

**CHALLENGES OF MOTHER-TONGUE EDUCATION IN PRIMARY SCHOOLS: THE
CASE OF AFAN OROMO IN THE EAST HARARGE ZONE, OROMIA REGIONAL
STATE, ETHIOPIA**

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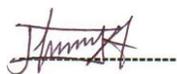
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Declaration

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I, Jeilan Aman Gobana, declare that **Challenges of mother-tongue education in primary schools: the case of Afan Oromo in the East Hararge Zone, Oromia Regional State, Ethiopia**, is my own work that all the sources that I have used or created have been indicated and acknowledged by means of complete references.



Signature

(Mr. Jeilan Aman Gobana)

April 17, 2014

Date

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Summary and key terms

The study was aimed at investigating challenges hampering mother-tongue education with special reference to Afan Oromo in the Eastern Hararge Zone, the Oromia Regional State, Ethiopia. The study mainly explored the available learning materials and the skilled teachers in mother-tongue education, attitudinal factors, the extent of stakeholders' support for mother-tongue education, parents' education and their awareness about education through mother tongue and parent school involvements. In the study, the researcher used a mixed method approach in which both quantitative and qualitative research designs were employed to corroborate the data obtained through one method by using other methods to minimise limitations observed in a single design. In the quantitative design, survey questionnaires were employed. Accordingly, 634 primary school teachers and 134 students were randomly selected and asked to fill the questionnaires. These quantitative data were analysed through the SPSS software and responses were analysed using the percentages and the chi-square. Qualitative data obtained through in-depth interviews and observations were analysed using thematic approaches. Documents on education policy, constitutions of the country and reports of the Ministry of Education of Ethiopia were also consulted and integrated with the analyses of the data. The study generally suggests unless strong political and administrative supports are given and public awareness about the mother tongue use in education and development is created, the effort to make Afan Oromo the language of education, intellectuals and development may remain fruitless. In this respect, all the stakeholders, intellectuals and leaders must work together to overcome challenges and dilemmas that impede the implementation of mother-tongue education. The practical works on the ground should match with the language policy of the country. Popular awareness raising activities and mobilization of the communities should be carried out carefully to involve all the communities.

Key terms: Afan Oromo, mother tongue, language policy, language planning, mother-tongue education, multilingual education, attitude, medium of instruction, Dominant language

Lists of Acronyms

ORS	Oromia Regional State
AO	Afan Oromo
L ₁	First language
L ₂	Second language
TGE	Transitional Government of Ethiopian
FDRE	Federal Democratic Republic of Ethiopia
MTE	Mother-Tongue Education
MoE	Ministry of Education
CSA	Central Statistical Agency
MT/s	Mother Tongue/ Mother Tongues
MoI	Medium of Instruction
SNNPR	Southern Nations, Nationalities and People's Region
OCTB	Oromia Culture and Tourism Bureau
LP	Language Policy
OEB	Oromia Education Bureau
EHOEB	Eastern Hararge Oromia Education Bureau
EHZ	East Hararge Zone
EBNLA	Ethiopian Baseline National Learning Assessment
EGRA	Early Grade Reading Assessment
ESNLA	Ethiopian Second National Learning Assessment
ETNLA	Ethiopian Third National Learning Assessment
NEA	National Examination Agency
TTI	Teachers' Training Institution
ADEA	Association for the Development of Education in Africa
SNNPR	Southern Nations Nationality and People's Region
NPLI	National Policy on Language of Instruction
BICS	Basic Interpersonal Communicative Skills
CALP	Cognitive Academic Language Proficiency

Table of Contents	page
Declaration	ii
Acknowledgements	iii
Summary and key terms	iv
Lists of Acronyms	v
CHAPTER ONE	1
INTRODUCTION	1
1.1 Introduction	1
1.2 Preamble	1
1.3 Statement of the problem	5
1.4 The aim of the study	14
1.4.1 Objectives	15
1.4.2 Research questions	16
1.5 Review of related literature	16
1.6 Justification of research	18
1.7 Scope and organization of the study	19
1.8 Conclusion	20
1.9 Operational definitions of key terms	20
CHAPTER TWO	22
LITERATURE REVIEW: ANALYTICAL FRAMEWORK	22
2.1 Introduction	22
2.2 Socio-linguistic background	22
2.3 Historical overview of Ethiopian language policy and its implication	26
2.3.1 Linguistic supremacy and its impacts on mother-tongue education	26
2.3.2 Ethiopian language policy before and during the Italian invasion	31
2.3.3 Language policy of the Emperor (1941- 1974)	34
2.3.4 Language policy of the Socialist system, Dergue in Ethiopia (1974-1991)	38
2.3.5 The multilingual policy of Ethiopia (1991 to the present)	40
2.3.6 The use of English as a medium of instruction in Ethiopia	45
2.4 Analytical framework	48

2.4.1	Language Policy	48
2.4.2	Mother tongue as a medium of instruction and its implications	50
2.4.4	Language awareness or attitudes	53
2.4.5	Community involvement	55
2.4.6	Material and human resources	56
2.4.7	School contexts	57
2.4.8	Children's literacy development in the first and second languages	58
CHAPTER THREE		62
THEORETICAL FRAMEWORK: LANGUAGE PLANNING AND POLICY		62
3.1	Introduction	62
3.2	Language Planning	62
3.3	Types of language planning	65
3.3.1	Status planning	66
3.3.2	Corpus planning	67
3.3.3	Acquisition planning	69
3.4	Language planning processes and models	71
3.4.1	Fact-finding	74
3.4.2	Planning	76
3.4.3	Implementation	76
3.4.4	Evaluation	77
3.5	Goals of language planning	78
3.6	Orientation of language planning	82
3.6.1	Language as a problem	82
3.6.2	Language-as-a-right	83
3.6.3	Language-as-a resource	85
3.7	Conclusion	86
CHAPTER FOUR		88
METHODOLOGY AND RESEARCH DESIGN		88
4.1	Introduction	88
4.2	Research Approaches	88

4.3	Types of mixed method research design	91
4.3.1	The concurrent/ triangulation design	91
4.3.2	Embedded/ nested research design	92
4.3.3	Sequential explanatory design	92
4.3.4	Sequential exploratory design	92
4.4	Methods of data collection	94
4.4.1	Questionnaire	94
4.4.2	Interview	95
4.4.3	Observation	97
4.4.4	Document analysis	98
4.5	Research sites and the participants	98
4.5.1	Research sites	98
4.5.2	The sample size and the subjects of the study	101
4.6	Mixed methods sampling	118
4.7	Methods of data analysis	118
4.8	Conclusion	119
	CHAPTER 5	120
	FINDINGS AND ANALYSIS OF DATA	120
5.1	Introduction	120
5.2	Analysis of teachers' responses to the questionnaire	120
5.2.1	The Demographic features of the teachers	120
5.2.2	Attitudes towards education through Afan Oromo in the schools	129
5.2.3	Availability of teachers trained, learning and teaching materials	134
5.2.4	Students' proficiency in Afan Oromo and the classroom situations	153
5.2.5	Support given to the enhancement of education through Afan Oromo	157
5.2.6	Teachers' awareness about education through Afan Oromo	164
5.2.7	Teachers-self concept in various languages	173
5.3	Analysis of students' responses to questionnaire	177
5.3.1	Demographics of the students	177
5.3.2	Occupation of parents and family members	180

5.3.3	Education of parents and family members	181
5.3.4	Reference materials	183
5.3.5	Availability of textbooks written in Afan Oromo	185
5.3.6	Students' attitudes towards education through Afan Oromo	186
5.3.7	Educational support given to students	190
5.4	ANALYSIS OF INTERVIEWEES' RESPONSES	201
	CHAPTER 6	250
	DISCUSSION OF THE RESEARCH FINDINGS	250
6.1	Introduction	250
6.2	People's ambivalence about education through mother tongue	251
6.3	Multilingualism as resource for the development of a nation	257
6.4	Inadequacy of trained teachers in mother tongue	260
6.5	Learning and teaching materials as challenges to mother-tongue education	265
6.6	Poor standardisation of a language as a barrier to mother-tongue education	268
6.7	Poor school improvement practice to promote mother-tongue education	270
6.8	Poor Support towards enhancement of mother-tongue education	273
6.9	Poor support given to parents to raise their awareness about mother-tongue use in education	275
6.10	Poor efforts to support and raise parents' awareness on how they can assist their children in developing literacy skills	277
6.11	Low consultative support provided to the schools	279
6.12	Teachers' inadequate awareness towards mother-tongue education	280
6.13	Impact of differential treatments of literacy development in mother tongue and other language(s)	281
6.14	Parents' negative perceptions towards education through mother tongue as a constraint	288
6.15	Impact of parents' education on children's confidence in academic achievement	290
6.16	Effects of students' perceptions and expectations on mother-tongue education	291
6.17	Community involvement in schools and their perceptions towards mother-tongue education	294

