith, 1987; Finlay, 2011). Heidegger (1962) asserts that human is embedded in their world to such an extent that subjective experiences are inextricably linked with social, cultural, and political context.	Husserl (1970) argues that human is considered free agent who bears responsibility for influencing their environment and culture (Cohen and Omerly, 1994). The impact of culture, society, and politics on an individual's freedom to choose is not central to Husserl thought (Lopez and Willis, 2004)
Researchers make sense of data by drawing on their subjective understanding and lived experiences. (Finlay, 2011)	It claims the reduction as a process of rendering oneself as non-influential and neutral as possible. Here researcher bracket their previous understanding, past knowledge, an assumption about the phenomenon (Velez and Spencer, 2018)
Interpretation of the narrative provided by the participant in the relation to various contexts that is foundational (Lopez and Willis, 2004))	Essences generated through phenomenological research result in one correct description of the experiences of the participant represents a foundational approach inquiry (Allen, 1995)

3.3 HERMENUTIC PHENOMENOLOGY INTEGRATED WITH INTERSECTIONALITY THEORY

Inter-subjectivity is a term that bridges intersectionality theory and hermeneutic phenomenology (Hawkins, 2016). In this current study, intersectionality is used to analyze and synthesize the way different social identity categories interact to create new form of horizontal inequality and how the instruments of approaching the privileged status are operating to maintain inequality within identity diverse public schools. In this case, intersectionality is all about two things, to analyze the different ways of horizontal inequality established and how instruments of privileging operate. Participants reported that the practice of horizontal inequality and the instrument of privileging are operating using differentiation and polarity. Polarization used to indicate a dichotomization of individuals into in-group and out-group members, accompanied by discriminatory treatments (Tyler, and Blader, 2000). In other words, disadvantages caused by social identity categories are all implicated in the polarization tendencies. Similarly, hermeneutic phenomenology emphasises on “viewer” and the “subject” and suggest they are inalienable. That means, in both theories, meaning making takes place between two things. According to Hawkins (2016), the guiding concept of the two theories is similar in that the *"discursive nature of experience and reality"*. Consistently, Sembera (2007) argues that hermeneutic phenomenological studies of human experiences attempt to describe how humans have interpreted their realities using the system of meaningfulness derived from their relationship to each other. To be able to understand the essence of being categorized in any identity group, is only possible for those who actually lived through these experience and context.

To sum it up, intersectionality emphasis is uncovering the different ways of differentiation, system of domination and how instruments of privileging/disenfranchisement are operating within diversity of the workplace, and similarly, hermeneutic phenomenology emphasis is interpreting human reality and lived experiences through a system of meaningfulness within individual and group. Thus, integrating the two theoretical approaches seems appropriate to investigate the way different social identity categories interact to create new form of horizontal

inequality and how the instruments of approaching the privileged status are operating to maintain inequality of identity within identity diverse public schools. Equally important, the integration of the intersectionality theory and hermeneutic phenomenological approach enabled the researcher, not to backlash intersectionality research (May 2015).

3.4. SELF-REFLEXIVITY

Arguably, in hermeneutical inquiry, the researcher is active respondent in the research process; thus, the report should include salient information about the researcher. This will help to establish the credibility of the investigator. Even though there is no universally accepted list of questions to be addressed to establish researcher credibility, the common agreed upon principle is to report any personal and professional information that may affect hermeneutic data collection, analysis and thick interpretation processes. For instance, in this case, background characteristics of the investigator, such as ethnicity, race, religion affiliation, political affiliation, may be relevant to report in that such characteristics can affect how the researcher was received in the setting under study and what sensitivity the inquirer brings to the issues under study (Patton, 2002). Tracy (2010) described reflexivity as the way of self-presentation in the qualitative research methodology.

Reflexivity describes the importance of recognizing the researcher's social location and emotional attitude to the participants of the study and how this influences the interpretation process of participants' accounts (Mouther and Doucet, 2003). Similarly, Fries (2009) reflected that social researcher has a location in the social world, and carefully knowing one's social location concerning the research purpose and process needs to be adopted. Likewise, hermeneutic inquiry premised that (1) social researcher cannot be isolated from the phenomena under investigation (Heidegger, 1962; Smith, 1987; Finlay, 2011) (2) nothing is analyzed and interpreted without reference to one's context, background, and history (Dahl and Boss, 2005; Lavery, 2003). Using this concept as guiding context, briefing the researcher's social location is expected to increase the credibility of the study as well as the credibility of the investigator.

Self-disclosure is a reflexive practice where a researcher engages in the process of self-awareness and have integrity (Heidegger, 1889-1976). The researcher practiced reflexivity by critically thinking about his role as a researcher, his own intersectional identity, and his social location throughout the study concerning the participants. The researcher acknowledged his connection both to the participants and to this study. Therefore, the researcher will explain his position in the social world in which he is researching. The researcher identifies himself as *Muslim* from religion identity perspective, *Ethiopian* as national identity, *Harari* from ethnicity dimension and *social justice and equality* affiliated from political attitude perspective. These layered social identities influenced not only researcher's social position, but also work-related life experience and opportunities.

Reflexive practice needs to be taken seriously from the outset of the research project, and it should include the researcher's motivation, assumptions, and interests that potentially affect the research process (Finlay, 2002). The researcher assessed why this topic is preferred to be studied. This topic was chosen because the researcher has experimented with horizontal inequality within public organizations where multiple social identities coexisted. The researcher has worked with different identity groups within diverse public organizations, coming across a member of majority identity groups as well as regional minority identity groups equally experiencing horizontal inequality. Researcher's eight years work experience in educational sector has shaped his research interest to investigate the way different social identity categories interact. In other words, the researcher has profound insight and lived experience concerning the problem of *horizontal inequality* within identity diverse public schools.

In an attempt to continually be located and be reflexive, the researcher was conscious about the required level of self-disclosure to the participants who were interviewed. The researcher has never told the participants that he was despised for his intersectional identity in his birthplace. To put it another way, the researcher did not let the participants know his relatedness to the research topic. As has been shown, self-reflexivity is crucial in qualitative research methodology, as it creates a sense of sincerity and trustworthiness to the researcher's work that takes into account the

researcher's own needs, but also the need of the participants, the reader, and potential audience (Tracy, 2010).

3.5. HERMENEUTIC PHENOMENOLOGICAL METHODOLOGY

3.5.1. Guiding Research Question:

What are the processes and instruments of establishing and maintaining horizontal inequalities in public school settings based on social identities of teachers; and how do these inequalities reflect on teachers' work?

1. What vivid experiences do out-group teachers have in relation to the way horizontal inequalities are being established in the school? How do they experiment the interaction of different identities to create new forms of out-group identities?
2. How do out-group teachers make meaning of being in a horizontally unequal work situations?
3. What do out-group teachers observe as privileging/ disenfranchisement instruments in creating horizontal inequality at school? And how do they see those instruments operate at the school?
4. How do out-group identity labeled teachers feel about these inequalities and how do they think that the horizontalized inequalities reflect to their job in the school?

3.5.2. Hermeneutic Phenomenological Design

All research inquiry to be considered vigorous, and for the findings to be valid and trustworthy, it has to be logically consistent from the perspectives of epistemology, theoretical foundation, methodology, and method (Miller and Johnson, 2014; Crotty, 1998). Accordingly, based on this study's epistemology and theoretical foundation, a hermeneutic phenomenological methodology seems appropriate approach. In this study, hermeneutic phenomenological approach used to describe and interpret the horizontal inequality of out-group identity labeled teachers and what instruments of privileging used by school administrators and management to orchestrate its day-to-day teaching-learning activities within identity diverse public schools. For this current

research, a phenomenological approach is preferred for several reasons. First, it is consistent with interpretivist, and social constructionist epistemology, which is the philosophical belief of people, constructing their understanding of reality based on their interaction with the surrounding environment (Denzin, and Lincoln, 2011, Dowling, 2007). Second, it is a suitable approach for interpreting context-specific phenomenon (Cresswell, 2013; Bogdan and Biklen, 2003). Third, hermeneutic phenomenology as an inductive approach, encourages the participants to talk how they think about the phenomenon (Velez and Spencer, 2018). Phenomenology is not concerned with the reality of the phenomenon, rather with the relationship of the reality with the phenomenon (Stewart, 1974; Velez and Spencer, 2018). In this case, the focus was on the out-group teachers experience or observation of unequal treatment based on social identity within diverse public school. Fourth, a researcher's profound insight on out-group members' horizontal inequality experience initiated the use of the hermeneutic phenomenological approach. In other words, hermeneutic phenomenologist references their pre-knowledge of the situation to understand participants' experience and how they make meaning of the situation (Heidegger, 1962).

More specifically, this current study aims to give an overall picture of organizational level horizontal inequality situation in such a way that social identity categories become a job condition for in-group teachers to experience privilege and out-group teachers to experience disenfranchisement. With this in mind, the researcher used intersectionality to analyses the complex structure of identity based privileging/disenfranchisement process that lead to differential outcomes within socially constructed categories. Equally, the phenomenological approach complements this insight through attentiveness to hermeneutical interpretation. Therefore, horizontal inequality situation within diverse organization is suitably investigated and analyzed by integrating intersectionality and hermeneutic phenomenological methodology.

From the analytical point, the research is based on the intersectionality orientation. Intersectionality considers the interaction of different layered identity categories in contrast to single-axis identity (May, 2015; Crenshaw, 1989; Bowled,

2012). Therefore, this theory pinpoints the salient identity categories that may arise out of intersecting the more visible and recognized identity categories such as race and gender and directs our attention to the way they create horizontal inequalities among in-group and out-group members. The theory of intersectionality is against the social identity category based power and privilege. Thus, this current study analyzed the manner of social identity category based access to power and privilege within identity diverse public school. Equally, analyzed the negative impact on teaching-learning activities.

3.5.3. Participants

In phenomenological inquiry, research participants' reflection on their lived experience and subjective meanings of phenomena are essential to achieve the research aim and purpose. To make meaning of the essence of horizontal inequality experiences mainly depends on participants being interviewed. As a result, out-group identity labeled teachers are core participant of this current study.

Purposeful sampling aimed at a profound insight about the phenomenon under investigation, not empirical generalization from a sample to a population. The purposive sample for this study included ten former public school teachers. The selection criteria were former teachers who were labeled as out-group identity, worked in the public schools for five or more years, and left teaching. The risk of not capturing identity based process of differentiation and system of domination within public schools, provided the rationale for including only former teachers. Equally, out-group may not reflect on a lived experience while living through the experience (Patton,2002). Consistently, Van Manen (1990), asserted that phenomenological reflection is not introspective; but rather, retrospective. Reflection on lived experience is always re-collectivity; it is reflection on experience that is already passed or lived through.

Concerning the selection of site, two administrative cities (Addis Ababa and Dire Dawa city) and one national regional state (Oromia) were chosen in order to ensure capturing as many different identity categories and experiences as possible. In other word, the criteria for screening the sample regional state and administrative cities was

being the resident of nation and nationality of Ethiopia. Ten participants were selected, all of them were entitled as having multiple layered identities and can provide a detailed account of their lived experiences (Starks and Trinidad, 2007). The study focused on investigating the commonly shared essence of horizontal inequality circumstance and its profound impact on teaching-learning activities within identity diverse public schools.



Code	Region	Current Occupation	Socio-political identity category or combination of identity categories			
			Ethnicity	SOS	Religion	Political Affiliation
P1OA/OS/YPCS	Oromia	Bank officer	Amhara/Oromo	Yes	Protestant	centralized state
P2OAS/NCCS	Oromia	Accountant	Amhara	No	Christian	centralized state
P3OAS/NMRA	Oromia	Housewife	Amhara	No	Muslim	regional autonomy
P4OS/YTF	Oromia	IT expert	Oromo	Yes	Traditional	Federation that accommodates unity and diversity,
P5OTS/NCSD	Oromia	Office worker	Tigraway	No	Christian	self-determination as an independent sovereign state
P6OAS/NMEF	Oromia	Bank officer	Afar	No	Muslim	ethnic-based federation
P7DDT/AS/YCF	Dire Dawa	HR expert	Tigraway/Amhara	Yes	Christian	the federation that accommodates unity and diversity
P8DDO/AS/NDE	Dire Dawa	Civil Eng.	Oromo/Amhara	No	Christian	democratized Ethiopian state
P9AAS/OS/NMF	Addis Ababa	Management	Somali/Oromo	No	Muslim	the federation that accommodates unity and diversity
P10AAW/SS/YPCS	Addis Ababa	Economics	Walayta/Sidama	Yes	Protestant	centralized state

Table 5. Participant Demography

SOS stands for sons-of-the-soil

3.5.4. Purposive Sampling Method

A qualitative researcher works with a small sample size nested in their context and studied in-depth (Miles and Hubermann, 1994, Bryman, 2014). Consistently, Larkin and Thompson (2012), claim that hermeneutic phenomenological study requires small size, because hermeneutic inquiry is not about collecting facts, but rather about exploring lived experience and feeling of the phenomenon under investigation. Furthermore, they argued that thinking about depth or range may be more essential than thinking about number. In other words, giving more emphasis to quality is much more important than quantity. More specifically, hermeneutic phenomenological sample is selected strategically, rather than randomly to maximize information about the research gap and research purposes at stake. Research gaps provide guidelines as to what kind of participants need to be at the center of study and sampled (Patton, 2002, Bryman, 2014). In this thesis, maximum variation sampling technique used with the intention to pick a wide range of participants to get variation on dimensions of interest. In this sampling, participants were selected to understand the central phenomenon (Creswell, 2012). The inclusion criteria were used in the selection process to choose participants who can provide detailed accounts of experiences and information (Starks and Trinidad, 2007; Patton, 1990). The worthiness of the study, the reliability, and validity, much more depending on the sample participant (Mors et. al, 2002). For these reasons, carefully screening and selecting potential participants avoid missing crucial participants for the study. Hence, in this case, the focus was on participants identified as out-group identity to provide more information and profound insight on the phenomenon under investigation.

3.5.5. Sample Selection Procedure

The sampling strategy entailed a snowball sampling technique. Using the contact information; the participants were contacted by phone to get their permission to participate after explaining for them the following information: (1) the purpose of the study was to investigate the way horizontal inequality established and how the privileging instruments operating at public schools and its adverse impact on teaching-learning activities (2) the significance of the research project for education and training

system (3) the criteria to participate in the study (4) getting permission for 60-minutes face to face interview for each phase;(5) demanding half an hour for an introductory meeting and give the interview questions beforehand to secure rich information and depth of the interview in the next meeting.

The researcher continued interviewing until saturation point reached. The snowball sampling technique was used as a process to add participants. A total of 15 probable candidates were contacted by phone with the help of contact address through the snowball technique with the information provided by the previous contact. Accordingly, 10 teachers responded and expressed to cooperate in the study. The interview programs include the date, time, and appropriate place of meeting planned, based on the schedule and availability of the candidate. The confirmed participants were requested to provide their demographic data; concerning ethnicity, race, place of birth (region); religion; political affiliation, current job, and years of service.

The confirmed participants were given the informed consent form. Its content includes; (1) information concerning the present research; (2) the purpose of the research;(3) the procedure of selecting participants equitably (4) what was expected of the participants (5) the significance to the education and training system (6) the privacy and confidentiality of the interviewee (7) the right to quite at any point of the interview. After making sure, the participant read and understood the informed consent form asked to sign. They have also informed beforehand the estimated length of time (about 60 minutes per-interview phase) of the interview.

3.5.6. Pilot Study

In this hermeneutic phenomenological inquiry, a pilot study was conducted to explore whether there is new insight related to job condition to the problem of teacher attrition mostly by public school teachers. With this in mind, hermeneutic phenomenological inquiry was conducted with six former public school teachers.

The analysis of the pilot study interview gave new insight into the practice of *horizontalized inequality situation* within identity diverse public schools. Thus, the finding of the pilot study shaped and guided the process and procedure of the study.

Equally, the pilot study enabled to test the interview protocol and to decide the appropriateness of each item to investigate the problem related to unequal treatment of teachers based on their social identities. And also to decide the amount of time required for the interview; to verify and confirm the clarity of the questions, and to be sure that the protocol questions had sequential flow that help to capture the former teacher's profound insight about unequal treatment of teachers based on their social identities within diverse public school setting.

3.5.7. Instrumentation

Phenomenological inquiry commonly demands drawing on methods of an in-depth interview to investigate the lived experience and meaning making of participants in a particular set of situations. In-depth interview are cardinal source of hermeneutic phenomenological inquiry, because the studies are about human reality, lived experiences, and the meaning making of phenomena.

In this present study, the researcher used semi-structured interview; because it would allow the researcher to gain detailed textual accounts of participants' lived experiences about the phenomenon without pigeon-holding (mental stereotype) the response of those interviewed. A semi-structured interview can make better use of the knowledge-producing potential of conversation by permitting more leeway for following up on whatever seems important from the sides of the interviewee, and the interviewer also has a chance for focusing the dialogues on issues that the researcher considers essential for the research projects (Denzin & Lincoln; 2018). Semi-structured interviews with open-ended questions, naturally disposed toward, understanding and interpreting the interviewee's rendition of the phenomenon. Thus, in the hermeneutic phenomenological study, the participant's lived experiences and meaning making of phenomena are the material to be investigated, analyzed, synthesized and interpreted.

Based on the guiding principle of hermeneutic phenomenological inquiry, former teachers who were labeled as out-group identity were core participants of this study and the prime choice to start with their lived experiences and perspective about unequal treatment of teachers based on their social identities within identity diverse

public school. The hermeneutic interview guide was designed in accordance with the phenomenological method (Seidman, 2013). It also emphasizes the participants describing and making meaning of their lived experiences. The interview was structured using Seidman's (2013) description of in-depth phenomenological interviewing. The following table presents the research questions and interview question which were asked to obtain answers to the reaserch problem.

Table 6: Research Questions and Interview Guide Questions Matrix

What vivid experiences do out group teachers have in relation to the way horizontal inequalities are being established in the school? how do they experiment the interaction of different identities to create new forms of out-group identities? <i>Tell me from your experience, the process of unequal treatment within identity diverse public schools?</i> <i>Are there certain thing about public schools culture that adversely affected your job satisfaction?</i> <i>Tell me do you think out-group labeled teachers experienced management activities in different way than in-group labeled teachers</i> How do out group teachers make meaning of being in a horizontally unequal work situations? <i>Tell me what sense do you make of the horizontally inequality situiation?</i> What do out group teachers observe as privileging/ disenfranchisement instruments in creating horizontal inequality at school? And how those instruments do they see operate at the school? <i>Tell me, from your experience working within identity diverse public school, what you think about equity in termes of promotion prospect, professional development and up-grading education level. And how the school administrators and managment handle it?</i> How do out-group teachers feel about these inequalities and how do they think that this reflect to their job in the school? <i>How do you feel now being in out-group identity labeled teachers</i> <i>What does out-group identity labeled mean to you?</i> <i>Tell me, do you may be feel you dont belong here or may be feel excluded becuae of who you are? If so, how do you think this affected your job?</i> <i>Does being out-group identity effet the way you particpate in public school activities</i>

3.5.8. Conducting the Interview

Purposely selected former public school teachers were the primary sources of hermeneutic data collection. To get a deep insight into their horizontal inequality experiences, the initially selected participant suggested another teacher who experienced a similar problem within identity diverse public schools.