6.18 Resultant impact of educational practices in primary schools on students' results in National Examination for eighth grade	296
6.19 Conclusion	298
CHAPTER 7	299
CONCLUSION	299
7.1 Introduction	299
7.2 Summary	300
7.3 Research findings	301
7.4 Recommendations	303
BIBLIOGRAPHY	310
APPENDICES	325
TABLES	
Table 2.1 National policy on language of instruction by level of education (NPLI)	43
Table 3.1 Language planning models, forms and function	73
Table 4.1 Distribution of primary schools, students and students-teachers ratio in the schools in the East Hararge Zone, the Oromia Regional State	99
Table 4.2 Distribution of teachers and their educational level in primary schools	100
Table 4.3 The ratios of students -teacher in primary schools (grades 1-8) in the Zone	101
Table 4.4 Distribution of teachers, their education and grade levels they teach	102
Table 4.5 Distribution of the cluster schools and their samples in 2012/2004 E.C.	103
Table 4.6 Distribution of teachers, their education and sample size in each District	104
Table 4.7 Distributions of teachers' populations and their sample size from each district	104
Table 4.8 Distributions of student populations and their sample size in each district	105
Table 4.9 The number of teachers in both rural and urban areas of Haramaya district	106
Table 4.10 Distributions of teachers, their education and grade levels they taught	107
Table 4.11 Distributions of teachers, their education and sample size in 2011/12	108
Table 4.12 Distributions of students in primary schools in 2011/12(2004 E.C.)	108
Table 4.13 Students-teacher ratio in rural, urban and both	109
Table 4.14 Distributions of teachers, grade levels and their education in primary schools	110

Table 4.15 Distribution of students and their grade levels	111
Table 4.16 Distribution of students to teacher ratio in primary schools	111
Table 4.17 Distributions of teachers and their sample size	112
Table 4.18 Distributions of teachers, their education and grade levels they taught	113
Table 4.19 Distributions of students and their grade levels in Primary School	113
Table 4.20 The ratio of students to teacher in primary schools	114
Table 4.21 Distributions of teachers, their education levels and the sample size	114
Table 4.22 Distributions of teachers and their education	116
Table 4.23 Distributions of students in Primary School	116
Table 4.24 The ratio of students to teacher in primary schools	117
Table 4.25 Distributions of teachers, their education levels and the sample size	117
Table 5:1 The Demography of the teachers	120
Table 5.2 Questions (10, 11 and 16)	124
Table 5.3 The 14th and 15th questions	126
Table 5.4 Questions (20, 21 and 22)	128
Table 5.5 people's attitudes towards teaching and learning in Afan Oromo	129
Table 5.6 Teachers' feelings about education through children's first language	131
Table 5.7 Teachers' views regarding prevalence of attitudinal problems towards education through Afan Oromo	132
Table 5.8 Teachers' views about the extent of attitudinal challenges	133
Table 5.9 A number of periods teachers teach in a week	135
Table 5.10 Teachers' views about availability of teachers, training and content relevance	136
Table 5.11 Teachers' views regarding the frequency of training	138
Table 5.12 Teachers' opinion concerning benefits they acquired from training	139
Table 5.13 Teachers' feelings regarding quality of the training	140
Table 5.14 Teachers' views regarding relevance of the contents of training courses to the contents of subjects taught in the schools	141
Table 5.15 Availability of learning materials and references in the school	142
Table 5.16 Teachers' views about ratio of textbooks to student in the classroom	145
Table 5.17 Content related problems in textbooks and syllabi	146

Table 5.18 Statement (1- 6): Teachers’ attitudes towards the relevance and difficulty of words, concepts and content in Afan Oromo textbooks	147
Table 5.19 Teachers’ views regarding availability of references and their accessibility	152
Table 5.20 Teachers’ views regarding students’ proficiency in Afan Oromo	153
Table 5.21 Teachers’ views regarding students’ background and their proficient in AO	154
Table 5.22 Teachers’ views regarding suitability of classrooms to foster student-centred teaching approach	156
Table 5.23 Teachers’ views regarding the support given to enhance teaching and learning through Afan Oromo	157
Table 5.24 Teachers’ views concerning support being given to raise parents’ awareness	158
Table 5.25 Teachers’ views regarding support given to parents on how they can develop their children’s literacy skills	160
Table 5.26 Teachers’ views regarding supports given to the schools	161
Table 5.27 Teachers’ views regarding support of quality learning materials	162
Table 5.28 Teachers’ views regarding incentives	164
Table 5.29a Statements (4-13): teachers’ views about education through mother tongue	165
Table 5.29b Statements (1-3): teachers’ views regarding education through Afan Oromo	166
Table 5.29c Teachers’ views regarding education through English	168
Table 5.30 Teachers’ language preference as a language of instruction	171
Table 5.31 Teachers’ preference of using Afan Oromo as a medium of instruction	172
Table 5.32 Teachers’ linguistic self-concept	173
Table 5.33 Teachers’ evaluation of other teachers’ proficiency in Afan Oromo	175
Table 5.34 Teachers’ views regarding stakeholders’ awareness	176
Table 5.35 Students’ personal information	177
Table 5.36 Students’ responses about their parents’ occupations	180
Table 5.37 Students’ views about education levels of parents and family members	182
Table 5.38 Students’ views regarding availability of reference materials	183
Table 5.39 Questions (1-8)	185
Table 5.41a Students’ views regarding educational support provided them	190
Table 5.41b Students’ views regarding educational support provided them	192

Table 5.42a Students' views about their fathers and mothers' education levels	195
Table 5.42b Students' views about parents' education and their perceptions	196
Table 5.43a Students' confidence and their fathers' education levels	197
Table 5.43b Students' confidence and their mothers' education levels	198
Table 5.44a Frequency of parents' support for their children with homework versus parents' education levels	199
Table 5.44b Parents' education levels versus the extent to which students consult their Parents about their future learning	200

FIGURES

Figure 2:1 Analytical framework: factors hindering mother-tongue education	48
Figure 4.1 Concurrent mixed methods designs	93

APPENDICES

Appendix 1 Teachers' questionnaire	325
Appendix 2 Questionnaire for student	336
Appendix 3 Leading field interviews and observation checklists	341
Appendix 4 Grade 8 National Examination of the three years: students' scores	344
Appendix 5 Mean scores by language of instruction with measure of association	345
Appendix 6 Weighted mean achievement scores by mother tongue vs. English medium of instruction for three national assessments of grade eight students	346
Appendix 7 Ethiopian Third National Learning Assessment (ETNLA) in grade four, Mother Tongue Reading Score across the regions	346
Appendix 8 Comparison of mean score among the three national assessments, 4 th grade	347
Appendix 9 Ethiopian Third National Learning Assessment Mean Scores, 4 th grade	347
Appendix 10 Achieved performance level for each subject (4th grade)	347
Appendix 11 populations by mother tongue consisting of more than one million	349
Appendix 12 Percentage distribution of major linguistic groups in Ethiopia: census 2007	349

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This research is concerned with challenges inhibiting education through Afan Oromo in primary schools in the East Hararghe Zone, Oromia Regional State, Ethiopia. This chapter includes a preamble, the socio-linguistic background of the Oromo people and the historical assessment of language policies in Ethiopia and statements of the problem. Again, the aims of the study, research questions, literature review, analytical framework and justification of the study are presented as sub-sections of the chapter. The research paradigms and methodology, research sites and the participants, scope and organization of the study are also discussed. Finally, the chapter presents organisation of the study, conclusions and definitions of the key terms.

1.2 Preamble

Language serves as a tool for sustainable development of a nation in economy, education, science and politics. It also enhances child's cognitive development, social and self-identity and cultural preservation (Orman, 2008: 116). Moreover, it is used as an instrument and a symbol of power to dominate others (Pattanayak, 2001:567; Phillipson and Skutnabb-Kangas, 2001:571; Phillipson, 1988:339). It is believed that language education helps build social norms and values from the inherited culture, oral literature and experiences embedded in the society. Social constructivists see language as the best medium to share the existing experiences and knowledge learned from the local society. This means that it serves as the medium of cultural transmission and preservation for the new generations.

Thus, to keep culture, wisdom and literature, every part of the society has to have access to quality education. One way of ensuring quality education is using an appropriate medium of instruction that is familiar to both teachers and students. Studies suggest that children who learn in their first or immediate language are more competent than those children who learn in an unfamiliar language. This means that children's good skills in mother tongue facilitates learning

another language (Rubagumya, 2009: 48-53). If children begin learning in a language they know and understand they can connect their learning to their experiences and knowledge that they have gained from their parents, cultures, oral narratives and local community as explicated. In this connection, Mackey (1984:37) states, “Parents have expressed a desire for cultural continuity in the learning of the oral and written storehouses of local lore, the traditional customs and literature of their people, for the rights of families to hand down to their children their own cultural heritage and above all, their language.” This suggests that education through children’s first language is more relevant and helpful. From pedagogical, cognitive and psychological points of views, educating children through their mother tongue enables them to build their experiences and knowledge about their cultural identity and self-realization.

The findings generally show that a language of instruction used in the classroom plays a great role in delivering concepts, knowledge or contents of the subject to be learnt. The crux of the argument is that if a medium of instruction is a language of a child, he /she easily understands the contents of learning instructions. Evidences indicated that the child could associate what he/she has learned in the classroom with the previous knowledge and experiences that he/she accumulated from their local environment (Cummins, 2001:160). Thus, the use of a language that is familiar to both teachers and students plays a profound role in facilitating their learning and teaching. The use of a familiar language also enhances the use of active learning and teaching approaches in the classrooms.