The data was collected using a one-on-one interview method, in which the researcher asks a question and records responses from study participants (Creswell; 2012). After a brief conversation with the interviewers about the location of the interview, which ensured the interviewees' confidentiality and privacy, they expressed their desire to be interviewed, and the interview was held in the meeting room of their current workplace organization. The interview was conducted in the dominant language of Ethiopia (Amharic). The goal of using the dominant language was to facilitate communication by allowing interviewees to freely express their thoughts, experiences, opinions, perception, feeling and reflections. Several probing questions were asked, besides the question in the interview protocol. The follow-up questions generally depend on the response of the interviewee regarding the topic under investigation. In a semi-structured interview, interview protocol serves merely as a guide, and the sequences of questions and the follow-up probes vary from interviewee to interviewee (Roulston, 2011). Consistently, Rubin & Rubin (2011) argued that although the interviewer will be pursuing a consistent line of inquiries, their actual stream of queries in an interview is likely to be fluid rather than rigid.

At the end of the interview talk, each interviewee appreciated their willingness to cooperate and participate. After completing the interview talk, the recorded voice was marked to protect the privacy and confidentiality of the participants. The file was later encrypted with a password and stored in the computer and in a separate external hard disk to ensure its security.

3.5.9. The Interview Phases

The data gathering process is divided into three phases to capture and make meaning of the complete and through narratives of participants' horizontal inequality experiences.

The first phase of the interview focused on establishing the social identity categories difference and context of the participant's experiences to enable the participants to analyze personal experiences and find meaning (Bevan, 2014). The core purpose of this phase interview was to ask the interviewees to reconstruct their social identity categories related experiences within diverse public school (See Appendix Interview question phase one).

The second phase of the interview emphasized the way as well as essence of the horizontal inequality circumstance within diverse public schools. This interview allowed the participants to reconstruct detailed accounts of their lived experiences within an intersectionality context. The interview questions now focused on the intersectionality between social identities of social and political dimensions. Asking out-group identity labeled teachers, the stories of unequal treatment of teachers based on their social identities, the privileging instrument, how it is operating to maintain inequality and different ways of contesting identity based privileging. (See Appendix interview question phase two).

In the third phase, the interviewees were encouraged to reflect on the public schools' institution and what it meant to them, particularly in connection to the out-group member teachers' intellectual and emotional influence. The interview focused on investigating how out-group member teachers reflect concerning the unequal treatment of teachers based on their social identities, how it influenced the intellectual engagement and emotional attachment to their job activities, and in what way they react. The interview also emphasized, what should be the role of the public schools to break down or disrupt the horizontal inequality situation while the goal of intersectionality maintained, that is, to provide social justice for historically marginalized groups. (See Appendix interview question phase three).

3.6. HERMENEUTIC DATA ANALYSIS

Phenomenological analysis seeks to grasp and elucidate the meaning, structure, and essence of the lived experience of a phenomenology for an individual or group of people (Patton, 2002). While phenomenology aims to identify and describe the subjective experience of respondent, hermeneutic phenomenological inquiry seeks to get beneath or behind subjective lived experience to uncover the genuine, objectives nature of things, and as a critique of both taken-for-granted meaning and subjectivism (Patton, 2002). In other words, in hermeneutic phenomenological analysis, the researcher attempts to read between lines of the lived experience, to grasp deeper interpretational meaning, to understand the lived experience of particular group of people. The overall aim of this current hermeneutic phenomenological analysis was to discuss and provide thick interpretation into *what is it like horizontally being minorized identity group within identity diverse public school*. Accordingly, the recorded interviews were analyzed using hermeneutic phenomenological analysis approach (Larkins and Thompson, 2004; Smith, 2009). Hermeneutic phenomenological analysis is concerned about an individual's connection to the world around them through the meaning they make about what they are experiencing (Smith and Osborn, 2004). Even though, hermeneutic phenomenological analysis is committed to understanding the world from the participant's point of view, it underlines that this understanding is possible with interpretative work of the research (Smith and Osborn, 2004; Smith, Flower and Larkin, 2009).

The hermeneutic data analysis process involved four stages. First, transcribing and reflecting; second, producing initial description and increasing trustworthiness; third coding and interpreting and fourth developing structure of themes.

3.6.1. Stage one: Transcribing and Reflecting

The hermeneutic data analysis process begun by transcribing and reflecting. The interviews were transcribed verbatim by the researcher to maintain intimacy with the data and consistency from interview to transcription to analysis to interpretation. After all the interviews were transcribed, I used a free coding approach at the beginning, which is the tradition of writing on the transcribed interview one's own emotional

feeling and reaction, potential thematic ideas and concepts that attracted me as powerful and impactful (Larkin and Thompson, 2012). While analyzing the transcribed interview, the researcher accessed the field note to add any further observation and reflection about the interview process or content.

3.6.2. Stage two: Producing Description, Themes and Increasing Trustworthiness.

At this stage, multiple techniques were used to ensure the credibility throughout the hermeneutic data collection, analysis, and interpretation processes. Trustworthiness shows that the design process and thus conclusions are rigorous (Sandelowski, 1995; Guba, 1981). In qualitative research, multiple methods are used to assure the rigor of the analysis and conclusion. This helps to triangulate the research validity, reliability, and trustworthiness (Cresswell, 2014; Thomas, Silverman, and Nelson, 2015).

3.6.2.1. Member Checking

The first validation strategy used in this hermeneutic phenomenological inquiry to ensure the credibility was member checking and involving members' reflection. Here member checking is used for an individual case, not for group case. Member checking and reflection are essential methods of confirming empirical results (Lincoln and Guba, 1985; Tracy, 2010). According to Creswell (1998:203), the process of member checking; involves taking data, analysis, interpretation, and conclusion back to the participants so that they can judge the accuracy and credibility of the account. After all interviews were read repeatedly, the researcher reflected on to produce initial description of overlapping emergent themes at individual case level. The process of the reflection was informed by relevant literature and personal experience. This process of reflection is recommended by Moustakas (1994), as it provide “logical, systematic and coherent resource for carrying out the analysis and synthesis needed to arrive at essential description of experience and sensitize the researcher to the phenomenon”. Then, this initial description was used to guide the member checks.

While this is the true, qualitative research expert claim that there are problems related using member checking as a technique to increase trustworthiness. These problems are (1) the participant may decline to read the whole transcript and miss the context of what is being said (2) the participant may hold back from criticizing the researcher fearing that it may spoil their new established relationship. In order to minimize or if possible eliminate the problem, the researcher reminded the participants about the significance of the research outcome to the education and training system of the country, which determine the economic growth and social advancement of Ethiopia. Thus, the researcher asked the participants to put country first and provide their feeling without any hesitation. Later, the participants invited to edit anything in the document, making correction, clarification and adding further information that they consider vital to the research project. Their feedback shows that the themes, and how the researcher captured the meaning of their words were accurate, new information was included into the respective transcripts before further analysis and interpretation. The positive feedback shows that the initial interpretation of the hermeneutic data can be considered as a credible description of the participants lived experience.

3.6.2.2. Triangulation of Analysis

Equally, to increase the credibility of the analysis, peer examination was used. The researcher's advisor with her wealth of experience in qualitative research and years of academic research offered an outsiders view of the phenomenon of horizontal inequality. Her written and verbal feedback was elicited and referred to check and confirm if the researcher's initial interpretation were consistent with her reading of the transcript.

3.6.2.3. Rich and Thick Description

The other technique researcher used to ensure credibility was to provide a thick description of the participants' captured accounts. Denzin (1989b:85) claim that

“A thick description does more than record what a person is doing. It goes beyond mere fact and surface appearance. It represents detail, context, emotion, and

the web of social relationship that person has to one another. It evokes emotionality and self-feeling. It inserts history in to experience. It establishes the significance of an experience or the sequence of events, for the persons or person in question. In thick description, the voice, feeling, action and meaning of interacting individuals are heard.”

It presented each participant's narrative accounts for empirical result analysis. *Thick description set-up and make possible interpretation, it contains the necessary ingredient for thick interpretation (ibid).* It will make the readers experience and feel a sense of *what is it like being minorized within identity diverse public schools*. That means, this will allow the researcher to introduce socially the participants in experiential claim, concern, context, and familiarize the experiences through their stories (Seidman, 2013).

3.6.2.4. Self-reflexivity

Making an explanation of the research biases used as a strategy to ensure credibility (Thomas, et al., 2015). The researcher explained in detail the potential biases through the self-reflexivity section. Explained the researcher role, prior experiences, relationship with the population, and the circumstance of horizontal inequality within diverse public schools. The researcher also briefly highlighted the influence intersectional identity has had on this current study. Tracy (2010) argues that self-reflexivity practice involves examining and observing one's own biases, emotional motivation, attitude and asking whether the researcher is the right person to investigate the topic of interest. Realizing personal biases, the researcher has explained personal and professional information that may affect hermeneutic data collection, analysis and thick interpretation (Thomas et al., 2015), and addressed them with a self-reflexive section. Van Manen (1990) asserted that ignoring or forgetting the previous understanding and experiences of the phenomena might pave the way for the pre-suppositions to persistently creep back into our reflections. Thus, recognizing and acknowledging one's own experience serves as a springboard to move forward the research projects.

3.6.3. Stage three: - Coding and Interpretations

In this stage core analysis carried out through the detailed, line-by-line coding of the transcripts. According to Larkin and Thomson (2012), the focus of this stage is identifying object of concern (anything that matters for the participants) and then look for experiential claim (linguistic and narrative clue as to the meaning of this object). While developing line-by-line coding, the researcher also worked to generate possible interpretations. Here, thick interpretation is developed through “dialogue” between the researcher, the coded data and using his experience about what it means for participants to being labeled out-group identity within identity diverse public schools. Likewise, attention was given to identifying cumulative patterns within transcripts, engaging with imagery and metaphor, synthesizing, taking a more interrogative approach to the coding and identifying cumulative patterns across transcripts.

3.6.4. Stage four: - Developing Structure of Themes.

The process of developing structure of themes requires a profound reflection and discussion on the pattern of meaning in the data set, and accommodates the convergence and divergence within it. To this end, excerpts arranged and rearranged until a visible stricture that adequately expresses their relationship with one another is developed. The most effective theme labels are those that clearly evoke the content of the material within them, and the meaning that are attached to that content by the participants (Larkin and Thopson, 2012).

Table 7: Process by Which Emergent Theme and Sub-theme Discerned

Themes that were connected	Themes that were connected	Themes that were connected
Theme 1: professional ethic ceased to exist Theme 2: Excuse of identity based discrimination Theme 3: Victim of inequality of opportunity Theme4: Multi-dimensional discrimination Theme 5: Professional disenfranchisement Theme 6: Mutual prejudice and resentment Theme 7: school administrators' loss of decent behaviour Theme 8: Double standard practiced by school administrators	Process of differentiation among Identity group <i>What are the processes and instruments of establishing and maintaining horizontal inequalities in public school settings based on social identities of teachers; and how do these inequalities reflect on teachers' work?</i>	Theme: -Dynamically institutionalizing and embedding a culture of preferential treatment Sub-theme 1: Culture of identity based compartmentalization Categories: - Groupness dominated school Contra-out-group orientation Pro-in-group orientation Sub-theme 2: Horizontal inequality created and perpetuated through human resource function Categories: - Differential treatment Domination structure Sub-theme 3: Identity-neutral and Disciplinary procedure Categories: - Political interference Feeling alienated Lack of self-worth Sub-theme 4: - Reflection on teacher and teaching practice Categories: - Rejection Equality and Inclusion Suppression Sub-theme 5: Barrier to cultural pluralism within identity diverse public schools Categories: - Politicizing social identities Ethnic-oriented administration

3.7. SUMMARY

The research's overall aim, purpose, and research questions necessitate to use a phenomenological methodology, particularly hermeneutic phenomenology. As the researcher attempts to provide thick interpretation into *what is it like being horizontally minorized identity group within identity diverse public school*, hermeneutic phenomenological approach deemed appropriate and adopted for the attainment of the research overall aim and purpose. And hermeneutical phenomenological analysis is concerned with meaning and process, rather than with events and their cause. The data collection method chosen was a hermeneutic inquiry (van Manen 2014; Seidman, 2013). One-on-one in-depth interviews were used, with former public school teacher purposely selected using maximum variation sampling technique from the two administrative cities and one national regional state of Ethiopia. All of the participants' responses were recorded, transcribed, and depicted verbatim.

An integrated theory of intersectionality and hermeneutic phenomenology was used in the research design as a necessary approach for the analytical and thick interpretation purpose of the data and to uncover the way different identity categories interact to create new form of horizontal inequality and the way instruments of approaching the privileged status are operating to maintain inequality of identity within diverse public schools.

Throughout the project, to determine the credibility of the empirical result, different credibility techniques were adopted in such a way that produce *good enough* public school arena horizontal inequality research out-come using an intersectionality lens. The outcomes of this current study captured and reflected upon the claim and concern of the participants (*giving voice*) and offered thick interpretation of participants' accounts (*making-sense*).

CHAPTER FOUR

4. EMPIRICAL RESULTS

The approach for analyzing interview talk in hermeneutic phenomenological analysis is to construct participants' narrative data (Smith, 2009). It will enable the researcher to introduce participants socially and familiarize their experiences through their told life stories (Seidman, 2013). In the framework of the qualitative approach, intersectionality is studied by investigating how people value and respect their social identity categories in their life stories and how it is stressed, recognized, and highlighted within the stories they narrate concerning societal social stratifications (Christensen and Jensen, 2012).

The empirical finding presented in this chapter is the result of the analysis of hermeneutic data of the interviews of former public school teachers. These data are analyzed following the procedure of hermeneutic study as discussed in chapter three. The data were sorted and grouped into various codes and categories. At the end of the categorization process, theme and sub-themes were emerged each with its own categories. Table 4 shows 1 theme, 5 sub-themes and 13 categories obtained using hermeneutic procedure. Accordingly, the results for each of the research questions are presented in this chapter. The excerpts of the participant's interviews for the themes, sub-themes and categories consider (Appendix C: Interview Data).

In the first part of this chapter, the empirical finding with respect to the research questions the way horizontal inequalities established are presented. Out-group identity labeled teachers' perception is discussed. The implication of horizontal inequalities to teachers' workplace behavior are also included. The result in the first part is summarized in three categories: namely Groupness dominated schools, Contra-out-group identity orientation and pro-in-group identity orientation.

The second part is the summary of the main empirical results on the various aspects of privileging and othering instruments used within diverse public schools. The response on how the instruments are operate in creating horizontal inequality within diverse public schools are presented in this section. The result in the second part is

summarized in two categories: namely differential treatment and domination structure. Similarly, the answer to the third question making meaning about horizontalized inequality is presented under two categories : politicizing identity approaches and ethnic-oriented administration. The response for the fourth question is collated under three categories: Political interference, Feeling alienated and Lack of self-worth.

The last part of this chapter discusses the empirical result related to out-group teachers feeling about horizontal inequalities situation and these reflections on their job in the schools. The result in the last part is summarized in three categories: namely Rejection, Equality and Inclusion and Suppression.

4.1.THEMES

4.1.1. Emergent Theme, Sub-themes and Categories

The way different identity categories interact to create new form of horizontal and the (way) instruments of approaching the privileged status are operating to maintain inequality within identity diverse public school has emerged based on the participants' hermeneutic data. More specifically, using intersectionality theory and hermeneutic phenomenological lens the analysis of the data resulted in some emergent theme, sub-themes and categories related to the research questions being investigated.

Thus, the essence of this current research is to understand the horizontal inequality situation in such a way that; how are social identity categories of teachers both horizontal and intersecting interact with privileging and disenfranchising experiences within identity diverse public schools. While the way horizontal inequality establishment manifested in the process of dynamically institutionalizing and embedding a culture of preferential treatment, the process of privileging/disenfranchising are linked to non-reflexive school management practice and ignoring identity neutral and disciplinary procedure. The findings of this study are presented in the next section along with a discussion of their significance in the extant literature.

What emerged was how unequal treatment of teachers based on their identities are carried out within identity diverse public schools. The report of out-group identity

labeled teachers shows the ongoing processes of unequal treatment of teachers based on their identities. The processes include, how identity categories are compartmentalized, how horizontal inequality created and maintained; how school administrators and management ignored identity neutral and disciplinary procedures and meaning making of being in horizontal inequality work situation.

Thus, the essence of this current research's how are social identity categories of teachers both horizontal and intersecting with privileging/disenfranchisement experience within identity diverse public schools is experienced in one theme: - Dynamically institutionalizing and embedding a culture of preferential treatment. The themes are not mutually exclusive when explored through the lens of intersectionality. The theme, sub-themes and categories are listed in Table 8.

Theme, Sub-themes and categories	
Sub-theme 1: - Culture of identity based compartmentalization Categories :- Groupness dominated school Contra-out-group orientation Pro-in-group orientation Sub-theme 2: - Horizontal inequality created and perpetuated through human resource function Categories :- Differential treatment Domination structure Sub-theme 3: - Identity-neutral and Disciplinary procedure Categories :- Political interference Feeling alienated Lack of self-worth Sub-theme 4: - Reflection on teacher and teaching practice Categories :- Rejection Equality and Inclusion Suppression Sub-theme 5: Barrier to cultural pluralism within diversity of workplace Categories :- Politicizing identities approach Ethnic-oriented administration	Theme: -Dynamically institutionalizing and embedding a culture of preferential treatment

Table 8: List of Themes and Categories

Process: - Dynamically institutionalizing and embedding a culture of preferential treatment

When the participants talking about the different way of creating new form of horizontal inequality and instruments of privileging/disenfranchising, they described four facets: First, the out-group identity labeled teachers reported the established horizontal inequality; culture of identity based compartmentalization process. Second, the researcher presented, what instruments of privileging/disenfranchisement used within identity diverse public schools; horizontal inequality created and perpetuated through human resource function. Third, the researcher explored how horizontal inequalities are operating to maintain inequality of identity; identity neutral and disciplinary procedure ignored and meaning making of “being in” horizontal

inequality situation; barrier to cultural pluralism. Finally, the researcher discusses about out-group identity labeled teachers reflection and reaction to the ongoing unequal treatment based on identities; rejection and demand for equality and inclusion.

4.1.1.1. Sub-theme1: - Culture of Identity Based Compartmentalization

Post 1991, there was a growing demand to increase social identity diversity in organization run by government in Ethiopia. To this end, Affirmative action programme are initiated with the focus upon to implement compensatory justice to historically marginalized social identity group. Participants reported that affirmative action programme devised with the intention to compensate past social identity imbalance and injustice, often used for the purpose of preferential treatment to in-group identity labeled member teachers. In spite of its compensatory justice aim, affirmative action program used as a political tool by administrators in the management of activities. This is also the case at public school administration and management practice. School administrators and management built in a culture of preferential treatment to in-group identity. It is an effective way to systematically extend the social identity based privileging practice. However, the culture of preferential treatment had a contrary effect; it activated horizontal inequality within identity diverse public schools.

This sub-theme emerged as a response to the question what vivid experiences do out group teachers have in relation to the way horizontal inequalities are being established in the school? how do they experiment the interaction of different identities to create new forms of out-group identities. Based on the categorization process of hermeneutic data, under culture of identity based compartmentalization sub-theme three categories obtained. The first one is groupness dominated school, the second is contra-out-group identity orientation and the third one is pro-in-group orientation, all of which are discussed below.