However, in developing nations, for example, African countries, children have experienced learning through unfamiliar language either the dominant local or a foreign language. In this case, the children whose a language of instruction is not their home language or mother tongue are deterred from using their natural creativity, skills and knowledge that they acquired through language and cultures in their society. As a result, their social and cognitive development that enables them to learn in school is also affected. Their failure in their academic achievement, in turn, contributes to the underdevelopment of their society since they fail to contribute their skills and knowledge to the development of their communities. This means that development in a nation in general and in Africa in particular can be affected by the language factors in education

as language, development and education are closely linked (Wolff, 2006:28). This means that the interrelationships between the use of indigenous languages in education and the development was given due attention in Africa. In this regard, Magwa and Mutasa (2007:62) point out that development in Africa can never be achieved without serious considerations of the role of African languages. They go on saying that, language and development are intrinsically interrelated that it is difficult to talk about development without considering the use of local language(s) in education. This means that language could play a pivotal role in the development of a society in aspects of economy, technology and education. In general, the development comes from using communication and effective communication can be facilitated through a familiar language among the various groups for social and individual developments (Wolff, 2006:28).

However, multiple facets challenged the use of indigenous African languages in education during the colonial era and after independence in the 1950s and 1960s. In the post-independence, the uses of colonisers' languages in education have perpetuated themselves again, whereas the use of African languages was limited or rejected in certain situations. The colonisers' ideology that focused on linguistic homogenisation in African multilingual settings was adopted and used in education systems in African. The situations have yet limited or discouraged the use of African mother tongues in education and the development of the nations. The use of African indigenous languages as languages of higher education, intellectualisation, modernisation and higher scientific researches has not been yet given due attention.

The evidences show that after independence, the colonisers implicitly installed the use of their language in education at the expense of indigenous African languages. The colonists' systematic restrictions of local languages in education exerted their hegemony and affected the African people's attitude towards their language use in education throughout the post-colonial period, (Bamgbose, 2011:1-5; Heugh, 2009:103, Phillipson, 1988:345-346; Heugh and Skutnabb-Kangas, 2010:316-317). In this connection, Bamgbose (2004:73) stated that there was an association between the use of African languages as a medium of instruction and colonial language policies that have encouraged the teaching of indigenous languages as those policy

makers tended to have access to power and privilege that enabled them to exploit the dominated group. Because of the impacts of the colonial language policies and practices, the development of African nations in education, economy and politics is still underdeveloped. As argued by Wa Thiong'o (1994: 16), Mutasa (2006:82), Heugh (2009:103/4) and Bamgbose (2011:1-2), the legacies of the colonial policies and their influences in the post-colonial era in Sub-Saharan countries remain a perpetual problem in the African continent. However, in spite of socioeconomic and professional constraints, most of the African states have realised roles of mother tongues in their political, cultural, social and educational transformation. In general, realizing the advantages of mother tongues in education as well as in the overall development of nations, many of the international organizations, researchers, experts and the human right groups have emphasized the right of every citizen to be educated through mother tongues at various. The consensus is that education through mother tongue enhances children's educational attainment in addition to boosting their confidence as speakers of their language.

In general, the ideology of linguistic homogenisation was not only peculiar to the colonisers, but the ideology was also adopted by some rulers of the time in Africa. The view was adopted and implemented in education and other public sectors based on the assumption that a nation-state needed a common language for a national unity, integration and modernisation. In this view, some autocratic rulers had put in place the use of monolingual policy that focused on a national language and foreign language uses in education. The rulers implemented a monolingual policy that vehemently restricted education through the marginalized local languages as observed in Ethiopia prior to the 1991.

Although external forces except a short-lived Italian occupation (1936-1941) did not colonise Ethiopia, the ideology of colonial language policies implicitly influenced Ethiopian education systems. For example, since 1941, the use of English in Ethiopian education systems has played a dominant role. The language was used as a medium of instruction from upper primary schools and thereafter. It was taught as a subject starting from third grade and afterwards prior to 1991. In addition, Amharic as a national language was taught as a subject across the country and was used as a medium of instruction from first to sixth grade until the downfall of the Military

Regime in 1991. In general, the language policies of Emperor Haile Silalie and Mengistu Hailemariam of Ethiopia excluded the use of other Ethiopian languages in education and public sectors. Instead, both the regimes had favoured the development of Amharic as a sole national language in the country. On the other hand, Afan Oromo, which has the largest number of speakers as a mother tongue in Ethiopia, was discouraged. The language remained everyday communication between relatives, friends and local communities.

However, with the downfall of the Dergue regime in 1991, the new language policy, which favoured the mother-tongue use in primary school education for eight years, was instigated. The policy created tremendous applause among the previously marginalized linguistic groups as a positive and promising remark. As a result, Afan Oromo, spoken by 34.4 % of the populations in Ethiopia (Federal Democratic Republic Government of Ethiopia/FDRGE/, the Population and Housing Consensus of the 2007), becomes a language of education, administration, court and trade in the Oromia Regional State.

However, among some of the previously educated, advantaged elites and linguistic groups, the new multilingual policy was seen as a national disintegration and divisive ideology, which could lead to ethnic conflict and fragmentation of the country. As a result, linguistic competition created between the groups those who want to celebrate a linguistic revitalization on the one hand and those groups who want to repudiate the celebration of linguistic revitalization on the other hand in and around the schools. The competition and the conspiracy have perpetuated the entrenched myths and attitudes that hamper the use of Afan Oromo in education. Thus, this study was conducted to investigate the key challenges inhibiting the use of Afan Oromo as a medium of instruction in primary schools in the East Hararge Zone, the Oromia Regional State.

1.3 Statement of the problem

In Ethiopia, multilingual policy was launched in the early 1990s after the military regime was toppled. As a result, the previously marginalized languages were recognized and they were allowed to be used in the main domains. The language policy instigated the use of mother tongues in primary education. For instance, the endorsement of the 1994 constitution of Ethiopia

supported and adopted the multilingual policy. The policy which respected the rights of nation, nationalities and the peoples of Ethiopia was officially implemented. In addition, the constitution, which was stipulated in Article 5, says: (1) All Ethiopian languages shall enjoy equal state recognition, (2) Amharic shall be the working language of the Federal Government and (3) Members of the Federation may by law determine their respective working languages (the Constitution of the Federal Democratic Republic Government of Ethiopia/FDRGE/, 1994). The constitution recognizes the use of nations' and nationalities' languages in the main domains. Each ethnic group has been given the rights to use their languages in the development of their cultures, literature and historical heritage. All the nations, nationalities and people of Ethiopia are given self-determination and the right of self-ruling under the constitution enshrined under article 39 of the Ethiopian Constitution. The Constitution produced in the article 39 and subtitle 2, which reads "Every Nation, Nationality and people of Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture; and to keep its history" (Federal Negarit Gazeta, 1995: 5). The constitution guarantees everyone in the country to use and develop his or her language, cultures, wisdom and history. Some of the previously stigmatized local languages of the ethnic groups gained opportunities to be used as a language of learning and teaching in primary schools. This means that the constitution lays foundation for the use of various local languages in education and the public.

Similarly, the Ministry of Education prepared documents on a new Education and Training Policy, which recognized the use of children's home languages in primary school education. The document depicted, "Cognizant of the pedagogical advantage of the child in learning in mother tongue and the rights of the nationalities to promote the use of their languages, primary education will be given in nationality languages" (FDRGE, 1994:23). This policy created a tremendous applause among the previously marginalized linguistic groups.

However, some elites and groups of people who had previously gained prestigious status and influential power in the country continued to oppose and criticize the use of many languages in primary school education in Ethiopia. This means that the forces of hegemonic and socio-historical powers conspire against the use of local languages in education. They covertly create

mystification and pessimism among local communities, parents, students, teachers and the schools. As a result, they have developed negative perceptions towards education through mother tongue basing on the assumption that the language has no continuation in the future education. For instance, Benson and Kosonen (2010:147) explicated that at least two myths, which focused on the use of dominant local language and English as a medium of instruction in primary school were operating in Ethiopia. People think that the continued use of English in secondary schools, higher institutions and the limitation of mother-tongue use as a medium of instruction to primary school education have a negative influence on people's attitudes towards mother-tongue education. As a result, some elites, parents, local communities and students have doubts about mother-tongue use in education and they implicitly discouraged its use in primary schools. Instead, they favoured the use of English as a medium of education.

In general, in multilingual and multicultural settings like Ethiopia, the use of mother tongues in education can be affected by many constraints. Of these constraints, people's attitudes, lack of learning materials, lack of trained teachers, absence of adequate support, limitation of mother-tongue use to the primary school education, the dominance of English as a medium of instruction and an international language and people's expectations are some of the key factors. These challenges have negatively contributed to people's perceptions. These challenges could be used as a bridge to discourage or to exclude the use of mother tongue in education.

Despite challenges fabricated by habitus monolinguals those who want to install the 'Status Quo Maintenance Syndrome', the use of mother tongue in education has psychological, pedagogical and cognitive advantages. For example, if the use of mother tongue in education is carefully supported with adequate human and material resources, its implementation can be successful. It has also a positive impact and enhances pedagogical, psychological and economic development at societal and individual levels (Skutnabb-Kangas and Phillipson, 2001:548).

From the point of view of linguistic human rights, education through mother tongue helps preserve the speakers' cultural and historical heritages and it enhances their social development. Thus, from these standpoints and uses, Benson (2009:75) and Heugh and Skutnabb-Kangas

(2010:318-319) are coming up with findings that the use of mother tongue in education is the best medium of education and it should be extended to as late stage of education.

In this connection, as explicated by Cohen (2007:63-64), the Ethiopian Ministry of Education implemented the use of mother tongue in education for pedagogical advantages and for the rights of nationalities to self-expression that enshrined in the Constitution of Ethiopia. According to the author, the Ministry of Education adopted mother-tongue education for both pedagogical and ideological justification for the promotion of local language use in education in primary schools. Similarly, the use of mother tongue in education has a great acceptance among many experts, governmental and non-governmental institutions in developed and developing countries. Scholars who are concerned with language policy and language planning have also supported the use of local languages as a medium of instruction (Heught and Skutnabb- Kangas, 2010: 317; Perera, 2001: 711).