4.1.1.1.1. Groupness Dominate School

Since 1991, ethnocentric federalism promulgated, social identity affiliated leadership behavior demonstrated within identity diverse public administration model

and from that day onward, employees' social identity categories matter in every aspect of management activities to orchestrate its day-to-day public bureaucratic process. The participants reported that it does not mean that before 1991, there was no social identity affiliated leadership behavior; rather, mostly there was single-axis identity affiliated leadership style, that is, political affiliation. Post1991, similarly, layered social identity categories, particularly ethnicity, race, sons-of-the-soil, religion and political affiliation became key parameters for groupness within identity diverse public schools. This circumstance triggered the norm of contra-out-group identity orientation (4.1.2) and pro-in-group identity orientation (4.1.3.). Participants reflected on experiencing identity based groupness within the public school. An account captured describes participants' observation of identity based groupness within identity diverse public school.

"different identity group widely exists in the school; it manifests itself in such a way that during break time [at tea hour]), members of the same tribe seat together, only with similar ethnic groups, i.e., the Oromo with the Oromos, the Amaharas with Amaharas, the Tigrians with the Tigrians, etc. It is also true among students. During this coffee break, we have the experience of talking about different issues, especially about office politics, such as administrative abuse of power ". (PIOA/OSYPCS)

The same point is also elaborated by participant 6

"..... However, post-1991 there was socio-political identity-based groupness, the teacher with similar identity groups stands together". (P6OAS/NMEF)

An episode recounted by Participant 1 articulated that social identity based groupness are deep-rooted among the public school teachers and also between students. Participant 1 have enlightened that the circumstances under which teachers teach affected teaching process, in a way that, when teachers get a chance to come together, they are busy discussing mal administrative practices, accounts captured formulated *"during this coffee break we have the experiences of talking about different issues especially office politics and administrative abuse of power "*. Participant 1 emphasized what teachers talk about during coffee breaks, because s/he want to express that what is expected of teachers is an intellectual discussion about issues

related to teaching-learning activities, sharing a positive experience, students' performance outcomes, recent research findings that can have a profound impact on the teaching-learning activities and so on. In other word, there is a need of an intellectual environment. That is the kind of climate public school teachers dreamed to see in their school.

Interestingly, even though the researcher did not ask about students, the participant described students' condition, *"this is also true among students "* to show the deepness of identity based groupness, not only confined to the public school teachers, but also extends to students. Concerning this point, the next extract further magnifies the reality of groupness.

"Let me tell you what I realized during my teaching time in Somali Regional State. Students inside the class are set together according to their tribal background; Students will not respect you as a teacher if you are not from their race, ethnicity, tribe, and religious background. They even leave the class if the course s/he [teacher] teaches is not mandatory ". (P2OAS/NCCS)

Participant 2 noticed that social identity based groupness is not limited to ethnicity/racial, but also entail religious identity. It is captured in her/his accounts of *"Students will not respect you as a teacher if you are not from their race, ethnicity, tribe, and religious background "* which means co-ethnics are also grouped, according to their tribe/race. This fact shows that even among the co-ethnic identity category; there are privileges advantage based on tribalism/racism. If the teacher is a member of the co-tribe/race, s/he is privileged, the student respects him/her and attends the class. On the other hand, a teacher who is considered as out-group, not equally valued and respected. From the intersectionality perspective, teachers' privileged status is determined by the intersection of ethnic, racial, and religious identities. Equally, participants pointed out other negative consequence of social identity based groupness. For instance, students of different identity categories inside the classes are not studying together, they are not making friends of other social identity categories, and they are not sharing the idea with out-group. It is important to underline that social identity category based groupness can have a negative impact on their future social situation

and interpersonal relation at workplace organization. Thus, social identity category based groupness has no end. The same story is also true for the teacher. Concerning this point, an episode recounted by participant 2

"..... in Amhara regional State, teachers group themselves according to their birthplaces [sons of the soil], "gojamee" and "gondaree" and they compare themselves against the other. (P2OAS/NCCS)

As the analysis revealed, teachers from out-groups are victims of horizontal inequality. The prevailing identity based discriminatory treatment and unjust within identity diverse public school, is presented in the following accounts of Participant 1:

"... the administrator laughed at me and told me that I am a fool who is trying to be on equal footing with the Muslims [teacher] in the Muslim state". (P1OA/OSYPCS).

Today, rather than service experience, qualification, competency, performance outcomes, social and political identity credentials are used to get access to power and approach the privileged status/position within identity diverse public school. Equally important, the accident of where one is born has effect on one's privilege experience. Under those circumstance, out-group member teachers lost physical and mental power of development and careerism aspiration.

Participants stressed that diversified identity group have always existed and will continue to exist in the future in any organization. However, they criticized about the unfairness of social identity category based privileging circumstance within identity diverse public schools. Participants explained their social identity based experiences of disadvantage, which is reported by the following excerpt:

"In 2010 Ph.D. scholarship was given to our regional education bureau from ministry of education. Based on the criteria of selection, three school principals were considered candidates. Since the scholarship only accepts one person, we were eliminated by hook or crook. I am from Amhara ethnic group [other], and my two colleagues are from the Somali ethnic group [sons-of-the-soil], and one of them is simultaneously from the dominant elite group, and all of us is a member of the ruling

party. The management committee discussed the issue and informed us that the two of us is eliminated. When we asked the reason, they said, it is the management committee's decision. Finally, the scholarship was awarded to our colleague for s/he is being a family of the dominant elite group." (P7DDT/AS/YCF)

In the first place, the data extracted from participant 7 indicate; all of them were privileged for being chosen as a candidate for the scholarship program without publicizing the scholarship. Again, two of them are more privileged for their simultaneous identity of being sons-of-the-soil (regional preference) as well as a member of the ruling party. One of them is ultra-privileged for being a family of the dominant elite group, which entitled her/him ultra-advantage. From the intersectionality perspective; the chosen candidate's identity as a *Somali person son-of-the-soil, family of the dominant elite group, and member of the ruling party* played an important function in the practice of preferential advantage and polarizing tendencies of others (disadvantage caused by one's social identity). Today, intersectionality between identity category is central importance for claiming ultra-advantage within identity diverse public schools. In the final analysis, ultra-advantage to some identity group ignoring equal treatment of teachers are the manifestation of the horizontal inequality circumstance within identity diverse public school of Ethiopia.

4.1.1.1.2. Contra-out-group Orientation

This category is obtained as a result of response to the way of creating new form of out-group identity within diverse public school. The analysis of participants' reflection shows that stereotyping minorized identity group and promoting identity rank of in-group has been seen as a way of constructing new form of identity group. The minorized identities interact to establish horizontal inequality. The captured participants account provides clear evidence for this.

"I was forbidden from promotion and fired from the college of teacher's education and the school I teach without any notification. because of my religion (Christian) and ethnicity (Amhara).... the administrator laughed at me and told me that I am foolish who is trying to be on equal footing with the Muslims [teacher] in the

Muslim state [...] the administrator fired me by a piece of paper just as I am his home servant ”. (P1OA/OSYPCS)

"..... in some special occasion in which you are left out merely for not belonging to the ruling hierarchy.....I am from Tegray and oppose identity politics... If you are not to accept that, you will be marked as out-group identity." (P5OTS/NCSD)

Although I am from a dominant-identity group, I am deprived of promotion and reward because I didn't accept their offer to be a member of the ruling political party. Finally, I am labeled as out-group (P4OS/YTF).

“..... Because of my criticism of identity-based discrimination, I was stereotyped. Whenever chances are offered based on identity affiliations, I feel shameful, guilty, disgraceful, inferior and humiliated”. (P2OAS/NCCS)

In the forgoing accounts, participants intentionally mentioned their social identity categories (religion, sons-of-the-soil and ethnicity), because they acknowledged they often intertwined with each other. Depending on the situation of horizontal inequality within identity diverse public school, social identity categories interact to form out-group identity. Thus, local minorized identity categories interact in stereotyping ways to construct new form of out-group identity within diverse public schools of Ethiopia. It was argued that intersectional identity of horizontal inequality interaction is critical in the construction of out-group identity within diverse public schools. Consequently, school administrators often relate preferential treatment to teachers' intersectional identity background, which are liable to trigger circumstances of horizontal inequality within identity diverse public schools.

4.1.1.1.3. Pro-in-group Orientation

This category is also obtained as a result of response to the way of creating new form of in-group identity within identity diverse public schools. Participants interviewed in the study reflected that school administrators have strong attachment with in-group identity labeled teachers in such a way that in-group teachers privileged in relation to promotion prospect, professional development opportunities, housing,

incentive etc. For example, experience of participant 5 and 6 shows being labeled as out-group identity alienated them from the possibility of being promoted to principalship and access to opportunities

Public school administrators are assigned on their political commitment to serve their group most (P8DDO/AS/NDE)

'I ended my teaching career nearly 15 years ago when I couldn't get official support for graduate studies while some other teachers from in-groups were funded (P5OTS/NCSD).

...my paternal region is Tigray, (Axum) my experiences in the last 27+3 years with social (ethnic) categorization is touching, in the sense that your fate, benefits, your further studies, or all sort of opportunities are to be determined by your bosses and their advisors. (P5OTS/NCSD).

".... As a history teacher, I taught my students the history they[administrators] don't want to be taught. They suspended me from any fringe benefits and opportunities. Since then, all my part-time duties were transferred to a teacher from in-group". (P6OAS/NMEF)

Another participant asserted the same.

"..... I was treated unfairly several times. The instance was when I was denied financial support for my post-graduate studies because I didn't belong to an in-group and opposed ethnic-based identity inequality. In spite directive clearly stating to provide financial support for teachers to upgrade themselves, I am denied financial supports while another teacher who is a member of the in-group is funded. The response from administrators was not unexpected. " (P8DDO/AS/NDE)

Here out-group member teachers providing evidence that school administrators and management of being pro-in-group identity and contra-out-group identity on the basis of teachers' social identity categories (ethnicity, religion, sons-of-the-soil and political affiliation). The findings revealed that being labeled out-group identity have the consequence of experiencing lower-level status. Out-group identity labeled

teachers assumed that embedding in the culture of identity based compartmentalization within identity diverse public schools as pattern to ensure preferential treatment to in-group identity labeled teacher and disenfranchisement to out-group identity labeled teachers.

4.1.1.2. Sub-theme 2: - Horizontal Inequality Created and Perpetuated Through Human Resource Function

This sub-theme emerged as a result of response to *what privileging and disenfranchising instruments are being used in creating those horizontal inequalities*. The participants interviewed asserted that unequal treatment of teachers based on their intersectional identity has become a fact of workplace life within identity diverse public school. Inequality of social identity is constructed and maintained in a way that privilege in-group identity and through which member approach privilege status/position and access to power. Concerning the question, participants reported function like, recruitment and selection for principal and deputy principal, teacher developmental activities, welfare (like housing), reward and recognition, fringe-benefits are only available for in-group identity labeled teachers. Detail of this circumstance is presented below in two categories: *Differential treatment and Domination structure*

4.1.1.2.1. Differential Treatment

A forgoing discussion on public school teachers' intersectional identity of discriminatory treatment continued to take many forms. Differential treatment is also a way to ensure a horizontal inequality within identity diverse public schools. An example of differential treatment is found in the practices of human resource management function, such as recruitment for position, teacher professional development activities, rewarding and evaluation etc. Participants interviewed asserted that school administration and management act and behave in ways that showed favoritism toward the in-group member teacher. They provided evidence on differential treatment of out-group identity labeled teacher. Accounts captured from participants indicate who deserve promotion, recognition, professional development opportunities within identity diverse public school.

I asked for salary commensurate with the level or standard of the college and my request was rejected. However, two other teachers, who were assigned after three years of my assignment were given a new salary equivalent to that of college level or standard within one semester (P1OA/OSYPCS).

Thus, there is a tendency to recruit and promote teachers who are in one's own image. Similar practice was also commented by participant 2.

"When my students score a good result in regional assessment exam in my subject, I am not recognized and acknowledged (underprivileged) for my efforts. Whereas if the in-group member teacher performed well he/she is publically recognized and acknowledged. These offensive experiences happen to me just because I am out-group member teachers" (P2OAS/NCCS).

I was denied financial support despite directives indicate that instructors should be financially supported in their professional growth....., however, my colleague financed for his higher level education, merely he/she is in-group identity (P8DDO/AS/NDE)

There is a sense that the process of accessing power and privileged status automatically excludes out-group identity labeled teachers. Thus, it can be seen how teachers' intersectional identity contribute to discriminatory treatment within diverse public school. The comment outlined above suggests that human resource management functions are the primary instruments used to privilege in-group identity and disadvantage out-group identity.

Participants also recommended the only available means to tackle the problem of horizontalized inequality within government run schools is that.

The entire education system should be secular, free from the influence of ethnic politics and partisanship. Regardless of religion, politics, ethnicity race, school administrators should treat all group identities fairly and justly, see everyone as crucial in attaining the schools' objectives and goals and assure equal participation in the system. (P8DDO/AS/NDE)

Education is the backbone of economic growth and social advancement; therefore, it needs to be free from politics. (P1OA/OS/YPCS)

Education needs to be free zone, political elites should not be in charge, it is the professional who should lead the education and training system (P6OAS/NMEF)

The school that is not free from any political influence has the potential to make teacher rethink their teaching profession. As a result, the education and training system must be free of all form of interference (P2OAS/NCCS)

Thus, for the participant the cardinal problem of education and training system of Ethiopia is politicizing education. They suggest that political hands off the education and training system. The foregoing was the recommendation of the participants if government to improve education outcomes of the public schools.

4.1.1.2.2. Domination Structure

Intersectionality scholars have increasingly acknowledged that difference between social identity categories arise from inequality of power and privilege. Participants argued that another instrument approaching the privileged status/position and access power is through system of domination. Domination is a kind of unconstrained, unjust, imbalance of power that enable system to control the condition of others action (Pettit 2005). In contemporary Ethiopia, ethnicity, race, religion, sons-of-the-soil (regional preference) and political affiliation is part of a larger pattern of domination within identity diverse public schools. Thus, system of dominations such as otherism and rankism is system of disenfranchising and privileging out-group identity and in-group identity respectively within identity diverse public schools. An account captured from participants revealed this fact.

“Well, the in-group are given position and authority and out-group discriminated based on construct ethnicity, race, religion. ” (P6OAS/NMEF)

In-group recognized and out-group mal-recognized (P1OA/OS/YPCS)

“in-groups enjoy fringe benefit or subsidies of one form or another, out-group deprived ” (P5OTS/NCSD)

In-group member teachers less loaded, but out-group member teachers heavily loaded with class (P8DDO/AS/NDE)

"..... Out- groups labeled with "settler" identity....". (P2OAS/NCCS)

“.. members are prioritized in every aspects of school administration activities” (P8DDO/AS/NDE)

The above quotes of interviewees reflect shows that discriminatory treatment of out-group identity labeled teachers due to lower position. Similarly, in-group member teachers privileged. Thus, promoting ranking of in-group identity labeled and othering out-group identity labeled is an effective instrument to privileging/disenfranchising within identity diverse public schools.

In sum, human resource management functions such as promotion prospects, fringe benefits, public recognition, access to resources, opportunity of education, training and development are effective instrument of privileging/disenfranchising within identity diverse public school. Equally, otherism and rankism system of domination is widely used as instrument of discriminatory treatment of out-group identity labeled teachers and preferential treatment of in-group identity labeled teachers.

4.1.1.3. Sub-theme 3: - Identity-Neutral and Disciplinary Procedure

This sub-theme emerged as a result of response to the question of *how the instruments of privileging and disenfranchising operate in creating those horizontal inequalities*. The disenfranchising of out-group identity labeled teachers has a profound intersectional identity root. The practice threatened the fundamental principle of human resource management policy, that is, the principle of meritocracy and egalitarianism. Participants interviewed who had experienced out-group identity disenfranchisement claimed; it adversely affected their professional self-image and may tend to suffer burnout.

The analysis uncovered that the *instruments of privileging and disenfranchising operate through* ignoring both reflexive school management practice and identity neutral and disciplinary procedure of public bureocratic process. Their responses are collated under the following categories: Political interference, Feeling alienated, and Lack of self-worth.

4.1.1.3.1. Political Interference

Siyum and Gebremedhin (2015) argue that political interference was found to be the main reasons for the professional dissatisfaction of teachers. Participants interviewed believe that the practice of hiring, recruitment and selection, promotion prospect, higher level education opportunity are influenced by political interference. Thus, mostly reserved to member of in-group identity. Participants commented that:

the school climate is not a clean and free world...the chronic problem of government run organization is the politicization of the social identity categories, political interference is the biggest issue that influences workplace relation and job activity in the school I used to teach (P4OS/YTF)

"As you know to teach by itself needs competency. It is not anyone who can become a teacher. But what we see today is the opposite. For instance, a graduate of engineering is teaching in school. This guy may know the science, but they don't know how to deliver the pedagogy. They are hired because they don't have a job, and until they get the job, they will stay in the teaching profession. By the way, this chance is only available if that teacher has a network with the school administrators in plain English, he/she is in-group". (P8DDO/AS/NDE)

In public school, it is only political member individuals who will benefit. School administrators are assigned on their political commitment to serve their group. (P8DDO/AS/NDE)

Some participants were affected in unique and more severe ways. Participant 6, for instance, describes administrator interference as threat to teachers' authority over their job.

“.... As a history teacher, I taught my students the history they[administrators] don't want to be taught. They suspended me from any fringe benefits and opportunities. Since then, all my part-time duties were transferred to a teacher from in-group identity”. (P6OAS/NMEF)

Mile Myers (2021) states that “*professional authority assumes that teaching is an intellectual discipline requiring practitioners' thoughtful study and insight.*” In other words, professional authority gives teacher expert power on how to teach and what to teach in a given course (<http://www.nwp.org>). However, this is not the case in public schools of Ethiopia. The analysis revealed that the embedded horizontal inequality practice negatively affected out-group member teachers in terms of practicing their expert power. They are told what to teach and not to teach. This circumstance shows that public school administrators and management are political appointee, who tries to demonstrate their political interest in the practice of school administration and management practice. Consequently, out-group member teachers teaching activities is bound to interference from internal (school administrators and management) and external (political cadre). The participants described their experiences of administrator intervention in their teaching activities. For instance, Participant 6 had trouble with academic freedom.

.... I used to teach part-time in a teacher training college. One day I taught about Emperor Haileselese's biography and legacy. The college dean heard about it and called me and said, 'I need to talk to you so come to my office. From his voice, I understood that there was something wrong. He asked me about that day's class, and I said it was good. 'Well, I heard that it was about Haileselese' he said. I said it was. The problem was that I had taught the students good things about his biography and legacy. I said I taught the fact and questioned what was wrong with that. Since then, I am not allowed to teach part-time in any public-owned schools, and after they suspended me from part-time teaching, they hired their man in my place. That is to say, teachers from out-groups are not free while teaching their subject. They are told what to teach and what not to teach. (P6OAS/NMEF)

This extract first captures how teachers see professional authority, and the participant tries to associate professional authority with academic freedom. It is evident that the work relation between out-group member teachers and school administrators is not smooth, and out-group member teachers are not treated like a professional, they are intentionally ill-treated. The administrator was in high tempered mode during the telephone conversation, which is not appropriate professional conduct. On the other hand, the teacher declined to respect the administrator and showed that s/he didn't accept him/her as administrator by questioning his/her stance. This can be associated with the politicized administration practice by the administrators. That is to say, teacher feel and perceived that the administrator is not partial and has shown hatred to her/him. This exchange indicates a kind of school climate where administrators and out-group member teachers tend to be disgraceful to each other.

Participant 6 also underlines that school administrators closely follow out-group teachers' activities regarding what they are teaching. It is evident in this particular account of his/her: *'.... the school administrators heard about that day's class and what it was about, 'after they suspended me from schools, they hired their man in my place.'* which also illustrates out-group member teachers are under surveillance.

Another participant explains the unpleasant state s/he has experienced in a *groupism* dominated public school. S/he offers a range of possible impacts of intervention.

"Being a member of out-groups strongly affected my decisions regarding my job; especially the political leaders' intervention in the teaching-learning process becomes a handicap for teacher's decision making. This experience makes us feel oppressed". (P2OAS/NCCS)

School administrators are wanted to make the work environment an attractive and worthy place to work so that teaches can have a quality work-life in ethnically-diverse schools. This includes establishing work environment in which teachers of all background treated equally, fairly and valued for who they are. The participant's description using the metaphor of *'handicap'* as a work-life circumstance represents a

lack of academic freedom; provides insights into the absence of a free and open environment to independently execute the teaching-learning activities. Teachers even can be forced to make unethical decisions regarding students as expressed by Participant 6:

“... teachers are forced to make students pass to the next class, even if the students are not qualified.... political cadres and supervisors are intervening in our job.....

Today, I know grade three students who don't know basic arithmetic.”
(P6OAS/NMEF)

In sum, the structure of the public school administration and management is open to political interference. They have their own goals other than the educational goals of the public schools. To maintain and increase the influences of their loyal groups within different levels of public school organizational structure, they widely intervene in the school administration and management practices.

4.1.1.3.2. Feeling Alienated

Participants perceive political interference as alienating teachers from professional authority over their job and workplace. Participants commented that today teachers shared lack of sense of professionalism and control over teaching-learning activities and feel subordinate. This is captured by an episode recounted by participants.

Because of my identity, I was prohibited from that position....Non-member teachers alienated from access to privileged position, they feel a sense of subordination (P7DDT/AS/YCF)

Now a day in public schools participating in teacher developmental program and incentives are based on individuals' layered identities (P4OS/YTF)

The finding revealed that out-group identity labeled teachers are alienated from the accessing power and privileged status/position, in such a way the possibilities of

fulfilment and professional development desire of out-group identity labeled teachers are slime within identity diverse public schools.

Another participant also explained, how they feel about academic freedom.

Inside the school, there is security personnel, they could be a teacher or non-teacher, even student. Their job is to spy on teacher and report to the higher official (P5OTS/NCSD)

Public school teachers are not authorized to make any decision about their job activities and student (P1OA/OS/YPCS)

These accounts of Participant 5 eloquently demonstrate the sense of alienation experienced by former teachers of government-run schools. The accounts of Participant 5 express how s/he feels despised because of identity based discriminatory treatment.

Taking the idea further, a participant remarked that:

The public school can be characterized by backwardness and ignorance, lack of professionalism (P2OAS/NCCS)

In sum, the findings suggest that work alienation experience of out-group identity labeled teachers negatively impacted teachers' self-esteem. This directly or indirectly lowered teachers' performance and ultimately education outcomes of the public school.

4.1.1.3.3. Lack of Self-worth

Tajfel and Turner (1979) argued that group membership shapes individual self-evaluation and contribute to various behavioral outcome. Based on this study finding, with the growing unequal treatment of teachers based on their social identity categories, the teachers' desire for approaching the privileged status/posion and empowerment is becoming less effective. The culture of preferential treatment of in-group identity, made out-group identity labeled teachers to consider themselves "alien". Supporting this view, participant 1 stated that:

I had been treated as if I am second class citizen in the public school I used to teach. The feeling affected my morale, commitment and engagement to teaching-learning activities (P1OA/OS/YPCS)

Participant 2 mentioned,

Whenever; ethno-nationalist colleague gets a chance, they try to make me feel shame, guilt, and disgrace, inferior and humiliated ". (P2OAS/NCCS)

The dominant elite are routinely working to humiliate out-group identity labeled teachers. Under those circumstances, teachers fall in the state of feeling a sense of lack of self-worth in one's relationship to the shared goal of the public schools. The data extracted from participant 1 and 4 illustrate this phenomenon.

"..... when I was about to go to school, I felt lifeless... ". (P1OA/OS/YPCS)

"When I go to school, I felt as I have pushed aside lower-class citizens. It was like a nightmare working in that school ". (P4OS/YTF)

The participants' accounts above help the researcher to comprehend absence of identity neutral and disciplinary procedure adversely affected out-group identity labeled teachers workplace behavior. This is captured by one of the participants accounts of " *when I am about to go to school, I feel lifeless,* " "*When I go to school, I felt as I have pushed aside lower-class citizens*". In her/his interview, s/he suggests the school infrastructure should be based on meritocracy and egalitarianism. And the importance of transforming the public school from environment of backwardness and ignorance to an intellectual environment, where ideas, concepts and research findings are discussed.

4.1.1.4. Sub-theme 4: - Reflection on Teacher and Teaching Practice

This sub-theme emerged as a result of response to *how do out-group teachers feel about horizontal inequalities and how do they think that this reflect to their job.* All participants reported that approaching the privileged status/position and access to power earned by the intersection of social identity categories. The interviewee was worried about the uncertainty of the teaching profession for out-group identity labeled

teacher. Teachers have lost their solidarity, their physical and mental power. The collegial relationships between teachers from different identity groups depend on their identification with social identity category, and hence, are determined by being a member of in/out-groups. The categories collated under this theme are; Rejection, Equality and Inclusion and Suppression

4.1.1.4.1. Rejection

Participants in one way or another expressed similar feeling of contesting horizontalized inequality within identity diverse public school. They claim that horizontal inequality is about doing identity based discriminatory treatment in relation to promotion prospect, professional development activities, up-grading education level, welfare (like housing), reward and incentive. Below are supporting statement:

“Shame to use it. Identity-based discrimination benefited no one, but it sowed the seed of hatred between diversified identity groups. I left teaching to contest the tradition of identity-based privilege” (P7DDT/AS/YCF)

I refused to acknowledge the place of birth privilege they had bestowed upon us. (P5OTS/NCSD)

Here, the responders' sorrow is a result of being a victim of identity based discrimination and being powerless to challenge and transform the situation. As a result, he/she left the teaching profession to contest inequality among diversified identity group. The worst outcome of *horizontal inequality* within identity diverse public school is its disastrous and long-term negative impact on teachers and teaching activities. Based on this particular account, *‘it sowed the seed of hatred between diversified identity groups’*, which is likely to harm collegial relationships among teachers.

4.1.1.4.2. Equality and Inclusion

All of the participants reported a strong desire to equal treatment and inclusion during the interview. They also believe that affirmative action programme was initiated as instrument of disenfranchising out-group identity labeled teachers within

identity diverse public schools. The general perspective was that, although human resource management policy is against identity based discrimination, still unequal treatment of teacher based on their identity is reflected in school administration and management activities and public bureaucratic process. Thus single identity category based ant-discrimination policy is a failed policy. The following extract from Participant 1 illustrates what s/he wants to see in teaching practice.

“...giving priority to merit in hiring or staffing both administration and teaching. They [school administrators and teachers] have to be there, in the school, for being selected by their proficiency, their academic performance, their moral code [...]” (P1OA/OS/YPCS)

The following accounts enabled the researcher to understand how the experiences of social identity based inequality and exclusion hurt teachers' work-life relation. The horizontalized inequality is a condition of being in the state of disengagement and losing physical and mental power. Participants speak of their experiences of power abuse by administrators. Administrators transformed their authority into authoritarianism, and their politicized and personalized manner of school administration become the base for their evaluations of relationships with teachers.

“..... there is no room for partiality in public schools. Although public schools should remain impartial, serving all members equally irrespective of their social and political identities, today, identity biased administration excluded non-member teachers from educational opportunity and promotion prospect”. (P1OA/OS/YPCS)

Experiences of Participants 5 and 6 also show how the institutionalized inequalities pushed teachers away from the profession either physically or mentally.

...my paternal region is Tigray, (Axum)....my experiences in the last 27+3 years with social (ethnic) categorization is touching, in the sense that your fate, benefits, your further studies, or all sort of opportunities are to be determined by your bosses and their advisors. (P5OTS/NCSD)

The finding revealed that public school administration and management model does not value the culture of equality, diversity and inclusion. It rather values the politicized identity biased model of school administration and management practice within identity diverse public schools. Embedding in a culture of equality, diversity and inclusion will bolster out-group identity labeled teachers job satisfaction and will give them confidence that may be the government can still be trusted to do the right thing. Any barrier to the principle of equality, diversity and inclusion contradict the anti-discrimination law of the country. Reflexive school management model implementation is necessary that need to happen within identity diverse public schools.

4.1.1.4.3. Suppression

The participant interviewed reported that the out-group identity labeled public school teachers is oppressed. Participant mentioned that

Today, non-member teachers are fearful of expressing their view concerning teaching-learning activities. (P5OTS/NCSD)

Taking the idea further, participant 1 remarked that:

They [school administrators and management] use their authority to prohibit non-member teachers from accessing promotion and professional development opportunity, they transformed their authority into authoritarianism. (P1OA/OS/YPCS)

Another participants comment that

the “affirmative action” are a strategy to legitimate the politically motivated horizontal inequality situation (P8DDO/AS/NDE)

Participant 3 went on to say that

“....I tried to get justice and went to the regional education bureau. While I was in her/his office, the bureau's vice head spoke on the phone with the administrator. The administrator didn't deny what he said, but the vice bureau head told me that the head is not right that s/he is acting contrary to the constitution and that of the regional state; and the vice head also advised me to be patient and wait for the bureau's

decision, while I was waiting patiently, the administrator fired me by a piece of paper ". (P1OA/OS/YPCS)

Another participant explained their current situation using well-known poem of William Henry Davies:

What is this life if full of care we have no time to stand and stare no time to stand beneath the bought and stare as long as sheep or cows? (P8DDO/AS/NDE)

Participant 6 went on to say that

If government wants better public school performance, public school need good administration, everyone should have a voice on school administration and management activities (P6OAS/NMEF)

The analysis uncover that out-group identity labeled teachers suppression is more about powerful political motive that are used to embed horizontal inequality situation within identity diverse public schools. Furthermore, today, framing horizontalized disenfranchisement is office politics in government run to populist administrators.

4.1.1.5. Sub-theme 5: - Barrier to Cultural Pluralism

In the past three decades, Ethiopia has under gone a significant change in its social identity categories composition in the public organization life and public policy. There was an effort to embed in a cultural of pluralism in such a way that public administration will be guided by the cultural-neutral practices. This will necessitate the adoption and implementation of public administration model to meet the demands for cultural pluralism. Indeed, this is also true to public school administration, where public school has not been notably hospitable to the idea of cultural pluralism. For instance, participants interviewed reported that public school administrators and managements are not free to concentrate on the impartial provision of service to the public school communities.

This sub-theme emerged as a result of response to how do out-group teachers make meaning of “being in” a horizontal unequal work situation. Based on the categorization process of hermeneutic data, under barrier to cultural pluralism within diversity of the workplace two categories obtained. The first one politicizing identity approach, and the second one ethnic-oriented administration.

4.1.5.1. Politicizing Identity Approach

The analysis of this current study shows that post 1991, offers an interesting insight about the intimate connections between ethnicity, race, sons-of-the-soil (regional preference), religion affiliation, political affiliation and school management activities and public bureaucratic process. This research participant reported the dominant role intersectional identity have played in shaping public school administration and management practice orchestrating its day-to-day teaching learning activities. An account captured revealed the politicization of intersectional identity: -

Public school teachers’ layered identities used as credential to access privileged status/position and empowerment (P8DDO/AS/NDE)

The intersectional identity selectivity of public school service is all suggestion of linkage between social and political identity and management activities within identity diverse public schools. Furthermore, the participants emphasized that horizontalized inequality situation is barrier for pattern of meritocracy and egalitarianism. The participant felt that the politicization of public school teachers’ layered identity, leave little room for reflexive management practices which in turn negatively affect active participation of teachers in the achievement of education outcomes of public school activities. Supporting this idea participant 6 explained the situation as follows: -

Isn’t it a shame that one of the obstacles in teachers’ engagement and commitment to public school goal and objective seems to be leadership behaviour.... It seems to me that public school administrators should set mechanism to get engaged all teachers irrespective of their layered identity ... not to putting up barriers. (P6OAS/NMEF)

Another participant described the barrier in the process as follow

It seems to me that the politicization of identity categories gets in the way. The public school administrators only want favorable teachers to get inputs and to do things that should be done together. (P2OAS/NCCS)

The analysis showed that the discernment of participants with “being in” horizontal inequality work situation. Furthermore, they assume being exposed to unfair and unjust treatment. The feeling of a sense of politicizing identity stems from the pervading horizontal inequality situation restricting their access to power and approach the privileged status/position within identity diverse public schools.

4.1.1.5.2. Ethnic-oriented Administration

Participant commented that

[..] there is a general ethnic ideology pervading public school setting (P4OS/YTF)

The participants assumed that ethnic-oriented administration system is based on the conviction that during the past several decades, minorized identity group were alienated from public life and public policy. They have been ill-treated by the public agencies of the dominant identity group and government run institution is controlled by and oriented to them. An account capture of participant 6 asserted that:

“In 1991 ethnic federalism was proclaimed to compensate historically disadvantaged groups. There is no problem with that. However, after nations and nationalities started self-ruling, they repeated the same identity-based discrimination for the minority ethnic groups in their regions. They even became harsher, practicing revenge politics. It doesn't matter who administered these politics. What matters is whether organizational diversity is treated equally in the public school setting. The historically disadvantaged groups need to be privileged in the areas where they had been marginalized. However, in other cases, all citizens should be treated equally, irrespective of their socio-political identity”. (P6OAS/NMEF)

The finding revealed that in principle the purpose of ethnic-oriented administration was to ameliorate the historically oppressed and marginalized social group and maintain their horizontal equality within identity diverse public schools. However, ethnic-oriented administrators used it to both identity suppression and identity domination. To this end, management practices orchestrating its day-to-day teaching-learning activities considered as instruments to horizontally disenfranchising out-group labeled teachers and privileging in-group labeled teachers in such a way that maintain their domination. In relation to this point participant 1 reported that

I consider public schools as “alien” educational institution managed by racially biased and diversity insensitive administrators in a way that perpetuate racism and identity based domination. (P1OA/OS/YPCS)

Another participant claim that: -

the established culture of ethnic-oriented administration, don't care about my social identity [minorized identity] so it is impossible to treat me fairly and justly. (P3OAS/NMRA)

Participant 8 recommended that: -

Public school administrators and management should be free from the contaminating influence of ethnic-oriented administration practices (P8DDO/AS/NDE)

It seems that the participants talk about school administrators as adversaries and felt that current public school administrators and management are as much to blame for the lack of cultural-neutral behaviour. It seems the school administrators are uninterested in the enhancement of reflexive management practices and the institutionalization and embedment of a culture of equality, diversity and inclusion within identity diverse public school setting.

4.2.SUMMARY

Concerning the guiding research questions, *what are the processes and instruments of establishing and maintaining horizontal inequalities in public school settings based on social identities of teachers; and how do these inequalities reflect on teachers' work?* The result of the study linked the analysis to the research questions and the analysis was aligned with the hermeneutic phenomenological approach.

For the purpose of this hermeneutic inquiry, ten in-depth face to face semi-structured interviews were conducted with ten former public school teachers. In order to obtain a profound sense of horizontal inequality phenomenon as it is applied to out-group identity labeled teachers, a three phased predetermined interview questions were prepared. Response to the interview questions reflected the view of participants on horizontal inequality of out-group identity labeled teachers. This current research analyzed and transcribed the hermeneutically collected data using audio recording, one theme, five sub-themes and thirteen categories emerged as a result of response of the participant to the questions in the interview.

The research setting, demographic of the participants, data collection, data analysis; and evidence of trustworthiness were defined in chapter three. Chapter five, summarizes the result include discussion, conclusion, recommendation, propose future study, and implication for school administration.

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

In the previous chapter, the presentation of empirical results has been reported. The current chapter constituted summary of the study, discussion of the findings, conclusions, recommendations, recommendation for further research, implication for practice, contribution and future research. The purpose of this chapter is to give further explanation on the circumstance of horizontalized inequality within identity diverse public schools, to uncover the way different identity categories interact to create new form of horizontal inequality and (way) instruments of approaching the privileged status/position operates to maintain inequality of identity within identity diverse public schools. Equally, it also presents suggestions for further research emphasizing on advancing the organizational level to a new form of horizontal inequality situation.

SUMMARY OF THE STUDY

This chapter began by providing a summary of the purpose, the structure of the study, and findings related to horizontalized inequality situation within identity diverse public schools. The conclusion from the findings of this study discussed the prevailing horizontal inequality circumstance within the public schools and its negative effect on out-group identity labeled teachers. Finally, an implication for practices and recommendations for further research are provided and discussed.

The overall aim of this hermeneutic phenomenological inquiry was to have thick interpretation into *what is it like being horizontally minorized identity group within identity diverse public schools*. Whereas, the purpose of this intersectionality theory and hermeneutic phenomenology integrated research inquiry was to generate a profound insight in the horizontal inequality situation and by doing that to encourage teachers to question and challenge inequality and exclusion within the schools and world around them and also motivate public officials take action to break down the privileging/disenfranchisemnet instruments operating within identity diverse public schools

In this current study, social identity and intersectional identity approaches are used to explore the horizontalized disenfranchisement in the public schools. During the interview, the participants discussed their lived experiences of horizontalized

inequality and its adverse effect on teachers' job satisfaction. More specifically, participants layered identities targeted to investigate the way different identity categories interact to create new form of horizontal inequality within the public schools, and the (way) instruments of approaching the privileged status/position are operating to maintain inequality of identity among teachers. Interestingly, participants often related their lived experiences of horizontalized disenfranchisement to their politicized intersectional identity. And they also asserted that politicized intersectionality between identity categories is implication in the polarizing tendencies of social and political identity dimensions.

The study included participants purposely selected using maximum variation method from former public school teachers. Ethnicity, race, religion affiliation, sons-of-the-soil (regional preference), and political affiliation were all broken down by demographics. This current study included one guiding research question and four subsequent research questions.

What are the processes and instruments of establishing and maintaining horizontal inequalities in public school settings based on social identities of teachers; and how do these inequalities reflect on teachers' work?

1. What vivid experiences do out-group teachers have in relation to the way horizontal inequalities are being established in the school? How do they experiment the interaction of different identities to create new forms of out-group identities?
2. How do out-group teachers make meaning of being in a horizontally unequal work situations?
3. What do out-group teachers observe as privileging/ disenfranchisement instruments in creating horizontal inequality at school? And how do they see those instruments operate at the school?
4. How do out-group teachers feel about these inequalities and how do they think that this horizontalized inequalities reflect to their job in the school?

Hermeneutic interview data were used to answer the research questions. The questions attempt to address the problems and purposes of the current study. To uncover the way different identity categories interact to create new form of horizontal

inequality within identity diverse public schools and the (way) instruments of approaching the privileged status/position are operating to maintain inequality of identity. Hermeneutic circle or spiral as analytical process used to develop phenomenological code, interpretative code, theme and sub-themes.