The other argument for mother-tongue use as a medium of instruction refers to the inclusion of local languages in education as fosters equity and facilitates citizens' involvement in development processes. Again, it helps citizens maximize their potential and confidence to take part in the socioeconomic affairs of their nation. In particular, it creates favourable situations for the marginalized groups such as women to participate in education, socio-political and economic situations. As a result, the marginalised get the opportunity to contribute their skills and knowledge to the sustainable development of their country. In the same way, students' drop out and repetition rates are decreasing because of the inclusion of their mother tongue in education (Benson, 2004:4 and 2005:2; Mutasa, 2003:303 and 2006: 103-4).

International researches and proponents of linguistic human rights underlined that then mother tongues of the marginalized groups should share the domains with a well-articulated language policy and implementation for the success and achievements of education and development of a nation. From this language policy, every nation and nationality of a country has benefited without any discrimination and bias because of his or her cultural, linguistic, educational and economic backgrounds. Children develop self-confidence in their learning and this, in turn, paves them the way for their future active participation in socioeconomic and political affairs of

their people and their nation. With their confidence developed and social self-concept enhanced, such children improve their chance to share power and resources in their country. This, in turn, enhances their participation in the development affairs of their society.

Although ample arguments in favour of educating children through their mother tongue are created in Ethiopia, there are debates against mother-tongue use as a medium of instruction. Some people argue against and for the use of mother tongue in education, particularly in the upper grades. Their arguments against and for are based on the perspectives of ideology, pedagogy, social psychology, history, culture, politics and power.

Those who argue against the mother tongue use in education claim that since English is used as a medium of instruction in secondary and higher education in Ethiopia, teaching children through their language in primary schools may weaken their proficiency development in English. For this reason, they maintain that teaching children through English from the start enhances their proficiency in English and hence, they have no difficulty learning through the language in secondary education. In other words, their point of argument is that since English is used as a medium of instruction in higher education, teaching them through mother tongue does not help their learning secondary education and it has drawbacks (Heugh and Skutnabb-Kangas, 2010: 325). They further argue that when students join high schools and higher institution where all subjects are taught in English, they could not cope with English medium and they may fail the national examination due to their precarious or ill-founded English. For this reason, the opponents of the use of mother tongue in education suggest that primary school education should be in English since their first language has no continuation in future education in Ethiopia (Benson and Kosonen, 2010:150). However, all these arguments are not supported by the current studies done elsewhere and they could be aspiration and assumptions that people have towards English language since it is a global language (Heugh, et al, 2010:73-74; Benson and Kosonen, 2010:146; Mohanty, 2010:167).

The other argument refers to an ideological view that stated the use of the mother tongue in education creates linguistic competition that leads to national disintegration and ethnic conflicts (Cohen, 2006:174-175). According to the author, the proponents of this notion hold the view that

teaching children in their respective local language confined them to opportunities in their local area and they could be restricted to participate in national affairs due to language barrier. The assumption behind the view is that the use of one language as a sole national language could create national unity and integration, while the use of local languages discourages national unity and does not create job opportunity at the national level due to language problems.

On the contrary, scholars argued that nations that run well-planned and well-implemented mother-tongue education or mother tongue-based, bilingual/multilingual programs would gradually reduce ethnic conflict (Thomas, 2009:85, Pattanayak, 2001: 563-564). They have the view that the inclusion of the use of people's languages in the main domains is their natural and legitimate rights. In this sense, they feel a sense of belonging in the national affairs if their right to use their language in the main domain is respected and included.

The constraints of human and material resources are the crux of arguments used against mother-tongue education. For those who argue against mother-tongue use in education may use lack of resources to repudiate or limit its use. The root of the argument is that with inadequate written materials and insufficient trained teachers in the pedagogy and content of mother-tongue education, implementation of education through local languages becomes impractical. Thus, learning material and human resource constraints are some of the key factors used to discourage the use of education through children's home language in primary schools.

Moreover, the cost and time-consuming processes of multilingualism are used against the use of mother tongue in education in multilingual settings. The proponents of this view underscore that the use of many languages in education is too expensive to implement mother-tongue education. However, the view of cost and time-consuming is not supported by the current empirical researches and it is rather disapproved. In this regard, Alexander (2005: 13) commented that,

... Some of the arguments that are usually wheeled out to discredit the proponents of a policy of promoting multilingualism fall into place. Of these, the most specious is the so-called "costs-of-multilingualism" argument. There is a growing body of evidence that calculated on the basis of either economic or/and social cost, a well planned policy of multilingualism has many more benefits and carries much fewer costs than a unilingual policy in a multilingual society... My core

proposition is that we have to initiate a counter- hegemonic trend in the distribution of symbolic power and cultural capital implicit in the prevailing language dispensation in Africa's education systems. And, let us have no illusions, this is a historic challenge, one which we may not be able to meet adequately.

Alexander clearly argued that promoting local languages in education was not difficult tasks. For him, the most difficult and priciest is producing illiterate, less productive and unskilled nations. Similarly, researches done in African and other continents portray that a successful implementation of the mother-tongue medium in basic education costs less than promoting monolingual or one language policy favours only certain groups within multilingual and multicultural settings. Mother-tongue use in education is cost effective when compared to students taught through unfamiliar language as the use of children's home language in education can reduce students' repetition and dropout rates (Mutasa, 2003:305, Heugh 2006:139). In multilingual and cultural society, it is the will of the political leaders and the society to make things very easy to include the languages of marginalized social groups in educational systems with a minimum cost or an effective cost. According to Heugh (2006:138), no scientific evidences demonstrated that mother-tongue education is more costly than the dominant languages. The crux of the view is a misconception intended to exclude the use of mother tongue in education.

In a similar way, with reference to the costs of multilingualism, scholars in Africa show that education through mother tongue can have economic and political implications, and it is less expensive. For example, during a Regional Conference on Multilingualism in Southern African Education, which was held from 1-2 June 2005 in Gaborone, Botswana, Nyati-Ramahobo remarked that:

Education without mother tongue is expensive ... The wastage is massive as the products of such a system lack critical thinking and other skills, and hence are unemployable. It is more cost effective to invest in mother tongue education than to produce mono-cultured semi-illiterate people with low self-esteem [who] cannot compete in the global culture, since they have no experience of dealing with multiculturalism.

This reflection holds the view that mother-tongue education plays a paramount significance in education to bring sustainable development of nations and to produce skilful and knowledgeable citizens who can contribute their knowledge to the development of their country. Moreover, education through children's home language can reduce massive wastage and unemployment if it is well supported and implemented. However, inability to provide education through mother tongues is more costly to the society since it creates semi-illiterate and low self-esteeming groups in the society.

The other argument could be people's skeptical attitudes towards the use of their language in education, particularly if the use of their language in the main domains was previously marginalised and excluded in the community. In this regard, for example, Appleyard and Orwin (2008:278) point out that "Many parents whose first language is not Amharic or who come from a non-Amharic background still feel that Amharic provides a better opportunity for their children than local languages." This means that some parts of the society are still pessimistic and suspicious about the possibility of education through mother tongue as a medium of instruction. This suspicion arises from the deep-rooted ideology conceived from the earlier regimes. The impact of this ideology permeates and debilitates the psychological view of the marginalized groups. The negative attitudes towards one's language lead the marginalized to develop negative attitudes towards learning in their own language. In this connection, Alidou, et al (2006:16) makes the following observation:

Teaching in mother tongues is still viewed by many Africans, as a second-class occupation compared to teaching in international foreign language. This attitude affects both teachers and students' morale. Moreover, this attitude forces teachers to focus more on teaching second languages than mother tongues. Therefore, to promote effective teaching practice in bilingual schools, policy-makers should make a serious effort to promote politically the use of African languages in all spheres, including their promotion as languages of instruction within Bi/multilingual educational programs.

From the citation, one can note that the linguistic domination created in the community exerted negative impacts on education through the mother tongue. It can negatively affect teachers and students' social psychology if the medium of learning and teaching is unfamiliar to them. In

addition, teachers and students' negative perceptions towards the language of instruction may also perpetuate public's negative attitudes, as they are the members of the society with whom they have a direct relationship.

In general, people's pessimistic attitudes that result from the entrenched prejudices, stereotypes, socio-historical and political backgrounds perpetuated problems that hamper mother-tongue education in primary schools. The aforementioned arguments are some of the key factors that inhibit mother-tongue education. They are assumptions not scientifically approved. They are used to underestimate the use of the dominated group's languages in the main domains. Such a view may jeopardize the cultural and linguistic development of a society and affect the distribution of educational opportunities in multilingual settings. The assumptions also result from people's lack of awareness, lack of political wills, poor economic status, historical background, ambition for power, deep-rooted linguistic and cultural hegemony and ideological struggle to maintain linguistic and cultural asymmetry in multilingual nations in which the dominant ruling group implicitly or explicitly design a policy to promote monolingualism. These challenges, in turn, deter the implementation of mother-tongue education in countries that have implicitly been under the burden of the colonial legacy.

Therefore, since mother-tongue use in education is useful from the perspectives of culture, identity, power, economy, psychology and pedagogy, educating children through their home language plays a great role until they are able to develop sufficient literacy skills in the language. From the views of linguistic human right, education through children's mother tongue plays profoundly significant roles to rejuvenate their language, to preserve their cultural heritages and to participate in the sharing of power and resources of their country (Perera, 2001:711).