The empirical result shows that while preferential treatment is the way horizontal inequality established, non-reflexive school administration and management practice to orchestrate its day-to-day teaching-learning activities are the instrument of privileging in-group identity labeled member and disenfranchisement of out-group identity labeled member within identity diverse public schools of Ethiopia. To this end, school administrators abuse their power to enforce non-reflexive practice of public bureaucratic process within identity diverse public schools. The privileging instruments are operating simply by the rationalization of affirmative action to historically oppressed and marginalized social identity groups. In other words, affirmative action is also actively used as instrument of approaching the privileged status/position within identity diverse public schools

DISCUSSION OF THE FINDING

Previous researches; have studied horizontal inequality using single-axis identity categories from the perspectives of social, economic, cultural, and political dimensions (Steward, 2008; Langer, Stewart, and Venugopel, 2012). Whereas, this current study aimed to explore the public school's new form of horizontal inequality from the perspective of intersectionality to uncover the way different social identity categories interact to create new form of horizontal inequality within the public schools, and the (way) instruments of approaching the privileged status/position are operating to maintain inequality of identity within identity diverse public schools.

The philosophy of social constructionist has guided and shaped this study, which premises that social world view is socially constructed through human and environmental interaction. More specifically, social constructionist emphasizes the influence that a culture has on people, it shapes the way in which people see things, feel things and give quite definitive view of the world. That is to say, the way people make meaning of the social world will influence their feeling, perception and their

response to it. In the same way, the system of social stratification can affect the social position and positionality of the people. Intersectional theorists asserted that intersectionality location exposes groups to a specific experience of inequality and exclusion with a given social stratification system (Crenshaw, 1989,1991; Collins, and Bilge, 2016; May, 2015; Atewologun, 2018; Atewologun, and Sealy, 2014). Similarly, hermeneutic phenomenology theory assumes that an individual's meaning making and reality are situated and intermeshed with their historical context, culture and that they are both constructing and being constructed by the world around them. Cognizant of these, integrating intersectionality theory and hermeneutic phenomenology as guiding theoretical perspectives sounds appropriate for investigating the lived experience of unequal treatment of teachers based on their social identity categories within identity diverse public schools.

The present analysis showed that within identity diverse public schools, connection between different social identity categories created in-group out-group dichotomy and this lead to group tension between the dominant identity categories and minorized identity group. As Lau and Murnighan (1998) express, in working groups, employees' membership in multiple social categories such as ethnicity, race, religion, or political affiliation leads to diversity-related faulty lines which in turn create relatively homogeneous subgroups. In such a context, teachers from the out-group experience multiple disadvantages or disfranchisement while in-groups are likely to enjoy their privileged status. This tradition of groupness has had significant consequences on the everyday lived experiences of both teachers and students in the Ethiopian public school context. As such, the institutionalized identity based treatment not only harms teachers' work-life or psychology but also becomes a means of indoctrinating the idea of ethnicity or class division in the minds of future generations. Teachers' experiences of multiple, overlapping, and intersecting exclusions result in severe horizontal inequalities (Jung, 2017), and through reinforcing on each other, these inequalities result in their lack of access to privileged status /position and resources (Stewart, 2008).

Atewogun (2020) asserts that power and privilege relations are significant in examining the intersectionality of socially constructed categories, and the actions of

those in power matter in doing difference and othering groups or identity categories. The findings of the current study support this argument by revealing how the identity-biased administration system in Ethiopian public schools has become the means of establishing and perpetuating horizontal inequality. The social and political identity biased conduct of school administrators was evident in many procedures such as hiring, performance evaluation, promotion, resource allocation, interference, or accountability demands. In a similar way, school administrators use promotion, access to resource, welfare (like housing), opportunity of education, training and development, as an effective instruments of privileging/disenfranchising within identity diverse public school. With the intention of perpetuating horizontal inequality, a culture of preferential treatment is institutionalized in public schools. To this end, non-reflexive practice is embedded in throughout school administration and management activities, orchestrating its day-to-day teaching-learning activities. Equally important, affirmative action is another instrument for privileging in-group identity labeled teachers. The structure of the public school administration, which is open to political cadre and arbitrary management, not only consolidates the situation of horizontalized inequality but also opens room for the unethical and unlawful conduct of school administrators and management. As such, otherism, rankism, settlerism, partisanism, nepotism, cronyism, narrowism, and favoritism become system of domination under which teachers from out-group identity labeled member experience horizontalized inequality. In brief, the politicized horizontal inequality is established by dynamically institutionalizing a culture of preferential treatment within identity diverse public schools.

Management scholars (e.g. Cohen and Huffman, 2007; Huffman *et.al.*, 2010; Reskin, 2000) have long argued that managers affect employees working conditions and careers through their decision-making authority. Castilla (2011) underlines that the influence of management is closely linked to the social context of the workplace and postulates that managerial network and manager-employee homophily are two significant social influence mechanisms at work. These two mechanisms were also evident in the administrative practices of Ethiopian public schools, where teachers in the network or social group of administrators were far more privileged than the others,

who were stigmatized as out-groups. Social psychologists (e.g. Tajfel, 1982) explain this within-group bias which means that people tend to give preference and trust to in-group members and favor them more in offering access to resources or power. This preferential treatment was evident in the context of the current study. Recent research findings on other public organizational settings in Ethiopia also show that preferential treatment is prominent and has become the norm (Asefa, 2018; Debela *et al.*, 2020; Miruts and Asfaw, 2014; Mekonnen and Mammas, 2006; Getachew and Richard, 2006).

As has been analyzed, the study will contribute to the literature by uncovering and documenting the way different identity categories interact to create new form of horizontal inequality within identity diverse public schools, and the (way) instruments of approaching the privileged status/position operates to maintain inequality within identity diverse public schools. Of course, it is essential to understand how the out-group identity labeled teachers make meaning of “being in” horizontalized inequality situation to tackle the unequal treatment based on social identity categories, which adversely affected out-group identity labeled teachers workplace behaviour. The finding revealed that the mind-set of horizontal inequality by in-group identity labeled teachers became a condition for embedding a trend of privileging in-group and disfranchising out-group within identity diverse public schools (Stewart, 2002, Callero, 2018, Johnson, 2006, Langer, Stewart and Venugopal, 2012). Furthermore, politicizing identity approaches created enabling environment for the dominant elite groups to practice collective identity based school administration and management. As a result, in relation to promotion prospects, professional development activities like training and up-grading of education level, fringe benefits, welfare (like housing) in-group identity labeled are privileged and out-group identity labeled are disfranchised. In this way, out-group identity labeled teachers is alienated from the possibilities of fulfilment and development. In order to receive benefits, out-group identity labeled member teachers are prompted to make identity shift, especially political identity shift (Siyum and Gebremedhin, 2015, Elias, 2020).

The previous studies on horizontal inequality is grounded in single-axis analysis of the identity approach at the state level. In contrast, this study investigated out-group

identity labeled teachers' lived experiences of horizontalized disenfranchisement within identity diverse context of Ethiopian public schools and revealed how the intersection of ethnic, racial, regional, religious, and political identities made teachers from out-group identity vulnerable to multiple jeopardy in their work context. The study showed that the motive behind embedding horizontalized inequality within identity diverse public schools is political, which is supported by some previous researchs (Stewart, 2008; Callero, 2018, Johnson, 2006, Langer *et al.*, 2012). As the study showed, the established horizontalized inequality within identity diverse public schools of Ethiopia produced four fundamental negative impacts: (1) it was bound to obstruct collegial relationships between teachers from in-group and out-group as well as between teachers from out-groups and administrators (2) it became a condition for constructing “*alien*” identity among out-group identity labeled teachers and feel a sense of lack of self-worth (3) it motivated out-group identity labeled teachers to quit teaching profession at all, which could be a sign of inability to cope with these inequalities (4) efforts to embedded cultural pluralism within identity divers public schools are adversely affected by the new form of horizontalized inequality situation.

CONCLUSIONS

Arguably, a culture of preferential treatment became a way of doing horizontalized professional disenfranchisement within identity diverse public schools of Ethiopia. With the same spoken, horizontal inequality aspiration of public school administrators is figured prominently on making out-group identity labeled teachers feel a sense of alienated, thereby making them to deconstruct constructive workplace behaviour. Today, the credential to approaching the privileged status/positions within identity diverse public schools is related to workforces' social identity location. While horizontally in-group identity labeled teachers are privileged, out-group identity labeled teachers are disenfranchised. Although philosophers and researchers agreed that identity recognition is the basic human need, identity diverse public schools are suffering cultural pluralism value frame that respects all social identity categories represented among its teachers. Out-group identity labeled teachers are not valued and respected as member of the organization. This circumstance negatively affected out-group identity labeled teachers career aspiration and dedication to education outcome of the public schools. Within identity diverse public schools, institutionalizing and embedding horizontalized professional disenfranchisement negatively impacted the teaching-learning activities in three ways.

First, horizontal inequality aspired public school administration and management practices were found to be a job condition for out-group identity labeled teachers to experience unequal treatment based on their identity within identity diverse public schools. This circumstance, adversely affected out-group identity labeled teachers career aspiration and dedication. School administrators act and behave unethically and unlawfully doing preferential advantage to in-group identity labeled teachers. To put it another way, they ignored the leading principle of human resource management policy; identity neutral and disciplinary procedural practice of public bureaucracy. As a matter of fact, education outcomes of public schools to a greater extent depends (1) on teachers demonstrating and committed to constructive workplace behaviour (2) on reflexive school administration and management model that guide and inform the teaching-learning activities within identity diverse public schools. The model will explore the mechanism through which the horizontalized

professional disenfranchisement practice can be dismantled and embed in a culture of identity-neutral and disciplinary procedures throughout public bureaucratic process. And also school administration and management demonstrate identity-neutral behaviour, while orchestrating its day-to-day teaching-learning activities.

Second, dragging out-group identity labeled teachers into a state of feeling alienated from the possibilities of fulfilment and development. Out-group identity labeled teachers constructed “*alien*” identity. This circumstance, affected the career aspiration and dedication of non-member teachers to education outcome of education and training system and also eroded the unity of purpose and action among the public school teachers. Thereby, school administrators are not able to harness the competitive advantage of diversity of the workplace. Hence, a culture of equality, diversity and inclusion need to be established for it encourages cultural pluralism and equal treatment of employees while acknowledging individual difference. As illustrated, once out-group identity labeled teachers realized they are horizontally disenfranchised, they are likely to retaliate by reducing their salient workplace behaviour in achieving the education outcomes of public schools. That is to say, disgruntled out-group identity labeled teachers may systematically sabotage their salient workplace behaviour in the process of achieving education and training policy’s vision and missions in general and public schools goal and objectives in particular.

Third, obstructing collegial relationships. The public schools' failure to commit to identity-neutral and disciplinary procedural practice of public bureaucracy and reflexive school management practices obstructed collegial relationships. In other words, horizontal inequality aspired school administrators take blatantly preferential treatment in school administration and management process. As a result, collegial relationships were hampered not only between out-group identity labeled member teachers and administrators but also between in/out-group member teachers themselves. Because, by fore-sighting, the negative consequences of preferential treatment, privileged groups are supposed to oppose publicly the trend of identity based differentiation and domination within identity diverse public schools.

In a nutshell, this current study, presented a comprehensive view of the new form of horizontal inequality within identity diverse public schools, resulting from the interaction of teachers' layered identity categories and resulting in several negative outcomes for identity diverse schools, which are expected to be more equality, inclusive and tolerant to diversity. The intersectionality insight was useful to break down/disrupt the processes and systems of constructing and perpetuating horizontal inequality and emphasized the urgent need for ensuring justice for historically marginalized social groups without violating the equality of out-group identity labeled social group. In other words, the study underlines that fostering a climate of equality, diversity, and inclusion in public schools with heterogeneous identity groups could be achieved not only through ensuring social justice for historically marginalized groups but also by establishing equal circumstances for out-group identity labeled members. School administrators should remember that establishing a conducive work environment contributes to the quality of working life, better working condition, thus, making it an attractive and worthy place to work for everyone. They should bear in mind that the relationship among the existing identity categories in their society or school environments is not only the outcome of interactions between individuals and institutions but also shape individual and institutional beliefs and acts. As Brown and Langer (2010) state, they should beware the fact that horizontal inequalities can result in serious ethno-political tensions and grievances, which might catalyze workplace or societal violence in the long run. They should be reminded that their identity biased unfair attitudes turn into institutional bias, forms a gap between laws and their implementation, and eventually shape the perceptions and practices of future generations being educated in these schools (Kabeer, 2000).

RECOMMENDATIONS

Many of the recommendations forwarded have come from the participants themselves when they were asked at the end of the interview talk, how the new form of horizontalized inequality within identity diverse public schools can be tackled so that a culture of equality, diversity, and inclusion can be institutionalized and embedded in throughout public bureaucratic process. And also how identity neutral management manner will guide public school administration practice. Accordingly, the

researcher forwarded a list of actions that may help to break down/ disrupt the new form of horizontalized inequality situation within identity diverse public schools.

The missteps of in-group identity labeled teachers and public school administrators were the emotional attitude of horizontalized inequality within identity diverse public schools. The participants talked about their lived experiences of horizontal inequality and how it adversely affected teaching-learning activities. School management practices involve preferential access to power and privileged status/position, all are aspects of identity based differentiation and inequality. They specifically noted that social identity categories of social and political dimensions (ethnicity, race, sons-of-the-soil, religion, and political affiliation) matter to experience both the privilege and disfranchise within identity diverse public schools. Consequently, the participants interviewed overwhelmingly expressed the central importance of breaking down/disrupting the new form of horizontalized inequality within identity diverse public schools. Equally, they talked about the importance of recognizing, accepting, respecting and valuing teachers of all background for who they are.

Tackling the problem of identity approach oriented differentiation and domination should be the first step of public school administrators. This is possible by lawfully legitimizing identity-neutral behaviour of management manners within identity diverse public schools. What matters is making an investigation of the way different identity categories interact to create new form of horizontal inequality, and (way) instruments of approaching the privileged status/position are operating to maintain inequality of identity by identity-biased administrators for the purpose of discriminatory treatment within identity diversified public schools. This helps to dismantle the process of identity based differentiation and system of domination. The participants interviewed highlighted public that school administrators are not impartial, take sides, and practice favoritism, nepotism, and partisanism despite diversity of the workplace. Furthermore, participants asserted that administrators, being in the state of impunity, encourages them to confidently practice preferential treatment to some selected social identity groups. To put it differently, school administrators are encouraged to politicize teachers' identity and accordingly each and

every activity needs to be evaluated from political angles. For these reasons, the public schools of Ethiopia need to make a paradigm shift in their school management manner. For instance, transforming personalized (identity-oriented) management manner into depersonalized (identity-neutral) management manner. This model should disaffirm the legitimacy and ultra-privilege to some selected social identity categories and should embed in institutions and structures that support equality, diversity, and inclusion within identity diverse public schools. Equally, it should bring an end to the impunity of unethical and unlawful school administrators' conducts. School administrators who practice preferential treatment need to be held accountable for their unlawful acts and behavior. The model is against the perception that teachers need to conform to pre-established value and norm determined by dominant identity group, rather it is based on a pluralistic value frame that respects all identity categories represented among teachers. That means, the model should construct inclusive environment in which teachers can be fully themselves while also contributing to the larger collective identity, as valued and full members in the landscape of public school diversity. Consequently, public school teachers may construct workplace behaviour which can be manifested by career aspiration and dedication, intellectual engagement and emotional attachment to the teaching-learning activities, increase their involvement in desirable behavior that promotes school goals. The model should enable school administrators to limit both teachers' undesirable workplace behavior and to increase their engagement in constructing and perpetuating desirable workplace behavior.

Another essential point is maintaining a balance between ensuring social justice for historically disadvantaged groups and establishing equal circumstances for out-group identity labeled teachers within public schools. Social justice is present when people get what they deserve or have been treated as they deserve to be treated. To this end, we need a new manner of differentiation and domination within identity diverse public schools. For instance, while institutionalizing and embedding in throughout public bureaucratic process, *meritocracy* and *egalitarianism*, proportionally “*privilege*” historically marginalized social group.

In a nutshell, embedding a culture of equality, diversity, and inclusion in the public schools should be enforced by institutional and a legislative culture. It is very crucial to bring an end to horizontalized professional disenfranchisement of out-group identity labeled teachers. For instance, the instruments to approach the privileged status/position should be based on the qualification and competency credential rather than social and political identity. Public school administration and management model should be guided and informed by identity-neutral principle of differentiation and system of domination. Administrators are merely authorized to demonstrate identity neutral behaviour within identity diverse public schools.

RECOMMENDATION FOR FURTHER RESEARCH

This current study attempted to investigate the way different identity categories interact to create new form of horizontal inequality within identity diverse public school, and (way) instruments of approaching the privileged status/position are operating to maintain inequality among group. The hermeneutic data were collected and hermeneutically analyzed to investigate the guiding research question and the four subsequent questions which are related to the overall aim and purpose of the study. The information was studied, and many significant findings resulted from the analysis and synthesis of the hermeneutic data. Although the finding is significant, it is not without limitations. The researcher's recommendation for future research design is to comprehend the public organizational level new form of horizontal inequality circumstance in Ethiopia (1) in addition to hermeneutic inquiry, use observation and document analysis (2) make all efforts to recruit public servants irrespective of their professional identity (3) conduct in-depth interviews with both in and out-group identity labeled public servants as well as public administrators to get their insight on horizontal inequality situation (3) try to look for other invisible aspects of horizontal inequality dimensions.

IMPLICATION FOR PRACTICE

Today public administration researchers, notably Cunliffe and Jun (2005), have called for reflexive management practice. Researchers, notably Mekonnen and Mannam (2004), claim that management activities, orchestrating their day-to-day

running, in the public organizations of Ethiopia are discriminatory. The current study revealed several cases of informal discrimination that are solely based on personal perceptions and attitudes. O'Neil and Piron (2003) state in their comprehensive report on tackling horizontal inequalities that informal discriminations potentially reinforce formal discrimination through shaping decisions of public officials and employers despite existing laws and policies of equality. Hence, it is significant that all responsible parties (i.e., government, public officials, non-government organizations, and civil society) should ensure that laws and measures of equality are implemented and are reaching their intended purpose for institutionalizing a culture of equality, diversity and inclusion. This might begin with admitting that inequalities exist and need to be tackled immediately for creating a more peaceful, inclusive, and just society. Consequently, this finding has implications for many persons interested in uncovering the way different identity categories interact to create new form of horizontal inequality within identity diverse public school, and the (way) instruments of approaching the privileged status/positions are operating to maintain inequality of identity within identity diverse public schools.

For school administrators, this study offers a profound insight into the negative impact of personalized (identity-oriented) management manner within identity diverse public school. It will also suggest diversity of the workplace provide the public school with a competitive advantage. In particular, this study suggests identity neutral and disciplinary procedures to aspire and dedicate teachers to the education outcome of the public schools. The hermeneutic analytical process come to the conclusion that reflexive practice of school administration and management as a significant model to break down/disrupt the horizontal inequality situation within identity diverse public schools.