In general, the ideological and practical constraints are deliberately created to reject the use of mother tongue in education. These constraints are systematically used to prevent the marginalized groups from developing their languages. In this connection, Benson (2004:7-10) points out some misconceptions which can be used as a background to deny the use of mother tongue in education. According to Benson (Ibid), the misconceptions include : (a) the concept that reveals "one nation-one language" ideology, (b) the perception that spells out the "lack of

modern concept in first language”, (c) the idea that reveals the ‘confusion’ caused by the use of many languages in education, (d) the perception that tells the need of dominant language for economy and (e) the concept that says parents need the dominant language-only schooling. Benson also listed some practical challenges, which result from the myths used to obstruct the implementation of mother-tongue education. Some of these practical challenges are: (a) challenges of trained human resource in local languages, (b) challenges of developing linguistic and material resources, (c) the difficulties of educational decision-making in multilingual settings and (d) the difficulties of allocating material resources.

Moreover, the researcher had practical experiences as a language teacher. During his teaching, the researcher observed a number of factors that challenge education through Afan Oromo, particularly education through the language. In addition, his experiences of teaching the language at higher institution have given him opportunities to gather information about the nature of the realities and the constraints. Among challenges in the implementation of mother-tongue education in primary schools, which the researcher noted in the past, were lack of learning materials written in Afan Oromo, absence of trained teachers and attitudinal problems regarding the status and future hope of the language. In addition, parent related factors and stakeholders’ support for mother-tongue education were of the key factors that could hinder its use and implementation. However, extent to which these challenges are persistent and have sustained needs deeper and broader analysis.

Thus, these experiences and general observations inspired the researcher to inquiry into the impacts of challenges and their inter-linkages between the factors. How these challenges form networks constrain meaningful education through Afan Oromo should be investigated and analysed through comprehensive and systematic researches.

1.4 The aim of the study

The aim of this study is to investigate challenges that affect the use of Afan Oromo in education in primary schools in the East Hararge Zone, Oromia Regional State (ORS). The research identifies and examines how factors hinder the use of Afan Oromo as a medium of instruction.

The study also aimed to establish to what extent learning and teaching materials are available for teachers and students in the schools. On top of that, it aimed to highlight extent to which various stakeholders support the schools during the implementation of education through Afan Oromo in primary schools. Furthermore, the study aimed to gain awareness about the people's attitude towards education through Afan Oromo. Furthermore, it aimed to underline teachers' and students' proficiency in Afan Oromo as a medium of instruction. To this end, the study is expected to make evidence based recommendations for language policy makers and other stakeholders who want to engage in the development of Afan Oromo as a language of education, intellectuals, administrations, science and technology.

1.4.1 Objectives

The specific objectives of this study are to:

1. Highlight professional constraints that inhibit learning and teaching through AO in primary schools in ORS.
2. Explore material constraints that hinder learning and teaching through AO in primary schools in ORS.
3. Investigate the impacts of parents' educational levels and their children's literacy development in Afan Oromo in primary schools.
4. Highlight effects of the parents' support of children's literacy development in AO at home.
5. Investigate the impact of support given by schools, the local communities and educational administrators on teaching and learning through AO in the primary schools.
6. Establish the attitudes of parents, teachers, students and local communities towards learning and teaching through AO.
7. Investigate the impact of school enhancement practice on the literacy development in Afan Oromo in primary schools.

1.4.2 Research questions

The central research question of this study is as follows: ‘What resource and attitudinal constraints are inhibiting education through AO in primary schools in ORS? In addition to this central research question, the following sub-research questions are used to guide this study.

1. What is the availability of trained and experienced teachers who can teach through Afan Oromo in primary schools?
2. To what extent is the availability of textbooks, teacher’s guide and additional reading materials written in Afan Oromo in primary schools?
3. To what extent are the instructional materials supporting literacy development in Afan Oromo?
4. What is the relationship among the attitudes of teachers, parents and students towards teaching and learning through Afan Oromo?
5. What is the relationship between parents’ educational levels and their perceptions toward teaching and learning through AO in primary schools?
6. What is the awareness of parents, family members, teachers, and schools toward learning and teaching through Afan Oromo in primary schools?
7. To what extent do parents support their children to develop literacy acquisition in Afan Oromo?
8. What school improvement programme and other school enhancement practice do support children to develop AO literacy?
9. In what ways are, if any, the school, the local communities and educational administrators supporting learning and teaching through AO in the primary schools?

1.5 Review of related literature

Afan Oromo as a language of education, administrations, media and court in the Regional State of Oromia was publicly instigated after 1991. Since then, many researchers, educational officers and graduates have conducted their studies on various issues related to the Oromo and their language, Afan Oromo. Of the studies conducted, some focused on the linguistic features of Afan Oromo like phonological processes, lexical features, lexicography, morphological

processes, syntax and semantic descriptions. For example, Kebede Hordofa (2009) described lexical lengthening of Afan Oromo.

Some other researchers focused on the aspects of the Oromo Oral narratives, material cultures and traditional customs and institutions in Ethiopia. In addition, Jeylan (2005) studied the representation of Oromo females in the Oromo proverbs. On the other hand, depending on their field of studies and their interests, some scholars conducted their studies in the areas of language skills, strategies and methods used to teach Afan Oromo in the classrooms.

However, a small number of researches conducted on the use of Afan Oromo as a medium of instruction in primary schools and its impacts have been found. Of the studies, some focused on curricular materials, learning achievement and assessments. For instance, the Ethiopian Ministry of Education (MOE) in collaboration with the National Examination Agency (NEA) conducted the studies focusing on national learning assessments of grade four and eight students at national level in the years 2000, 2004 and 2008. The studies revealed that those students whose medium of instruction is their mother tongue for eight years had shown better achievements (Ethiopian Third National Learning Assessment (ETNLA), 2008: 97). However, the studies did not consider the constraints of human and material resources and perceptual challenges that could affect the use of mother tongue in general and Afan Oromo in particular.

Moreover, Heugh, et al (2007) carried out a survey study on the medium of instruction in primary schools at national level in Ethiopia. Their study focuses on the exploration of the existing language learning models in primary schools in Ethiopia. Their study sites include cities and some Regional States of Ethiopia. One of their findings reveals that where there are strong mother tongue programs, students achieve better results in all subjects across the curriculum. However, their studies did not consider other factors like the constraints of human and material resources, attitudinal challenges and community's awareness.

Dereje Terefe (2010) also conducted research on the implementation of multilingual education policy with reference to Afan Oromo. He focused on school enrolment, retention, self-esteem, identity, achievements of students and the school-community relationships because of using

Afan Oromo as a language of education. The researcher did not include the factors that affected mother tongue education in primary schools.

Thus, all the aforementioned studies have also their own limitations. They were limited in depth and the scopes of the study sites where Afan Oromo is currently used as a medium of instruction in primary schools. This study also limited to the selected primary schools in the East Hararge Zone in the Regional State of Oromia. The study focused on challenges that hinder education through Afan Oromo in primary schools. Thus, the study has considerable significance since it is one of the research studies on the use of Afan Oromo as a medium of instruction across curricula in the Regional State of Oromia.

The researcher, therefore, believes that the outcome of this study can also instigate many useful debates pertaining to the use of mother tongue in education in general and Afan Oromo in particular on the one hand and challenges hampering its implementation on the other hand in the Regional State of Oromia, Ethiopia. It also helps mirror a cohesive social capital that could be achieved by the use of mother tongue in the main domains and it can contribute to the sustainable development of the country in aspects of education, social psychology, socioeconomic status and socio-linguistic aspects.

1.6 Justification of research

This study is one of the systematic researches attempted to investigate challenges that affect the use of Afan Oromo in education in primary schools in the Oromia Regional State. Since the use of Afan Oromo in education was commenced for the first time in the early 1990s, it is expected that many factors impeded its implementation in primary schools.

Thus, this study can come up with essential theoretical frameworks and implementation strategies used for language policy and planning to alleviate obstacles that affected education through Afan Oromo. The findings are also important for the Oromia Education Bureau and the Regional State of Oromia as this study directly related to the region. Thus, the findings are noteworthy for the next reasons (1) they are imperative to outline policy recommendations that

are relevant to Ethiopia or Africa; (2) they are possible to locate and analyse challenges that affect the use of mother-tongue education in the primary schools; (3) the policy implications are drawn from the findings of this study; (4) they can provide the need for reliable information on which the language policy development must be based; (5) lastly, but not the least, they can provide some information to other researchers who need to conduct further research in the area.

1.7 Scope and organization of the study

The study highlights the key challenges that affect education through Afan Oromo in primary schools in the Regional State of Oromia. It mainly focused on attitudinal challenges, availability of trained teachers and learning materials written in Afan Oromo, parents related challenges extent of stakeholders' support for education through the language and impacts of its implementation on people's expectations and perceptions. The study consists of seven chapters.

Chapter one deals with the introduction of research a project which comprises various parts. Its first part consists of preamble, whereas its second part presents a statement of the problem. The third part is the aim of the study and expectations which the researcher wants to achieve. The fourth section reveals literature review that presents the gap between the previous works and the present ones. The fifth section highlights justification of the study. The sixth part of the introduction deals with the research methodology and design that highlight ways of obtaining and analyzing data to find possible answer the research questions. The seventh one gives a theoretical framework of the study. The eighth section is about the scope and organization of the research. The tenth section introduces the definition of key terms used in the research.