Another important finding related to policymakers. This study showed that a culture of preferential treatment within identity diverse public school become a job condition of being in the state of alienation for out-group identity labeled teachers. Hence, teachers' constructive workplace behaviour is adversely affected. Therefore, it is significant that all responsible policymakers should require the enactment of intersectionality policy.

CONTRIBUTIONS AND FUTURE RESEARCH

This current study seeks to contribute to the new form of horizontal inequalities in the public school using intersectionality lens. First, it contributes to horizontal inequality literatures through the notion; new form of horizontal inequalities within identity diverse public schools. Although horizontal inequality research is conducted extensively in the state arena (Langer, Stewart, and Venugopel, 2012; Steward, 2008), it has been ignored in the education organization level where diversity and difference are booming than ever before. Empirically, this study could add to horizontal inequality literature (1) by uncovering the way different identity categories interact to create new form of horizontal inequality in the public schools, and (way) instruments of approaching the privileged status/position are operating to maintain inequality of identity within identity diverse public schools. In this study, dynamically institutionalizing and embedding a culture of preferential treatment has been identified as the way of creating new form of horizontal inequality. Whereas, intersecting public business process such as promotion prospect, access to resource, welfare (like housing), fringe benefits, mobility to opportunity, educational training and development, up-grading education level, have been identified as an effective instruments of privileging in-group identity labeled teachers and disenfranchising out-group identity labeled teachers within identity diverse public schools. Furthermore, affirmative action also used as instrument of privileging in-group identity labeled teachers.

Second, while prior literature on horizontal inequalities investigated using single-axis identity category, the current study on horizontal inequalities investigated using multiple, overlapping and intersecting identity categories. Cognizant of this, this study seeks to contribute to the new form of horizontal inequalities within public schools, using teachers' intersectional identities as a condition to experience horizontalized disenfranchisement. By combining the notion of public schools level new form of horizontal inequalities and the privileging instruments, the researcher has uncovered the way horizontal inequalities established and (way)instruments of privileging operating to maintain inequality of identity within identity diverse public schools.

Third, this study uncovered different processes of differentiation including othering, ranking, settlerizing, favoring, disfavoring, demonizing, defaming, and system of domination such as otherism, rankism, settlism, partisanism, nepotism, cronyism, favoritism, narrowism, that can be seen as having theoretical and empirical relevance to comprehend the way different identity categories interact to create new form of horizontal inequality and how the privileging instruments operated to maintain inequality. Besides, discussed negative impact of horizontalized inequality on teaching-learning activities.

Finally, researcher discussed the out-group identity labeled teachers of being in the state of feeling a sense of alienation and lack of self-worth due to the prevailing circumstance of horizontalized professional disenfranchisement. This circumstance in turn eroded teachers' career aspiration and dedication, intellectual engagement and emotional attachment to teaching-learning activities and become a job condition for out-group identity labeled teachers to actively engage in attrition phenomenon.

Hence, in future research, it would be interesting to investigate work alienation associated with institution entrepreneurship. Studying the relation between work alienation and institution entrepreneurship is significant as a culture of *equality, diversity and inclusion* have sought to create equal access to empowerment, decision-making, resource, and upward mobility opportunity for teachers of all identity categories. Furthermore, a culture of *equality, diversity and inclusion* create enabling work environment that contributes to the quality of working life, better working condition, thus, makes it an attractive and worthy place to work for everyone in such a way that public school teachers encouraged to construct workplace behaviour that can be manifested by teachers' engagement and commitment to dedicate their professional life for the teaching-learning activities in such a way that it contributes to the economic growth and social advancement of a nation.

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Appendix A: Consent Form

Signed Consent form to participate in the doctoral Research project.

Would you like to participate in my doctoral research project? My name is Ferhan Hassen from Educational Management, Planning; Supervision and Economics department of Kocaeli University, and I invited you to participate in my doctoral research projects entitled: - Intersectionality and Horizontal Inequality: A study on Ethiopian Public School Setting. This research will be conducted in the purposely selected regional state of Ethiopia. You are selected via snowball sampling technique as appropriate candidates because you satisfy the criteria to participate in this current research. The criteria are (1) Being an ex-teacher of the public schools (2) You have been teaching in the public school for five or more years.

Please read this consent form and ask me any questions that you may have *BEFORE* agreeing to participate in this research project.

What is the purpose of this research project? The main purpose of this research project is to understand and describe in detail the manner of horizontal inequality establishment and the privileging/othering instrument at workplace diversity in the public school setting.

How many participants will be in this research project? Until the saturation, the interview will continue.

What I will be asked to do? If you agree to participate in this current research, you will be asked to participate in-depth private interview over the horizontal inequality situation at workplace diversity in the public school setting in Ethiopia.

How long will the interview take? If you participate in the interview, it will take about one and half hours of your time (approximately 1:30 hours)

What is the risk and/or benefit if you participate in the research project? There is no risk or benefit for being in the research projects?

Will I be compensated for participating? You will be given a 250 Birr honorarium for your time and participation in this current research project.

Who will see my information? In the research report, there will be no information that will make it possible to identify you. Research records will be stored securely, and only approved researchers and advisers will have access to the records.

You will have the right to access the research data that has been collected about you as a part of this research project. However, you may not have access to this research information until the entire research has finished and you consent to this temporary restriction.

Do I have to be involved? No, if you do not participate you will not be penalized or lose benefits or services unrelated to the research. If you decided to participate; you don't have to answer any questions and can stop participating at any time.

Will my identity be anonymous or confidential? Your name will not be retained or linked with your response to be identified. Please check all of the options that you agree to:

I agree for data records to include my identifiable information ____ Yes ____ No

I agree to be quoted directly ____ Yes ____ No

I agree for the researcher to use my identifiable data in future studies ____ Yes ____ No

Whom do I contact with questions; concerns or complaints? If you have questions, concerns, or complaints about the research or have experienced a research-related injury, contact me at (+251) 98-50-48 or (+90) 545-748-41-68 Or tegeta3542@gmail.com or ferhaohamed@yahoo.com

Audio record of research activities. To assist with accurate recording of your response, an interview recorded on an audio recording device. You have the right to refuse to allow such recording.

I consent to audio recording ____ Yes ____ No

You will be given a copy of this document for your records. By providing information to the researcher. I am agreeing to participate in this research project.

Participant Signature	Name	Date
Signature of Researcher obtaining Consent		

Appendix B: Interview question semi-structured guide

Phase One. Identity category difference

1. Do you see yourself as belonging to a certain ethnic identity? If so, then what is it?
2. What race do you consider yourself to be?
3. Do you see yourself as belonging to a particular national regional state? Which one?
4. Do you see yourself as having any political affiliations? If so, what are they?
5. Where would you generally place yourself on the political spectrum?
6. Do you have a religious affiliation? If so, what religion do you belong to?
7. What is your current occupation?
8. What was the make-up of the school in terms of ethnicity, race, religion, and political affiliation identity?
9. Are you related to any identity categories or a combination of identity categories you work with? If so, which group?
10. Are there any identity categories or combination of identity categories which has been identified as particularly vulnerable to oppression and inequality? If so, which and why?
11. How do you describe your experiences in identity categorized public school environment?
12. What identity categories or combination of identity categories do public school teachers and administrators use when observing and interacting with the world around them?
13. Do certain identity categories or combinations of identity categories impact the out-group member teachers' relationship in positive or negative ways?
14. How do these identity categories or combinations of identity categories impact out-group member teachers' aspirations negatively?
15. What identity categories or combination of identities categories motivate public school teachers?
16. Is there a hierarchy related to these identity categories or a combination of identity categories in the workplace? If so, what is it, and is there a clear explanation for why this hierarchy exists? If so, what is it?
17. Does the hierarchy negatively impact out-group member teachers' workplace lives? If so, how and is there a clear explanation for why this hierarchy exists? If so, what is it?

Phase Two. Horizontal inequality

1. How has history impacted the identity categories or combination of identity categories the teachers use today?
2. Are certain identity categories or combinations of identity categories more prominent today because of history? If so, what is it?
3. How do you think history has shaped out-group member teachers' workplace lives in the public school setting today?
4. How do the out-group member teachers' identity categories or combination of identity categories impact their work experience? Is there a clear explanation as to why?
5. Do different identity categories or combinations of identity categories become more dominant in interaction than others? If so, which ones? Is there a clear explanation as to why? If so, what is it?

6. How do the out-group member teachers understand themselves to be excluded because of the identities of a combination of they belong? Is there a clear explanation as to why? If so, what is it?
7. How do the out-group member teachers' experiences of different identity categories or combination of identity categories impact? How do they feel about themselves in the workplace? Is there a clear explanation as to why? If so, what is it?
8. Looking at the different identity categories or combinations of identity categories, do you find certain identity categories or combinations of identity categories are stereotyped or ranked in the workplace? if so which ones and why?
9. How do the out-group member teachers' identity categories or combination of identity categories, interact with those in-group member teachers? Is there a clear explanation for why they interact in the ways that they do? If so, what is it?
10. What is the "axis" of inequality in the workplace?
11. Do you feel like that might change in the future?
12. Is there anything the public school could do to bring an end out-group member teachers negative experience? If so, what?
- a. Manner of differentiation**
 1. What process of differentiation hurts the out-group member teacher in the workplace? Is there a clear explanation?
 2. Which process of differentiation do out-group member teachers strongly against? Is there a clear explanation?
 3. Do these processes of differentiation discriminate/marginalize the out-group member teachers?
 4. How do they discriminate/marginalize them? Is there a clear explanation?
 5. What is the process of differentiation that public school constructed and perpetuated? How do they do this, and is there a clear explanation?
 6. What process of differentiation do in-group member teachers participate in? how do they participate in them, and is there a clear explanation?
 7. What is the negative effect on teacher work-related role identity construction process, engagement, emotional commitment, intellectual attachment and how do these impact the public school?
- b. Manner of domination**
 1. What system of domination negatively impacts the out-group member teachers in the workplace? Is there a clear explanation?
 2. Which system of domination does out-group member teachers strongly against? Is there a clear explanation?
 3. Do these systems of domination work together to discriminate/marginalize the out-group member teachers?
 4. How do they discriminate/marginalize them? Is there a clear explanation?
 5. What is the system of domination that the public school constructed and perpetuated? How do they do this, and is there a clear explanation?
 6. What system of domination do in-group member teachers participate in? how do they participate in them, and is there a clear explanation?
 7. What is the negative effect on out-group member teachers, and how do these impact the public schools? Is there a clear explanation?

Phase Three. Institutional

1. How do the out-group member teachers' identity categories or combination of identity categories interact with the public school setting? Is there a clear explanation for why they interact in the ways that they do? If so, what is it?
2. How do the out-group member teachers' experience of different identity categories or combination of identity categories impact how they interact with the public school setting?
3. Do you feel the public schools setting discriminated against out-group member teachers because of some of their identity categories or combination of identity categories? If so, how?
4. How does the public schools image affect the teacher's work-related role identity construction process and engagement, intellectual attachment and emotional commitment?
5. Do these have an impact on the workplace? If so, how? Is there a clear explanation as to why? if so, what is it?
6. Do you ever feel that the public schools have certain preconceived ideas about out-group member teachers that discourage equal treatment? If so, what are they?
7. How do you think these ideas impact workplace diversity?
8. Is there anything the public schools can do to bring an end to the out-group member teachers' negative experience? If so, what?
9. Is there something that the public schools could work to create an environment that would support equal treatment and inclusion? If so, what these could be?
10. Are certain identity categories or combinations of identity categories considered to be more important to the public schools setting? If so, which ones? Is there a clear explanation as to why? What is it?
11. How could the public schools build an environment that would make out-group member teachers feel more included by the public school setting?
12. How do the out-group member teachers contest against unequal treatment in the workplace? How does the contest impact the public schools negatively?
13. Is there any way the public school can break down/disrupt horizontal inequality situation while maintaining social justice for a historically disadvantaged social group? If so, how, and is there a clear explanation?
14. Is there any process of differentiation and systems of domination that public-school needs to construct and perpetuate? Which ones, and is there a clear explanation?

Appendix C: Transcribed Interview Data

Participant 1

I am an English language teacher. I was teaching English as a foreign language at different levels in different regions since I graduated with B.A degree. I have been in the teaching job for more than thirty years. The public school in which I taught was many, but, at present, I am teaching at X secondary school. The public school was/is organized based on ethnic identity and political affiliation, especially the administrative staff- there are five principals, one main principal, and the rest four administrative and academic vice principals. They are from dominant elite ethnic groups [...] and are members of the ruling party. I mean, they are not assigned by their merit, not by their academic performance and efficiency; rather, by their being in-group. For instance, except main school administrator, a school leadership graduate, the others are not.

In public schools, identity or a combination of identity-based groupism; is extensively practiced. It manifests itself, for instance, during break time [at tea hours], members of the same ethnicity come together, i.e., the Oromo with the Oromos, the Amaharas with Amaharas, the Tigrians with the Tigrians, etcetera. It is also true among students. During this coffee break, we have the experience of talking about different issues, especially office politics. I prefer to hang out with people that I believe to be open-minded and impartial from identity-based groupism. That is to say, those who value their professional identity [...] Yes, groupism adversely affects the whole process of teaching-learning. It has a negative impact, especially on neutral teachers.

Identity or combination of identity-centered leadership style uses “affirmative action” to legitimate the prevailing identity based discrimination in the public school. But if we consider the definition of the term itself, it is self-contradictory in that there could be no form of discrimination that can be positive, it is always negative, and its result can have only a negative impact on the discriminated group. [...] the practices of unjust administration in public schools, resulted in an unhealthy relationship, especially between teachers and administrators, also affects the emotional contact teachers have with students, which are vital for their learning process.

[...] public school teachers are not authorized to make any decisions about their job activities, which means that; they don't have academic freedom. The school politicians have the power to make any decisions [...] It had a significant impact on educational quality; it made teachers careless and visionless. [...] I had been treated as a second citizen class in the public school I used to teach. The feeling of second citizen class greatly affected my morale, commitment, and engagement. It created a sense of foreigner [alien]. As a result, I was in bouts of depression and moral degeneration. Yes, it plays a significant role because it disturbs the teacher's sense of role identity through causing morale degeneration, de-motivation and it also causes self-hate [role identity hate]. Yes, it affected my workplace relation. I need my workplace relation to be smooth, good interaction, fearless [academic freedom], mutual support in a sense, valuing each other, respect each other and our profession [recognizing role identity]. But now it is contrary to this way of workplace relations.

The challenge is many. For instance, teaching in public school is that the students are trying to force you to translate everything you teach them in their respective language (mother language) if you don't do so, the consequence is horrible. Since students' assessment result; has an impact on teachers' performance evaluation, disappointed students will give you a low grade, which will affect the teacher's overall assessment grade point. As a result, teachers cannot claim advancement to the next level of their teaching careers. [...] Teaching in the local language made students poor in reading and understanding English, which is the media of instruction in secondary high schools, it affected the quality of education.

The moment I regretted; in my workplace relation was when I was forbidden from promotion and fired from the college of teacher's education and the school I taught without doing anything wrong, just because of my religion and ethnic identity. Those experiences look like this: - once I was assigned to teach in a college of teachers' education by the regional education bureau because I met the criteria, I stayed in the college for three years without a salary change, one year I worked in a college as a BPR (business process reengineering) team member, and two years in teaching; then I asked why I am not allowed to get a salary commensurate with the level or standard of the college level. Why am I still on the same salary as I was in high school three years ago? While two other teachers; who were assigned by the dean after three years of my assignment, were given a new salary equivalent to that of a college-level within one semester? However, my legal question brought me other trouble; the dean laughed at me and told me that I was a fool for attempting to be on an equal footing with a Muslim [teacher] in a Muslim state. I tried to get justice and went to the regional education bureau, vice head of the bureau talked with the dean through the telephone while I was there in his/her office, the dean didn't deny what s/he said, but the vice bureau head told me that the college dean is not right that s/he, is acting contrary to the constitution of the land and that of national regional state; and the vice head also advised me to be patient and wait for the bureau's decision. While I was waiting patiently, the dean fired me by a piece of paper just as I was her/his home servant. That time, I was desperate; it was the worst time that challenged me to hate my profession [profession identity] and quit the teaching profession for one year. However, I returned and am now a teacher at Z senior secondary school. [...] well at that moment, it was a real challenge to me; it was a moment that has made me hate my profession, not only my job, even I forced to give no credit for any form of academic achievements or modern education. after sometimes, I thought over the whole situation and also thought about what happens in the country and decided to ignore everything related to the existing heartbreaking condition and concentrate only on my job and think of those innocent students, their poor parents, and my poor country and began teaching trying to be as much as possible to be a dedicated and devoted teacher; but still that bad experiences alive inside me. [...] I am teaching [...] in the future; I wish a radical change in public school workplace relations.

I am optimistic that the country's future will be bright; the collegial relationship will not be bounded and determined by identity-based groupism. The school administrators are themselves, there because of their blood type or eye color [identity category or combination of identity category], they are not fit for the position, but regardless of it, what I suggest is that they have to act professionally, consider all as

equal, respect humankind, respect what they value [...]. The government should bring a radical change to the educational policy, not a reform in certain areas but a policy change, and a constitutional amendment are very important.

Despite my unfortunate encounter [...], Yes, I greatly value my teaching profession. Yes, the teaching profession is important for me. I feel this way because I think that I am a born teacher, not a trained teacher. The teaching profession allows me to remain a lifelong learner, always be with fresh-minded young children. If I value my job, I will understand that I have an opportunity to create ethical citizens, a morally strong generation.

Honestly speaking what happens in public schools right now is excruciating. When I am, about to go to school, I felt lifeless because of the unsatisfactory school condition. I believe in the equality of all human races, as all have the right to exercise their social identity points like culture, language, etcetera. [...] there shouldn't be partiality; schools should remain impartial, serving all members equally.

My recommendation is that public schools have to be structured based on merit, efficiency, and structure that support cooperation, dedication, selflessness, thinking for the betterment of others. Today peers are fearful of expressing their views to their peers. Thus organizational structure should create an environment that facilitates mutual respect and a culture of working cooperatively. Education administrators are ready to serve the whole school community equally, not selected groups. Public schools should build a good school environment in such a way that produces morally and ethically good students, creative and innovative citizens. Another point in the school environment is to prioritize merit in the hiring or staffing of both administration and teaching staff. They must be there in the school being selected based on their proficiency, academic performance, moral code, and above all, human values—the way they value themselves and others—respect humankind. In addition to these points, it is crucial to give attention to designing a timely curriculum, work hard to improve the qualities of teachers through providing them with job training.

Participant 2

I am Mr. Y. I was in the teaching profession for ten years, specifically in the department of history. I used to work with diversified teachers; in terms of culture, ethnicity, race, and religious background. Um... when someone asks me about my identity or combination of identity [ethnicity, race, tribe], it will upset me, and I just told them that I am Ethiopian, that is my identity. I am always uncomfortable with such questions. I am uncomfortable with them. For this reason, a person who is ethno-racial affiliated does not have a positive attitude toward me. They think that "I am against ethno-racial identity-based recognition". I believe that social identity can exist in organizations but that it should be a professional identity group. However, the apparent identity-based groupism in contemporary public schools focused on ethnicity, race, religion, language, and political affiliation. It is dangerous in an identity heterogeneity nation like Ethiopia.