Chapter two focuses on the historical background of language policy and planning in Ethiopia, whereas the conceptual framework of the research which discusses theories of language planning from the views of various scholars is presented in chapter three.

Chapter four presents methodology and research design employed to gather and analyse the data obtained from the research participants. Chapter five focused on the analysis of the data obtained

through various research tools, whereas chapter six discussed the key findings of the research. Finally, chapter seven was designed to present conclusions and possible recommendations.

1.8 Conclusion

This study investigated challenges that hamper education through Afan Oromo in primary schools, East Hararge Zone in the Regional State of Oromia. It discussed an overview of the language policies and planning in multilingual settings with reference to the current multilingual policy of Ethiopia. In addition, some previous studies focused on the use of Afan Oromo as a medium of education were analysed to fill the research gaps. The study was aimed at exploring the key constraints inhibiting mother-tongue education in general and Afan Oromo in particular. It mainly focused on the constraints of human and material resources, attitudinal factors, parents' related factors, extent of stakeholders' support, and commitment for education through Afan Oromo. Basing on the constraints, the researcher designed various research questions to find possible solutions in order to give evidence-based recommendations to stakeholders and language policymakers.

1.9 Operational definitions of key terms

Afan Oromo – it refers to the language spoken by the Oromo people. According to Oromo's legend, Afan refers to a language, whereas Oromo refers the man who gave birth to Oromo. In this context, according to Oromo culture, Afan Oromo is the language spoken by the Oromo.

Mother-Tongue Education- It refers to the use of child's first language (mother tongue) for teaching and learning of the school curricula. It is educational systems in which all or some school curricula are taught and learnt using one's mother tongue or first language in or outside the school.

Challenges – within this context, challenges indicate the factors that hinder either mother tongue, second or foreign languages learning and teaching in multilingual settings.

Bilingual Education: it refers to the use of two (or more) languages as media of instruction at some point in a student's school career. The languages are used to teach subject matter, content rather than just the language itself.

Multilingual Education: it refers to the use of many languages in education in multilingual societies. In such types of multilingual society, the society/ a person can be competent in three or more languages.

First Language: it refers to a language in which a child is competent. This may mean that it is the language that child acquired first from their parents or family members. First language can be a mother tongue in which one identifies with or is identified as a native speaker of by others (Skutnabb-Kangas, 1988:16; Ball, 2010:8).

Medium of Instruction: this refers to the use of media or the language(s) used for teaching the basic curriculum of the educational systems. It can be children's first or second language or both languages that are used to teach the school subjects in the educational systems of a country. It can also be a foreign language used as a medium of teaching in school.

Dominant Language: this may refer to a language that is dominantly used as an official, national or international language (s) in education and the pupil administration. It is the language (s) used in all spheres of a nation.

Mother Tongue: it refers to a language that a child acquires first from their parents, relatives or caretakers. A child has a high proficiency in the first or primary language. However, in various contexts, mother tongue can have various meanings depending on its functions, source-political and historical reasons of a country. It can be interpreted as the language of primary socialization in which a child has developed from early childhood. Herrlitz, Wolfgang and Ven, Piet-Hein van de (2007: 15-17) have pointed out that the concept of mother tongue refers to a cultural-political one. In this interpretation, it is closely related to the formation of regional or national identity, and the formation of national states. The authors further explicated that other interpretation of mother tongue is an educational concept, which refers to the intertwining of knowledge of the 'real' world in social construction and language use, as it is the symbolic representation of societal knowledge, culture, values and norms. In this study, however, the concept 'Mother tongue' refers to a language in which a child can easily understand their learning in school systems. It is a child's first language in which s/he is able to construct their social norms and their language competence. With the help of these social norms and language competences, the schoolchildren can easily deal with concepts and knowledge embedded in the school curriculum.

CHAPTER TWO

LITERATURE REVIEW: ANALYTICAL FRAMEWORK

2.1 Introduction

This chapter presents sociolinguistic backgrounds and historical overview of Ethiopian language policies in multilingual settings of the country. It also discusses the analytical frameworks employed to investigate challenges that hamper education through mother tongues in general and Afan Oromo in particular in the East Hararge Zone, the Regional State of Oromia.

2.2 Socio-linguistic background

Ethiopia is one of the multilingual countries. Its total area is about 1,100,000 km². It constitutes more than 80 languages (Heugh, et al 2007:42; Tesfaye, 2012, 325) with diversified linguistic backgrounds. The country mainly comprises the Afro-Asiatic super family, which includes four major language phyla: Cushitic, Semitic, Omotic and Nilotic (Jeylan, 2008:32; Tesfaye, 2013: 325). Of the Afro-Asiatic Supper family, Cushitic language family is mainly settled in the Horn of Africa. It has various language families of which Afan Oromo is one of them. Of the Cush language groups, Afan Oromo has a large number of speakers and is mainly found in Ethiopia (Mohammed Hassen, 1994:78).

The 2007 Population and Housing Census of Ethiopia is estimated at 73,750,932 populations of the country (Samia, 2007, Appendix 12). Of the estimated populations, the Oromo constitute about 25,363,756 (34.4%) of the total populations of Ethiopia. Of these populations, 24,930,424 (34%) of them speak Afan Oromo as a mother tongue (Appendices 11 and 12). However, other authors claimed that the Oromo constitute 40% of the Ethiopian populations (Jeylan, 2008:32; kebede, 2009:1; Cooper, 1989: 22, Asmrom Leggese, 2006: xiv). In other words, Mohammed Hassen (1994:78) explains that about two-thirds of the Cushitic language speakers are the Oromo. The author goes on saying that Afan Oromo is the third largest Afro-Asiatic language groups. The language is also spoken in Kenya and Somalia (Kebede, 2009:1; Appleyard and

Orwin, 2008:271; Mekuria, 1994:91; Mohammed and Zeborski, 1990: ix; Bender, 1976: 130-131).

The Oromo people call their language *Afaan Oromoo*. The word, '*Afaan*' is equivalent to the English term 'language', whereas '*Oromoo*' refers to a man who first owned the language or *Afaan Oromoo*. The Oromo call themselves '*Ilmaan Oromoo*' that has an equivalent meaning with the English phrase 'sons of *Oromo*'. According to Oromo oral traditions and history, Oromo was the first man, who gave birth to his two sons, *Borana* and *Barentu*. For this reason, all the Oromo people claim that they have the same father whom they call '*Oromo*' or '*Orma*' (Ayalew Kanno, 2005:13). However, the new findings revealed that Borana and Barentu were the Oromo Confederations in which the Oromo were organized themselves based on their settlement areas (the Oromia Cultural Tourism Bureau/ OCTB/, 2006: xv).

The Oromo have mainly lived in Ethiopia. From historical evidences like inscriptions, fossils of human remains and linguistic evidences, the early human population lived millions years ago in the eastern part of Africa, especially in the Rift Valley of Ethiopia (OCTB, 2006: 17). From these populations of human ancestor, Cushitic populations are one of them who had lived in the area for about 8,000 years ago. As linguistic evidences indicate, the ancient population of Cush had started to divide into four main branches from 5,000 BC. These four branches of Cushitic family are named as northern, central, eastern and southern Cushitic populations who have lived on the horn of Africa. Among these four Cushitic populations, the Eastern Cush is one of them that were divided into various language groups in about 3,500 B.C. to 2,000 B.C. From the Eastern Cush, the Oromo are one of them who have lived in the Horn of Africa, Ethiopia from 3,500 B.C to 2,000 B.C with their own culture and language (OCTB, Ibid). Similarly, many research findings asserted that the people of Oromo are indigenous African people who have been grafted with most other peoples in the eastern part of Africa. They spread southwards and then east and west occupying a large part of the Horn of Africa.

Although the Oromo are an indigenous African nation with rich oral traditions and cultures (Jeylan, 2005: 15), the development of their cultures, language and literature was restricted during the last century. Only a few written literatures and some distorted history about the

Oromo were written (OCTB, 2006:4; Asmarom, 2006:2). For example, development of Afan Oromo was discouraged during the Emperor and the Military Regime in Ethiopia. Their language policies barred the use of the marginalized people's languages in education since their policies were almost similar on the grounds (McNab, 1990:65; Bahru, 2002: 140). Their policies focused on linguistic and cultural homogenization based on the ideology of a nation-state and modernisation as a weapon to control the marginalised groups. In this view, the use of the language of the marginalised groups in the main domains was repudiated (Bender, et al, 1976: 320; Mekuria, 1994:99; Markakis, 2006:193-5; Heugh, et al: 2007: 49).

During the Ethiopian Emperor and Military Regime, the Oromo people were not given chances to learn through their language, develop their language, culture and write their history. Their children were systematically enforced to learn in a language that they did not understand and use for communication in their local community and at home. A situation in which children learned through second or other languages resulted in children's academic failure, as they could not understand the medium of instruction. On top of that, they could not get support from family members or local community at home about their education as results of the use of unfamiliar language of instruction.

Regarding a language of instruction, according to UNESCO (2003, 2007a) in Graham (2010:309), children's learning through their home language is normally considered to be a good practice as it help improve the quality of education by building the previous experiences and knowledge of students and teachers (Bambose, 2004). In addition, learning through mother tongue enables the children to become critical and reflective thinkers in the realms of education and socialization. It also enables children to develop their cognition, psychology and thinking if they begin learning through their mother tongue or familiar language. In this regard, Cummins (2003: 19) has pointed out that the refutation of a "child's language in the school is to reject the child." As a result, the child is less likely to participate in the learning that takes place in the classroom thinking that she/he is rejected and she/he is not interested to participate actively and confidently in classroom learning. In this view, the marginalized groups' children in Ethiopian

Emperor and military regime were discouraged from their participation in education and the public sectors that required education and skills.

In general, Ethiopia, which has not been yet colonized by external colonisers except a short-lived Italian occupation, has been influenced by ideology of coloniser's language policy in education as that of other colonised African countries. The adoption of the colonial policy was to push Ethiopia for Modernisation. For instance, the Ethiopian Regime prior to 1974 tried to carry out the European policy to put the saddle on its nations without analysing the context of the society. The regime had not evaluated the effectiveness of implementing a language policy that focused on a monolingual policy in culturally and linguistically diversified society of Ethiopia. This is an evidenced implication reflected in the Ethiopian Emperor's Policy in education, which favoured a particular group directly linked to the Emperor's Constitution. Because of the Emperor's Monolingual Policy, the dominant groups were benefited and controlled the power and the resources of the country. The favourable situations, empowered the dominant groups, were also created a linguistic and cultural hegemony in the country. The disadvantaged linguistic groups were excluded from equal share of power and participation in the government bodies. They were mistreated and underprivileged in the Ethiopian Emperor due to socio-cultural, historical and linguistic backgrounds.

In this connection, Smith (2008:14-15) pointed out that the Ethiopian Emperor had used the policy of national language as a medium of instruction, highlighting the association of Amharic-instruction with hegemonic political forces in the sense of national unity. This assumption was to create a nation-state having a common language, culture and religion and the system led to proportionally unbalanced power and economy in multilingual contexts of Ethiopia. The lopsided share of power and economy in the Ethiopian Emperor was used as a critical pillar to create one nation in multilingual and multicultural societies of Ethiopia without considering their diversities.

2.3 Historical overview of Ethiopian language policy and its implication

This section presents features of linguistic domination and their implication in the Ethiopian education systems. It also discusses Ethiopian language policies and some of their characteristics used to implement in Ethiopia before 1941, during the Emperor Haile Selasie, Mengistu Haile Meriam and the Federal Democratic Republic of Ethiopia (FDRE).

2.3.1 Linguistic supremacy and its impacts on mother-tongue education

Language in education plays a profound importance for the development of a nation, as it is one aspect of development either at individual or societal levels. Development of the community also needs effective communication facilitated through language use. If the use of the language in the main domains is rejected or limited because of socio-historic and political backgrounds, people's participation in the sharing of power and resources could be affected or limited due to language factors. As a result, their development in education and economy remains underdeveloped.

In the development of a nation or a country, language plays an instrumental power and hence, it is used as a tool for domination of others and to control powers, politics and resources using their language discourses (Skutnabb-Kangas and Phillipson, 2001: 571; Fairclough, 2001:574 and Phillipson, 1988:339). The language is directly associated with the development, domination of power, economy and politics. In this view, the dominant linguistic groups and colonial powers planned and designed the language policy that enabled them to quench their thirst of power and domination.

After the Berlin Conference of the 1884-1885, African countries fell under the colonial power (Heugh, 2008:355; Wa Thiong'o, 1994:4; Mboup, 2008: 70). Accordingly, the colonisers installed the uses of their languages in education at the expense of African languages. After their collapse in the 1950s and 1960s in Africa, the use of colonisers' languages in education was adopted again and remained as the 'Dependency Syndrome and Neo-Colonialism' in the name of modernisation and nation building (Foley, 1997:406; Mutasa, 2006:81-82; Madadzhe and Sepota, 2006:132). The period was catastrophe for the African nations since Africans began

losing their identities, cultures, languages and social justice. The use of the colonial and the dominant local languages in education were instigated again in Africa. In this sense, linguistic hegemony was created on the assumption that one language was preferable for nation's unity and integration (Adegbija, 1994:70; Phillipson, 2003:162-163; Millar, 2005:20-21).

The linguistic supremacy entrenched in African nations was not only the idiosyncrasy of the colonial powers, but the ideology of one language dominance was also adopted by African governments to exercise the power of their domination in economy, education and politics. They adopted the ideology of colonial language policy to undermine or limit the use of indigenous African languages in education and the public.

As explicated by Skutnabb-Kangas (1988:12), the idea of monolingual policy adopted by the African nations was known in most European countries and most Europeanised countries that were colonised by European settlers. The policy was adopted and implicitly used to assimilate the indigenous populations and cultures, both physically and linguistically to the cultures of the dominant groups. This systematic absorption of indigenous people and cultures also prevailed in most former Emperor of European Countries (Skutnabb-Kangas, Ibid).

Powerful and dominant nations, which were not directly colonised by the Europeans, have adopted a similar ideology to dominate their indigenous peoples of their countries. For example, in some African countries, this ideology of colonisers and the negative attitudes towards the use of African languages and cultures were continued even in the era of post-colonisation. The continued perpetuation of the negative perception of the role of African languages in education in general and language of the marginalised groups in particular have meant that Africa has lost opportunities that could lead to the empowerment of its people (Mooko, et al, 2009:24).

In general, it is possible to say that education is the main instrument of the colonisation of dominant nations to control government and its institutions. As a result, the dominant groups can determine how the contents, medium, format and uses of schooling can best meet the needs of the dominant groups or colonisers (Walsh, 1991:4). This means that education can be used as a tool to dominate other groups that are less empowered since it has political, psychological and

economic implications. As a result, rulers and elites of the dominant groups are apt to develop monolingual and mono-cultural society in multilingual and multicultural settings.

Regarding the idea of monolingualism mentioned above, Skutnabb-Kangas (1988:13) comments as follows:

Monolingualism, both societal and individual, is not so much a linguistic phenomenon (even if it has to do with languages). It is rather a question of a psychological state, backed up by political power. [It] is a psychological island. It is an ideological camp. It is an illness, a disease which should be eradicated as soon as possible, because it is dangerous for a world peace. It is a reflection of linguisticism.

Promoting unilingual policy is disastrous and more challenging among the disadvantaged linguistic groups. It deprives the rights of people or nation to use their language in the main spheres. As a result, disagreement could be created between governments and disadvantaged linguistic communities. The disproportionate linguistic and social empowerment also leads to the formation of linguistic and cultural hegemony.

Empowering people's language and culture is empowering their identity and self-efficiency. Consequently, people are encouraged to develop their language, cultures, self-identity and they can develop a sense of belonging. Since language and cultures are linked to people's social-historical and sociological philosophy in their social community, they are the means in which people view themselves and the world. Using their language, the societies can conceptualise the world and build their powerful communication with one another. However, if the part of a society or an individual has deprived of its right to use its language to practise and develop its cultures, wisdom, literature, they can be linguistically and culturally assimilated to the dominant groups. They may lose their power of imagination and thought. Since their language and cultures are all things for them, they do not like to miss them in any means. Their language and cultures mirror the way the societies have lived and dealt with everything in their surroundings. Thus, rejection of cultural heritages of the society gradually leads to various complications and conflict. In this connection, Cummins (2003: 19) pointed out that the refutation of a "child's

language in the school is to reject the child.” As a result, the child is less likely to participate in the learning that takes place in the classroom.

In general, monolingual policy was deliberately planned to exclude the marginalized linguistic groups from the benefits they could gain from their language use in education. The policy was systematically used to apply the ideology of a nation building as a weapon to underestimate the psychology of disadvantaged groups and to reduce their participation in the power sharing in multilingual nations. Instead, they used to empower their language or the language of a dominant group. In this connection, Alexander (2005:3) stated that:

.... Suffice it to say, therefore, that being able to use the language(s) one has the best command of in any situation is an empowering factor and, conversely, not being able to do so is necessarily disempowering. The self-esteem, self-confidence, potential creativity and spontaneity that come with being able to use the language(s) that have shaped one from early childhood (one’s mother tongue) is the foundation of all democratic politics and institutions. To be denied the use of this language is the very meaning of oppression.

This means that use of one’s own language is everything for those language speakers in the community as it has power of dominating others if it is empowered and given status in the community. Rebutting the use of one’s language in education, the most dominant groups install their power of dominating others using their own language. As a result, status of their language is recognised and it becomes the language of the elites. In other words, if one is prevented from the use of one’s own language in which one has acquired it from ones early childhood, it is the sign of subjugating and excluding one from the sharing of power in socio-political economy of the a country. During and after colonisation, African countries, influenced by colonisers’ ideology, were enforced to use colonisers’ languages in education. As a result, most African children were forced to learn through unfamiliar or colonial languages.

In the post-colonisation of African and Asian nations, the use of colonial policy was adopted again in African education policy. It also created negative attitudes towards education through mother tongues. The negative attitudes towards education through African languages perpetuated

the problems in Africa (Mooko, et al, 2009:24). Some political leaders of African countries are still doubtful to use local or minority languages in their educational system. They prefer to use foreign or dominant languages in all their educational levels. The use of local languages is limited to basic primary education as a medium of instruction. However, foreign or second languages well furnished to gain the advantages of mother tongues. The languages of marginalized groups are forced to lose their positions and opportunities they give to the community. The negative perceptions developed deeply by the people during the colonisation have a great impact on the use of local languages in the educational systems of a country.

In addition, as explicated by Mooko, et al (Ibid), African countries, which have experienced both colonial dictatorship and the imposition of dogmatic leadership of a dominant group, are already influenced by the colonial ideology. This colonial ideology has greatly influenced the development of mother tongues or local languages in education by putting back the languages of the dominant groups or a language of colonial eras.