If you're interested in learning more about my social identity [ethnicity, race, tribe], I have multiple identities; my father is from the Oromo ethnic group, whereas

my mother is from Amhara ethnic group. In terms of religion, I am an orthodox Christian who was born and raised in Gojam City, making me a gojamee. You see, it is a complicated issue, difficult to choose from; shall I prefer my father's ethnic identity or my mother's ethnic

identity or religion or my birthplace. It surprises me when somebody tells me to choose my father's identity [the traditional way of identifying in Ethiopia]. What if I want to be identified; by my mother's ethnic identity? It is better to identify myself with my Ethiopian identity.

I have worked in the Somali regional state in public schools for five years, and in that school, even though identity diversified teachers work, the majority identity groups were Somali, which means the rest of the ethno-racial group are minorized. From the majority identity group (Somali), the Ogaden race/tribe is the dominant elite group. This circumstance made us regret and feel sorrow. [...] because of my affiliation to common social identity [Ethiopian] and being non-sons of the soil, I am stereotyped and discriminated against. Whenever social identity affiliated group gets a chance tries to make me feel shame, guilt, disgrace, inferiority, and humiliation. As a result, I used to feel, as I am, pushed aside, lower class. It was like a nightmare working in that schools. It drives me crazy; I can say the last ten years were a year of emotional instability. Now, I am working in a foreign-based organization. Here what matters is your qualification and competency, not what social identity group you belong to. [...] The negative consequences do not stop at embarrassment. As a member of the school community, I was not treated fairly and equally. I have been prohibited from a teacher career ladder advancement, and I have not provided a responsibility that will earn me a high salary.

The administrators are constantly looking for something to criticize about me. Administrators' warning letters are littered; throughout my archive file. It could have a detrimental impact on my future employment opportunities [...]. During the annual evaluation, they will evaluate my attitude, not my performance. For instance, I am not rewarded, recognized, or acknowledged for my success when my students do well on the regional assessment exam in my subject. These offensives; experiences happen to me because I am an out-group member; there are no other justifications. In the public school, where identity or combination of identity-based groupism became the norm, your educational qualification and competency have no values.

I believe the schools are small Ethiopia; I mean, one can come across different nation and nationality. The problem is not diversity rather how this diversified social identity group is treated based on their identification. The member of the majority identity group valued, over the other that is a shameful act. [...] being out-group strongly affected my decision-making process regarding my job, especially the political leader's intervention in the teaching-learning process made teachers handicapped. This circumstance made me feel betrayed [deprived identity role]. A school that is not free from any political influence has the potential to make teachers rethink their teaching profession. As a result, the educational system must be free of all forms of interference.

The public school is not a professional organization; political cadre interference and elite group dominance are made teachers lose their role in the socio-economic and political development of the nation. The public school can be characterized by "backwardness and ignorance, lack of professionalism ". In modern schools, only professional identity categorization matters. The professionally categorized group believes in humanism, equality, respect for each other, and it can consolidate unity in diversity and create a compassionate working group.

In public schools, the last three decades deeply, rooted division among the teachers based on ethnicity, race, religion, social class, political affiliation is becoming sources of the prevailing problem, such as attrition/turnover or professional identity shift. [...] As I told you, I worked in different regional states in Ethiopia. Let me tell you what I experienced during my teaching time in Somali Regional State. Students inside the class set together according to their tribal/race background. Social classification based on ethnicity or religion has a negative impact on teacher motivation and commitment in our school, as well it negatively affects the student. Ethnic or religion-based social categorization issues not only negatively affect teacher motivation and commitment; in our school, it also affects students. In 70th or 80th there were only idea differences between students, there was no room for race/ethnicity, but now there is group categorization based on race/ethnicity among students. For instance, a student doesn't ask help from a student of another race/ethnicity if that student is academically better than the rest of the class, just because his race/ethnic background is different from theirs. As you may be aware, today's universities have become hotbeds of ethnic conflict among students. The impact of this is seen on high school students today. Students in high school have no desire to attend university they are hopeless. They will ask you why students are leaving university? answer for themselves, due to ethnic tensions, so why should I go? All this is the result of race/ethnic-based social categorization of the country. It is a wake-up call to reconsider issues related to the education system and institution.

It is the responsibility of the government to work on the students' morals and ethics because they are the future hope of this country. The future of the country depends on the type of student we shape today in our school. As I already said, the fate of a student is in the hands of a teacher. The education system plays a crucial role in shaping student behavior and personality. There is an English proverb that says, "If you want to know the future of a country, look to the country's education system," Because of this race/ethnic-based social categorization, we are losing our value of unity and tolerance. The student will not accept you as a teacher if you are not from their race/ethnic, tribal background. [...] A similar story happens in Amhara regional State; teachers group themselves according to their birthplace background, "gojamee" and "gondaree". You see, that is why I am saying students are the mirror of their teacher and their family. They do what they saw from their role model, teacher and family. Teachers; not only teach the subject matter of his/her profession but also the social way of life. Do you know what astonishes me most; when teachers come together for meetings or training, you will see groupness. It negatively affected the cooperation between teachers.

Since Ethiopia is a multicultural country, you will find in one school a diversified identity group background. At least three or four groupness is common in public school. They claim the x-group is more beneficial than us. Day in day out, what you hear is a rumor about office politics. It spoiled not only the relationship among teachers but also the working environment. It is no surprise if teachers are tired of groupness and leave the teaching, especially those teachers who have other options.

Identity-based discrimination is negatively affecting public organizations. Teachers' turnover/attrition or professional identity shift is not a different issue. It can be due to identity-based discrimination, differentiation. [...] I studied accounting in an extension program and graduated three years ago. Currently, I am working as an accountant in a foreign-based organization. [...] in principle teaching career is something I value, but in the case of Ethiopia, tangible conditions and existing reality show that being a public servant is a sign of "bad luck". Thus, I feel happy and sad at the same time. I feel happy since I'm no longer employed for a government owned organization which is plagued by nepotism, favoritism, politics, and unhealthy division. But from my heart, I don't want to leave the teaching profession, which was my first career choice when I started University education. Teaching used to give me satisfaction. When I was a teacher of high schools, I used to read a lot more, know a lot more.

Participant 3

My name is Mr. Z, and I was a biology teacher and stayed in the teaching profession for five years and four months. During those years, I worked as a teacher in a different part of Ethiopia, such as in the Oromiya regional state for three years and in the Amhara regional state for two years and four months. I am ethnically "Amhara", and I practice Islam, which means I am Muslim and committed to it. The reason I transferred to Amahara regional state from Oromiya regional state was in Oromiya regional state, I experienced unequal treatment and discrimination because of my ethnic identity origin.

[..]Amm....here in Amahara regional state, even though ethnically I am Amhara, I experienced discrimination because I am Muslim. As you, know most of this zone's population are well known for their Islamophobia. I worked in this region public school for two years and four months. During this time concerning my religious affiliation, I experienced unpleasant facts. For instance, in this school organization, almost all of the staff are Christian. There were only two Muslims, me and my friend. I use my religious symbol such as "Hijab", wear "jelbaba" I will not shake hands of the opposite sex. I am a religious person; the so-called colleagues were not happy with my way of life. For these reasons, I was isolated from any social activities and academics. Religion-based discrimination was often common [...] in principle it is not allowed to use religious picture inside the office and office resources for religious purposes. For instance, using a computer for listening to religious music, preach and discussing religion with students. However, this rule is not working for the dominant Christian group but us [minority] only. I share offices with teachers of other religious followers, using their computer, they freely listen to religious music and preach with high volume, but if I do that, they immediately complain about it to administrators.

Concerning these issues, I informed the school administration, but they declined to take any action. [...] to challenge me, they sometimes ask me to contribute money for their religious ceremony program, which my religion does not allow me to do so. They considered me as a religious fanatic.

Cognizant, I don't have any relation with them; just what we have was Hi not more than this. As soon as I finished my class, I used to leave the school environment; I didn't want to stay a minute in that school unless there was a case that make me stay. The work environment does not reinforce me to develop a positive attitude toward others. I didn't feel attached to the school. Especially during that moment, the country was in identity-based conflict in every corner. They used to make me feel as if they were whispering about me. Those kinds of feelings impact were disastrous not only to me but also to the school. It made me not concentrate on my job, for I was demoralized and not willing to work to the maximum. I was uninterested in putting out any effort. It jeopardizes my decision to participate fully in teaching-learning activities. I used to be unmotivated and drained of energy. [...] there is nothing important for me than my religion; everything else comes second. I need acceptance as I am [...]. Since I am religious, school administrators demeaned me by mistreating me and showing no respect in front of colleagues. I was suffering from an invisible wound caused by ill-treatment and demeaning my dignity. [...] Even though diversified public school teachers are a resource for schools, it is shame to use them[diversity] for inequality and oppression purposes. Socio-political identity-based discrimination and marginalization benefited no one, but it sowed seeds of hatred between different and diversified groups. I left teaching disputing socio-political identity-based privileged status.

Participant 4

I was born in Oromiya regional state, in Arsi city. My ethnic background is Oromo. I have been teaching for fifteen years, from primary school to preparatory school. I am B. Ed, majoring in civics, and my minor is geography though, I did not teach in my major, I used to teach geography. Because according to the unwritten rule and regulation, civics education should be taught by in-group member teachers.

[...] most people believe that if one is from the dominant ethnic group, they are privileged; that is not true. For instance, I am from the Oromo ethnic group, but I have faced discrimination because I am not in-group. In my experience of teaching, teachers provided the opportunity for further education. Getting a Master's education opportunity depends on the teacher's social identity and political affiliation. Those teachers affiliated with the ruling party are advantageous. The neutral teachers are the most victims or disadvantageous. I was prevented from such a program and shared my regret with my best friend. It strongly affected my morale of teaching. During that time, what happened to me strongly affected me, with no morale. I felt that the teaching profession is the worst of all professions, I felt that I was inferior to others. [...] Even I lost hope and the moral to stand in front of my students. These negatively impact my job achievement. Though it is difficult to forecast if things continue in this direction, the teaching profession will be at risk. The school climate is not a clean and free world, free from any political influences and domination. If the government wants to see a

developed Ethiopia, attention must be to the stakeholders of the teaching system, teachers, which is the key to all. Teachers' life in Ethiopia is equal to street children.

The existence of social categorization such as ethnicity, religion, and race is natural in the Ethiopian case; we can't deny that and is not reason. The chronic problem is/was the politicization of the social categories. Because political affiliation is a sensitive issue of a human being, it is the biggest issue that influences workplace relations and job activity in the school I used to teach.

As I said, I taught for fifteen years from primary to a preparatory school that means I have better experiences to be admitted to an administrative position. As we all know, an administrative position or high status is reserved only to a member of social identity, especially to a politically affiliated group. Thus, those who are less experienced and lower in education level than me become school principals. So what matters is not only being a member of a dominant ethnic group but one's political view matter. In 2010 there was a census in the whole country, and the federal government census bureau passed a resolution that says teachers have to participate in the census. However, the school administrators used their power to prevent me and some teachers from taking part in the census. Though we complain to a higher official, we didn't get any response. Even by fabricating false complain, they imprisoned me for three months. They accused me of mobilizing the teacher against administrators to create violence in the school, which is false. These all things happen to me just for my political position. After I was released, I didn't return to the teaching profession.

The other issue that I want to raise is that job interference. I was not free many people interfere including, school administrators to regional education bureau officers. Inside the school, there are what we call them security personnel. This person could be a teacher or non-teacher staff. Their additional job is to spy on the teachers targeted. Even some students will spy on their teachers and report to higher officials. In school, everything is politicized. For instance, I refuse to use the local language in the classroom because the media of instruction is English, the student is complaining about it, and they report to school administrators. They assumed that I use only the English language to raise students against school administrators, and they threatened me if I will not use the local language, I might lose my job. I did nothing wrong; I just applied the instruction rule they enacted. It made me feel as I was their object.

Participant 5

I am G2, a retired male who had served as a school counselor for about 25 years and for 15 years as a psychology instructor in teacher college, Harar. I'm still a contract employee in the same position and status. The makeup of the school in terms of ethnicity, race, religion, and political affiliation, can see it in two phases; phase one, Post to 1983 E.C (Ethiopian calendar), when the TPLF overtook, and phase two, pre-post to 1983 E.C. (Ethiopian calendar) when the military dictator was ruling. During the military regime, the school communities are almost free of nationality, race, religiosity, and the like. All of the school's members shared a single goal: to improve our students' school achievement. Although I was previously a devotee of the TPLF, their ideological stance angered me, and I withdrew from their TDA/TPLF. My experiences in the last 27+3 years where the TPLF regime's social (ethnic)

categorization is touching, in the sense that your fate, benefits, your further studies, or all sort of opportunities are to be decided by your bosses and their advisors.

As to the type of people I like to work with, I don't have any hidden criteria or otherwise to sort colleagues, am OK with any positive thinker, cooperative or human-individuals. [...] I didn't see any group categorization both; in the High school I served and the college I am serving. Undoubtedly, some thoughts come to you on some special occasion in which you are left out merely for not belonging to the ruling hierarchy. Honestly speaking, the "Constitution" favored the bosses, division heads, or agency heads. If you are not accepting that (categorization), you will be chased out or sent to other places. On the whole, ethnic, religious, or political affiliation will affect the overall performance in one way or another. Specifically, when those assigned are less experienced, not that much educated, and are immature enough.

One of the foremost impacts of group identity on the performance is the divisive thought of "they and us ". In such a case on the "Us " side, feeling of uncertainty, hopelessness, and dim future will affect work, general wellbeing, and one's entire existence. The majority of teachers regard themselves as free individuals who are devoid of corruption and ill-wishes. The unknown socio-political conditions like the one that occurred last year (Neftegna out!) disturb their zeal. Even people who are a minority in this region and have no further interaction with their relatives in other region is disturbed.

The workplace's condition affects teachers' morale, commitments, and hard work, in those situations or staff members of more than a hundred and where there are group identities (like Welega, Shoa, Oromo, Amhara, etcetera). Approximately 10/15 years ago, the threat of identity-based discrimination was well-established. Now a day's, such a concept will automatically be smashed by the bosses on the chair. Every subordinate has accepted willingly or unwillingly the assignment of the administrators and their deputies.

I turned off the teaching career some 15 years ago when I decided to self-sponsor my graduate studies; I couldn't get official support from the education bureau, the then official (Head)-who has the supreme power to offer your scholarships (domestically) without any push.

If I could change what in the education system; I totally liberate the "politicization of educational activities ", promote merit-based assignment and zip-up ethnic divisiveness in the workplaces. This can also be supported by solidified "team-spirit " of staff.

Is overlapping identity is meant to be a mix of one and the other local ethnicity or race like (Oromo and Amhara, Tigre and Wolayta, etcetera) such individuals are not dominantly position holders or beneficiaries? Of course, some are extroverts and fortunate enough to deny; one of their identities and uphold the other.

As I have indicated earlier, some 15 or 20 years ago, the bosses in this region assumed that the land, the budget, and the support (material and financial) from the federal belongs only and only to the dominant group. My experience worsened when

I was to self-sponsor my graduate studies. I begged every boss; their responses were negative. I took a bold decision of selling my house for some 25K and registered at Sidist Kilo campus. I was turned up, very much irritated, and had nobody to host me. However, because I had a family, I couldn't wait long; I searched for a job in Addis Ababa. I returned and joined the teacher college.

The pain of not being among the fortunate is palpable. You will be out of the market for you are the tiller with no fringe benefits or subsidies of one form or another. You can't build your houses for you will not get a plot. You will see your former peers surpassing you in many aspects. Teaching, as a professional job, is laborious; minimum pay and higher energy. Members (privileged class) will exercise their birthright (sons of the soil) to those offices where miscellaneous cash flow to your purse. It has a significant impact on their lives.

I do accept what the research finds reveal about teachers' attrition rates. If you observe or investigate the backgrounds of most officials, especially in the institutions where employees are privileged, they were a teacher with some kinds of teaching experiences. Because teaching is laborious and tedious, they will transfer to office works and less sophisticated posts with bonuses and fringe benefits. Specifically, when the employee is "less trained, less or uncertified type of education, and not well experienced assigned as a "leader", they can't be productive citizens rather a hypocrite wagging their tails for ethnicity, religiosity or political quagmire.

I am aged and have family responsibility. Had I been a little younger (reversed to the late 20s or early 30s), I would have fled away from such stink, racial, ethnicity, religion, etcetera.

Because; the city is of the "Somali and the Oromo ", as rectified by the dominant elite group, once upon a time in (2011E.C), we were to conduct a workshop to train kindergarten (O-class) teachers. My training mates quickly selected the topics that would "fit" them. Instead of being based on our field of specialization and capacity, they rushed to pick the titles and left me with three topics. I was elder and senior; however, without any discussions, they acted that way that has irritated me [interpretation:- he feels he has oppressed means that s/he has no say or voice in their daily work life]. To one of my colleagues' training mates, I spat about the "birthright " they had. He returned that affirmatively by warning me to my paternal region (Tigray, Axum). The experience I mentioned was one incident. Though I am well trained in each of the topics we gave training the Kindergarten teachers, it burned me. The training, however, was successfully finished following the verbal turn of bullets.

I like to inform anyone that we are all Ethiopian; we need to stop ethnic, religious, and racial divisiveness and serve the toiling mass and its children. In that respect, we all must come to a stage whereby; the sources of ethnicity, nation, nationality, people, race, etcetera must dry. If not, the worse is to come. It is then that we can liberate education from politicization, exercise merit (ability) based job assignment, balance the income of employees of similar socio-cultural backgrounds

and whatnot. The constitution also needs to be revised, and it is necessary to eliminate the ethnic attitude.

Teaching is the oldest and one of the most respected jobs on the earth. I value it to the n^{th} root. I like it, and I engaged in it without any regret. I think I'm a good teacher who can express myself adequately, plan my job make thorough preparations had an adequate ability to manage class; admirable socio-interaction status, be pleased, respectful, and with dignity. Every day, I get up early, attend on time, and teach a class with moral enthusiasm for the task at hand. Even at my retirement age (62), I am OK physically, mentally, and socio-emotionally. Of course, all that I have bluffed are my self-judgments, and you can assume them from colleagues.

My final word, go off ethnic-based federalism; the politicization of education is the centerpiece of what needs to be improved; for the government and the Ethiopian people. I like a quiet workplace where no one complains about race, religion, political affiliation, or anything else.

Participant 6

My name is Mr. J. if it is worth mentioning, my ethnic identity is Afar, and my religion is Muslim. I've been teaching for over thirty years, so I've worked in different educational systems, from the military regime to the current ethnic-based federalist system, and I've taught in all levels of education from primary to preparatory.

The administration system during the military regimes; doesn't pay attention to social identity and category differentiation, such as ethnicity, race, and religious identity, because of the ideology that the government used to follow. All those with different social identity backgrounds used to participate in the administration system. If you want, I can mention for you from Oromo, Tigray, Walayta, Sidama, Amhara, and so on. What I want to say is that during the military regime what matter is your political affiliation not your social identity. Therefore, all nation and nationalities used to participate in the administration because your political affiliations were the only thing that mattered at the time. During the military regime, being a member of the ruling party and not being a member cost you heavily. At that time, teachers were afraid, considered progressive and reform seekers. If a teacher's political standpoint is different from the ruling class and party, this time let alone participating in the administration system, they are under surveillance, every activity, what they speak, and it was strictly regulated where they could have fun. If they are a member of a ruling party, they are free and has no influence. Enjoying all types of opportunities, fringe benefits, and freedom depends on being a member or not being a member of the ruling class and party.

The collegial relationship between in-group and out-group teachers is not good. They are afraid of each other. The collegial relationship is full of care. Teachers always behave carefully and take care of what they speak for fear of not being blacklisted or threatened. So, there is a constrained relationship between teachers. So, if teachers live their life always full of care, it is not live; it is like an open prison the teacher needs to have freedom, isn't it? "What is life if, life is full of care, we have no time to stand and stare ", says a poet. Oppression and marginalization happened to an out-group teacher

for their identity label. To put it another way, teachers' political affiliation identity has a significant impact on their living conditions, opportunities, and fringe benefits. It is politically affiliated teachers who are privileged. It is the only in-group teacher who is eligible to attend a conference and gain various benefits. To be promoted, one requirement primarily is being in-group.

Probe question: Do you know teachers who left teaching professions; because of the discrimination they encountered?

Of course, I know, there was a teacher from Z Secondary schools. Annually teacher conferences are conducted, and in this conference, all teachers in the region will participate in that conference; different issues will be raised and discussed, especially about education directives and systems. This teacher boldly criticized the education policy and said it is a wrong policy that we are following. Even though I don't know what happen to him/her, s/he left the teaching profession, and s/he is currently working her/his private job in Addis Ababa. So, politicization has been impacting teaching.

The main fear of teachers; concerning the education policy and system is related to cycling. Before, the primary school was up to 6 grades, and the media of instruction is a local language. Grade 7 to 8 was junior, and the media of instruction was English. The presumption was that making English media of instruction will help students to join the world. However, the current systems consider 1 to 8 first cycles and the media of instruction in the local language. It means that when students join high schools, where the media of instruction is English, they face language problems, and teachers are forced to teach in the local language, of course, if they know the language itself, which is against the instruction media directives. The problem will worsen if the teacher doesn't know the local language. Inside the class, there are ethnically heterogamous students who speak a different language. All students want you to teach them in their mother tongue, which is impossible. Teachers have also had a fear that students will evaluate their teachers, which is crucial for teacher's level promotion.

The other concern of teachers is that teaching students with their local language limits students' movement, which means students cannot go to other regions and continue their education because they don't know that region's local language. So, they have no option except to stay in their region. As we all know, in rural areas, most of the schools are primary schools, and most of the time students, go to another region to continue their education.

Students' performance is poor in high schools; because of the English language problems, this failure made teachers worry about the future of their students in the country in general. This scenario made teachers feel sad and not satisfied with their job. They believe they are contributing to the problems, that they are a part of the problem, and that they are powerless to solve the problem because it is a political issue. For these and other reasons, teachers are frustrated and discontented. Teachers are staying in the teaching profession for not having other options. Few who are lucky enough left teaching.

Probe question: Do teachers have professional authority?

Let me tell you a story about what happened to my history teacher colleague. He used to teach as a part-time job in a teacher training college. One day he taught about Emperor Hailisilassie's history in a good way with great appreciation and admiration. The Dean of the college heard about it and called him (the teacher) to come to his office. And He told him about his today's class, in which he had taught the kids positive things about Emperor Hailesellasi. As a result, he or she has been banned from teaching at both this institution and other public schools. So teachers are not free to teach their subjects; they are told what to teach and not to teach.

The other issue is related to free promotion directives. According to this directive, teachers are enforced to pass the students to the next class, even if the students are not qualified for the next level promotions. You see, all this point shows that teacher has no authority in their professions. Politicians and leaders are intervening in our job. A teacher has a firm belief that if students are not in a position to meet the minimum requirement, they should repeat the class. This issue made teachers collide with the politicians and education administrators because the negative consequences of these directives are negative. Today, I know grade three students who don't know basic arithmetic. Other example, the government designed and implemented a new teaching approach that is 5+1. Inside the class, groups formed, which comprised about six students; one is a leader, others are a follower. Students discuss their subject matter. This approach is imposed on schools without consulting teachers, who are role players in teaching-learning processes.

Probe question: In your previous schools, how in-group is privileged and the out-group is underprivileged?

For example, for the in-group, they are given a position. It could be principal and vice-principal status, supervisions, and inspectors' status. When I was a teacher in one of the high schools, I was assigned as vice principal without my interest. During this time, I am not a member of the political party. After I worked for one month, an officer from the education bureau came, and they asked me to join and become a member of the ruling party. But I refused, and they said if you will not become a member of the ruling party, you will lose your principalship position, and I said ok, I agreed. And finally, I am replaced by another new principal. This situation is unacceptable to students and instructors, who protested the decision of higher officials by refusing to attend class, and teachers went on strike for over a month. They wanted to know why we were replaced by others and they were also asking for our return to our position. The issue became the agenda of the regional president. After discussion with teachers and students, the vice president of the region decided to return us to our principalship. This incident happened in 1999 E.C, and until the end of the year, I served as vice-principal. However, in 2000 E.C, I was transferred to other schools. This school is new and is not supplied with necessary material and infrastructure. As a result, facilitating teaching-learning process became difficult. Finally, I resigned and left teaching completely and started working in non-government organization.

Participant 7

My name is Mr. F. I am currently working in Babile Mineral Water Company as a Human resource management expert. When I was a teacher in public schools, different identity groups worked. The main problem is not being diversity but selected identity group domination. The work environment is most probably good even if there are some identities related problems. [...] To have a good feeling of working together, the important thing to have is that having to respect each other based on our educational rank [privilege] and the work experience [privilege] we have. [that is privilege should be based on educational achievement and work experiences]. [...] the administrators discriminate out-group members against different incentives. Discriminated groups are busy spreading various rumors among various employees. I am neutral from identity-based discrimination in terms of ethnicity, race, religion, and language identity. For this reason, I was not comfortable working in public schools.

[...] Yes, it has a negative impact on teachers' motivation to improve school performance by depressing their motivation. The most prominent social identity category is ethno-racial and religious identity exploited for segregation and discrimination in public schools. The workplace affects teachers' morale, commitment, motivation, and teaching. If the working environment does not meet the needs of the teachers, it might have an impact on morale commitment and motivation at work. [...] being out-group influences the decision of teachers concerning their job. Since this group [elite group] acts as the decision-makers of the school.

The working environment's lack of freedom made me turn off the teaching profession or career. There are several contexts where the identity has multiple contours, and every individual simultaneously has overlapping identities. [...] Teachers in public schools are privileged or disadvantaged based on their identity with complicated consequences. [...] Yaa, I have been treated; unfairly when there was a different position in the school. Because of my identity, I was prohibited from that position. [...] when there is an unequal allocation of resources for the staff, a sense of subordination develops and impacts the morale, commitment, and motivation of the out-group member teachers. Thus, now a day in public schools participating activities and incentives are based on one's identity. When I see the workplace high-status position and job activities assignment is related to one's identity, ethnicity, race, and religion, this indicates that the public work is not based on profession, but based on one's social identity. It makes the public job unfair.

[..] Yaa, there was discrimination I encountered. They [school administrators] didn't appropriately judge me based on what I provided. after my presentation to compete for a vacant position at the school, they evaluated me based on their interests. This type of discrimination made my job morale and passion very low. Those feelings of prejudice manifested themselves at work in the form of reduced activity and being a latecomer. Today, Thanks to Allah, I have good work which is free of social identity-based marginalization. When I was a teacher, what I used to dislike was that there was social identity-based segregation by the officeholders, especially those directors. [...] Yes, I have a suggestion for public school administrators: keep the working environment free of discrimination and treat all instructors equally, regardless of their

identification. The government should effectively give attention to this issue because public school is used almost for a political goal.

Another instance in which I encountered discrimination, in 2010 Ph.D. scholarship was given to our regional education bureau from a ministry of education. Based on the criteria of selection, three school principals were considered candidates, including me. Since the scholarship only accepts one person, we were eliminated by hook or crook. I am from Amhara ethnic group [other], and my two colleagues are from the Somali ethnic group [sons of the soil], and one of them is simultaneously from the dominant elite group, and all of us is a member of the ruling party. The management committee discussed the issue and informed us two of us were eliminated. When we asked the reason, they said; it is the management committee's decision. Finally, the scholarship was given to our colleague for s/he is being a member of the dominant elite group [...]. Well, I am not saying that only politically affiliated groups are oppressed, for instance, most of those excluded from master program scholarship are co-ethnic as well as ethnic heterogeneity, affiliated to a similar and different religion. Even in some circumstances, the excluded teachers are better than them (privileged teachers) in performances and CGPA. The only significant differences that exist between us are that they are in-group; we are out-groups. Sometimes scholarship is given to non-teacher individuals in other public organizations. That is why teachers insist that some are marginalized, from a political standpoint, others for their ethno-racial identity, the rest for their religious affiliation. I am very depressed when I think of going to the workplace. I am not energetic but, after I arrive, I do my work in a good manner. In public schools, privilege and underprivileged is manifested by the different benefit, incentives, opportunity one get in the workplace, and the power they have over the others. To put it another way, the politics of privilege and unprivileged in public schools are related to one's social group membership. [...] the workplace should create peace, responsible, healthy, loyal for all staff members without any social identity segregation. [...] Shame to use it. Identity-based discrimination benefited no one, but it sowed the seed of hatred between different and diversified groups. I left teaching to contest socio-political identity-based privilege status.

Participant 8

Well, Social categorization in terms of race/ethnicity; religion is a common phenomenon in Ethiopia. It is the basis of the country's politics since 1991. So, it is pervasive in every aspect of the public organizations' administration. Groupness is generally defined by race, ethnicity, and religious identification, as well as birthplace (region of origin). That is, there are diverse group identities in schools in terms of social identity. However, the group identities appear to be politically motivated. It has a negative effect on the social interaction among diversified group identities concerning the work (tasks) performed. It is an evident fact that racial and ethnic identities have a negative impact on social interaction in our day-to-day work lives. Even though diversity is a good resource for organization performances, this kind of

social groupness will not help the public schools to use their human resources effectively and efficiently to perform better.

I used to work with different politically motivated social groups (race, ethnicity, gender, religion) found in our school. I was not comfortable as I should be. I believe the school environment should be secular, free from groupness affiliation such as race, ethnicity, religion as the fundamental social identity categorization. This sense of belongingness to a group has a dire impact on the administrative practice of the public school, which favors some groups over others.

Well, since the political structure of the federal and regional government basis ethnicity and language, it is also reflected; in the public school setting. There is a visible impact on my interaction with a peer, but to overcome/resist such pressure, until I left teaching, I used to perform my routine duties effectively without mistake. The partisan nature of the management process provoked teachers to resort to other professions.

Yes; race, ethnic identity stereotyping contribute to teachers' decision to leave the teaching profession, especially among young teachers. But I don't think gender issues much matter because, in our culture, women are supported or encouraged to be educated or work in the public sector. So, women need to be supported by any means possible to attract and motivate them.

Probe question: Why its among young teachers?

Because most of these young instructors are single, they don't have as much family obligation, and they now have more opportunities to establish their small businesses. For instance, I know two of my former coworkers who have a teaching degree and have worked for around two years. They did not return to school after that and departed the teaching profession. They borrowed money from a micro-enterprise and purchased a "Bajaj" (small automobile), and they now drive Bajaj. When I approached them, they stated that they are happier now than they were previously.

In our school, it is only politically affiliated individuals who will benefit. Public school administrators are assigned on their political commitment to serve their groups most. Here comes partiality in career development and benefit. Political orientation adds to the complexity of identity. Belongingness to ethnic and political identities has a pushing effect on teachers of other group identities to leave their workplaces and profession at large. Favoritism, nepotism, and partisanship practices based on race, ethnicity, and religion have a de-motivational effect on out-group member teachers to stay in the profession.

It is natural to be in one social group or another group. I accept race, ethnicity, religion-based diversity as natural, but this kind of diversity shouldn't be a reason for the dispute, discontent, and discrimination. I always wanted to be myself, and I don't mind being a member of a group.

Other concerns, in addition to race/ethnicity-based discrimination, led me to quit jobs, including an unappealing benefit package, inadequate infrastructure, and incompetent management.

Probe question: What do you mean incompetent management?

They are not well qualified or trained to manage the diversified public servants of our school. They just come to a management position to serve the sectional interest. It doesn't and will not work in a country of multi-nationality. [...] To be a member of an in-group means that; it is a shortcut to being advantageous and job security. So being a member of in-group, gives a sense of having protection, the advantage in career development, promotion, training opportunities and even though, there are teachers better than you in every aspect, priority to in-group member teachers. As you know to teach by itself needs competency. It is not anyone who can become a teacher. But what we see today is the opposite. For instance, a graduate of engineering is teaching in school. This guy may know the science, but they don't know how to deliver the pedagogy. They are employed because they don't have a job, and until they get the job, they will stay in the teaching profession. By the way, this chance is only available if that teacher has a network with the education administrators, in plain English, they are in-group generally, the fundamental factors that made me leave school are the absence of a better working condition such as academic freedom, equal opportunity, secularism, and professionalism.

Although it was minor, I have been treated unfairly several times. The instance was when I was denied financial support for my post-graduate studies because I didn't belong to and encourage ethnic-based groupness and my political viewpoint. I was denied financial aid despite directives indicating that instructors should be financially supported in their professional growth. On the other hand, the in-group member is financially supported. Such experience is one of the compelling factors to leave the teaching profession. Group disparities have a negative impact on teacher motivation, and dedication, as well as having a transcendent impact on educational quality. The entire education system should be secular, free from the influences of ethnic politics and partisanship. Regardless of religion, politics, ethnicity, race, or ethnic distinctions, the school administrator should consider all group identities, treat everyone fairly and equitably, see everyone as crucial in attaining the school's objectives, and assure equal participation in the system.

Yes; I want to add something more. Due to harassment, unjust treatment, and disparities in training and promotion possibilities, teacher turnover (attrition) is increasing from time to time. This administrative malpractice emanates from group thinking. In most cases, administrators are assigned based on their political commitment and ethnic background without regard to their academic skills and experiences. It needs to be taken into consideration to retain teachers. [...] Out-group member teachers considered themselves as the most disadvantaged civil servant in the public school setting. Group identities (race, ethnicity, and religion) have a negative impact on both the school environment and the community and have become a source of hate and division.

I believe that identity or a combination of identity shouldn't be the cornerstone of valuing others. Thus, a work environment characterized by race, ethnicity, religion-based groupness is not a conducive situation for cooperation it creates suspicion, hate between groups of different races, ethnicity, religion, class identity.

Regardless of the impact, I was trying to socialize myself by capitalizing on social values, interpersonal relationships as citizens in particular, and as a human being in general. I've had both positive and negative experiences in such a school setting, but I usually strive to keep balance and think positively while forgiving and tolerating the negative interactions.

Probe question: - if out-group member teachers are discriminated, and marginalized, why do you think they stay in public school?

In my opinion, the reason behind, partly, out-group member teachers don't have an immediate job opportunity if they change their profession as the labor market is affected by race, ethnicity, religion, class-based group categorization. The structure of labor demand has changed. It is difficult to compete and get a job as the labor market is adversely affected by a political view, race, ethnicity, class, and other social factors. To put it another way, in this country, unless you are a networked or in-group member, whatever your profession, the chance of getting a job is very slim, or you cannot get hired easily whether it is private or public. These are the consequences of ethno and religion-based group categorization. Most of them assume that even if I change my profession, I will not get a job unless I am a member of a group or I have a network.

[...] it is important not to underestimate the negative effect of identity or combination of identity-based groupness and partiality of management on retaining teachers in teaching. In addition to other factors, I think this point needs to be considered as it is contributing to the attrition problem. [...] I believe the future is frightening unless the concerned body reconsiders education from a different perspective and keeps it out of political games. In the long run, schools will face a drought of qualified and competent teachers.

Diversity and difference are natural phenomena in a country like Ethiopia, where over eighty ethnic groups exist. So, it is obvious that in a given educational institution or other sectors to see diversified workforce. The question is how to administer or manage diversified workforces so that educational institutions will benefit from diversified public servants. Unless diversity is managed systematically and strategically, it will disturb the working condition and healthy relations. Biases and partiality of administration were the obstacles I've faced so far in the groupness public school environment. For instance, after the end of the academic year, in the summer, education bureaus send a group of instructors to various higher education institutions to improve their performance and promote them to the next level. Although I meet all of the requirements and have more points than a colleague, the scholar was awarded to others under the excuse of "affirmative action". Let me also tell you another similar story. Master's degree scholarship came from the ministry of education, and four teachers were selected, and their names were transferred to the university they were assigned for training. After days something strange happens one of the teachers was replaced by another teacher. Even though s/he tried to know the reason behind it, s/he

couldn't. However, it is obvious; among the teacher s/he is the only teacher from another “minority” group, and the teacher who replaces her/her was an in-group member. You can see what is going on. This kind of office politics makes teachers divert to other professions. When teachers ask for their rights or what they deserve, they are fired or blacklisted, and they will not be able to advance in their careers, receive benefits, or develop their skills, etcetera. Rule and regulations that paralyze teachers are enacted. Teachers are not valued, recognized, and acknowledged as other professionals are valued and respected. What I'm trying to convey is that teacher training and growth are based on a teacher's race/ethnicity or political views, not on their abilities or seniority. I know a teacher who was fresh and had never taught in a schools for more than a year. However, after some time, s/he was sent for his/her master's degree, although there is a teacher who has been teaching for many years. Out-group member teachers are deprived of the scholarship chance, not they didn't fulfill the requirement, just because of their “minority” identity. This type of prejudice must be eliminated because the instructor serves all students regardless of race/ethnicity, religion, gender, or whatever you want to name it.

[...] There needs to be a heterogeneous workforce; you can bring better results with heterogeneity. If you go to a public school, practically every executive position is taken by people from the same ethnic group from the top to the bottom. This type of tendency will not provide better results in the education sector, as we have attempted for almost three decades. Education quality is deteriorating from time to time in the history of this country. We are producing a student who doesn't know basic arithmetic. We know what kind of students are graduating from our universities. Umm... I don't want to talk about this issue, there is a lot of problems that I can mention.

The promotion needs to base competencies, qualifications, and experiences; this point is crucial, especially for education, not race/ethnicity identity. If qualified and competent teachers don't know the language of that community, to serve the community, they should learn the language of that community that is what should be done in my opinion. However, language or race shouldn't be criteria to participate in management. I think the above criteria need to be considered because an educational institution is a place where future generations will be trained and shaped; emotionally, mentally, and intellectually. National security is not only dependent on well-supplied and armed soldiers but also well-trained and disciplined future generations.

The concept of one's sons of the soil (the region in which one was born) is also misunderstood. Mr. X, for example, who was born in the Oromiya regional state but is not of the Oromo ethnic group, has the right to advancement because he was born there. But what we see is not this only if you are from the Oromo ethnic group you will get promotion, training, development opportunity etcetera. The reason they will give you is “affirmative action”. I don't know for how long they will use the affirmative action mask as a deceiving tool.

Do you know why Ethiopia as a country failed? In my opinion, there are three fundamental reasons. One of them is education.

Education is the backbone of a country. It needs to be free from politics the curriculum needs to be similar. Education needs to be free zoon; the education system

shouldn't be changed, as the governing political parties of the country change. Political elites should not be in charge. It is the professional who should lead the education system. As I stated, an educational institution is a place where we will shape the community. To your surprise, in the last two years' textbooks changed twice no concrete reason for changing the textbook, but they got an agency that will sponsor them.