Regarding the use of a particular language in its cultural and societal levels, Hernandez-Chavez (1988: 45) stated that:

On a cultural level, Language is the symbolic expression of the community, encoding a group's values, Folkways and its history. Socially, it is the most powerful means of interaction and communication, and it is through language that an individual or a group seeks and attains participation in society. The denial of a person's development and use of its native tongue is thus a denial of its participation in the society and of its very peoplehood.

This would mean that language played a major role in the expression of societal norms, values, history and cultures. It is also a tool used to communicate ideas for economic and social reasons. However, if the part of a society or an individual is deprived of its right to use its language to practise and develop its culture, wisdom, literature, the societies can lose their cultures, languages, norms and values and they may be assimilated to the dominant groups. This gradually leads to conflict among various linguistic groups. It also creates the extinction of certain linguistic groups.

In general, Ethiopian language policies of the Military System and the Emperor adopted the ideology of colonisers' language policy. Their policies discouraged the use of indigenous Ethiopian languages in education as their policies focused on linguistic homogenisation based on the assumption that a nation state needed to have one language, which was promoted by European nations for national unity and integration (Cohen, 2006:17). In this view, the use of indigenous Ethiopian languages in the main domains was downcast and the marginalized linguistic groups were treated as if they had the same language, culture and socio-historic backgrounds and were conquered and subjected to assimilation (Cooper, 1989:21; Asafa, 1996: 97). For example, the language policy adopted by the Emperor in Ethiopian education systems and implemented was similar to those that prevailed in other African countries colonised by the external forces (Tekeste, 2006: 7-8).

2.3.2 Ethiopian language policy before and during the Italian invasion

Language policies used by the successive Ethiopian governments that ruled the country prior to 1991 were almost similar on the ground. They used a one-language use policy (Getachew and Derib, 2006: 37-38). Their language policies focused only on the use of a national language, Amharic and some foreign languages. For example, during the opening of the first modern school opened in Addis Ababa in 1908, the languages used as media of instruction were French, English, Italian language and Amharic (Pankhurst, 1976:315). This means that the medium of instruction in the primary schools was slanted towards the dominant languages like foreign languages and Amharic (Jeylan, 2008:35-36; Smith, 2008: 209). The use of other Ethiopian languages in the main domains was discouraged, but during the Socialist Regime (1974-1991), a few of the previously marginalized Ethiopian languages became the medium of communication during the literacy campaigns (McNab, 1989:180). Another attempt at using local languages in education was made during the Italian occupation of Ethiopia from 1935–1941. During the occupation period, some indigenous languages of Ethiopia were used as a medium of instruction in primary schools in various parts of Ethiopia. In this regard, Cooper (1989:110) states, “The brief Italian occupation of Ethiopia, for example, saw the only period in which vernacular languages were used as a medium of instruction in Ethiopian schools.” The Italians introduced

some local languages in education as a pretext for their political reasons and a systematic expansion of their colonial powers in East Africa, Ethiopia. In this connection, Pankhurst (1976: 322) pointed out that:

They [Italians] laid down by an edict of 1936 that teaching should be in the main local languages of the six administrative of their East African Emperor, namely, Tigrinya in Eritrea, Amharic in Amhara, Amharic and [Afan Oromo] in Addis Ababa, Harari and Afan Oromo in Harar, [Afan Oromo] and Kefa in Oromia-Sidama and Somali in Somalia, the Governor-General being empowered to establish the use of any other local language by decree.

The quote may conclude that the Italian occupation of Ethiopia elevated the status of some local languages by making them the language of education in primary schools. The introduction may imply that the main division was based on the linguistic dispersion in the area where they intended to use local languages in education. The introduction of local languages in education was legitimated by the Italian powers to install implicitly the Apartheid Policy through systematic declarations. Nevertheless, after the end of the occupation, the use of various local languages in education was banned again by the Emperor Haile Silasie when he came back from exile in 1941. In the post-occupation of Ethiopia, the Emperor system revitalized its repressive language policy by stipulating Amharic as the only national language and English as the international language was legitimized in Ethiopian education.

In general, all the Ethiopian Emperors, who ruled the country before the Italian invasion, were ambitious to unite the various Ethiopian linguistic groups under one national policy. As a result, they tended to develop implicit language policy that favoured only the dominant language, Amharic as the only national language. The use of other local languages in the main domains was discouraged. However, all the Ethiopian Emperors that had ruled the country before 1935 had not legally documented language policy (Getachew and Derib, 2006: 42-43). The language policy was implicitly implemented and systematically extended to the areas where it was not spoken in the country.

On the other hand, before the adoption of secular education in Ethiopia at early 1900s, religious and traditional education had significant roles in educating the communities. For example, before and during the introduction of Christianity and Islam religions, in the history of Ethiopian education, traditional education played the dominant roles in educating the younger generations and the other parts of the communities. The communities had used their oral narratives like folksongs, folktales, proverbs, tongue-twisters and riddles to teach their history, cultures, norms and values, ethics, social justice and psychology, ways of administrating the society, family and family groups to teach the young generations and transmit their cultural heritages. They used various methods to transfer their oral literature, philosophy of their lives, culture and wisdom through their deep-rooted philosophical assumptions. In the ways of their traditions and oral literature, the society prepares younger generations for the future roles. Through indigenous education, the Ethiopian society in general and the Oromo in particular used various genres of their oral literatures to teach their children about cultural identity, societal cohesion, and social psychology and philosophy embedded in African societies in general and Ethiopia in particular.

After the introduction of Christianity and Islam at about 4th and AD 7th respectively, the religious education predominantly have played a profound role in Ethiopian society before or after the introduction of modern education in the early 1900s. They were of paramount importance in providing skills and knowledge to young generations and other parts of the local community. For example, in the Muslim community, the Koran is taught gradually until a student has completed the chapters of the Koran in local Koranic schools. In the Koranic education, reading, reciting, writing and performing the pillar of Islam is the focus. A student/ or 'Deresa' is made to read and pronounce the correct verse and words of the Koran as written in Arabic language, without making mistakes in order to pass to the next stage of education in the Koran. In Ethiopia, the Koranic schools have been established in rural and urban areas to teach the ethics and theology of the religion. The local community is the main agent in Koranic schools. The local community provides all supports to the Koranic schools. The schools did not have support from the government. However, now, there is formal schooling system established for the Koranic education as that of the secular education. The medium of education in Koranic school is mainly local and Arabic languages. The Arabic language is translated into local languages and then, the

‘Istaz’ or teacher of the Koran and the Hadith of the Prophet teach the concepts of the religions and other skills. On the other hand, some part of society who did not receive the two religions has been practicing their indigenous cultures and beliefs and their leaders who know the indigenous cultures and cultural administrating systems have guided the community.

The expansion of missionaries had also contributed a lot to the expansion of secular education in Ethiopia. They started teaching religions and local culture by using local language like Afan Oromo. Mekuria (1994:98) stated, “The relaxation of restriction on the use of Afan Oromo for missionary educational and religious work also meant a wider circulation of Oromo literature in Wallaga.” This means that in the introduction of modern education, missionaries also used Afan Oromo as a language of education, but with certain limitations imposed by The Emperor.

2.3.3 Language policy of the Emperor (1941- 1974)

After the defeat of the Italian forces in 1941, a change was made in the language policy of the realm. The attempt made to introduce local languages in education during the occupation of Italian powers was reversed and banned. The use of local languages in education was proscribed thinking as if it was a national threat. On the contrary, the use of English as a medium instruction was introduced and regained its position. Since then English has dominated Ethiopian education systems from the primary to tertiary levels.

Similarly, under the constitution of the Emperor, which took place from 1942 onwards, Amharic was promoted as the only national language and the use of other local languages in education and other public sectors were discouraged and excluded (Mekuria, 1994:99; Markakis, 2006: 193-5; Bender, et al, 1976:320). The regime continued to proscribe the use of local languages in education. One of the reasons that were forwarded by the officials of the system was that the use of local languages in the education system and the government offices threaten the unity of nations. In this view, the language policy that enhanced the use of one language in education was adopted. One can conclude that the marginalized groups were economically, politically and educationally disadvantaged as a result, they were subjected to poverty, illiteracy and the underdeveloped. Children of the marginalized groups, who had the opportunity to attend the

school, were pedagogically and psychologically disadvantaged since they were made to learn through unfamiliar languages. In this regard, Seyoum (1997: 2-3) stated that the exclusion of one's language in education and the imposition of one language as a sole national language serves a "defecto declaration of a war on the others". This would mean that since the language is a means of communication, self-expression, and conceptualization, it could also be used as an instrument to discriminate and dominate others (Pattanayak, 2001:567). Similarly, the choice of a language can also be used as a means of blocking accessibility of other linguistic groups to economic and political power (Phillipson, 2003:145).

The Emperor legitimised language policy in which, Amharic was recognised as a medium of instruction in primary schools throughout Ethiopia in the Emperor decree of 1944 (Robichaux, 2005). The uses of other local languages were excluded in education, even if the British advisors attached to the Ethiopian Government of that time instigated their uses at initial stage of education (Markakis, 2006:194). In the constitution, the use of other Ethiopian languages had not been given a chance to be the language of education. For example, Afan Oromo, which has the largest speakers within the country, was barred from using their language in mass media, education and public services. Even though, it has rich and long existing oral traditions, norms and values, the language did not have the opportunities to be a language of written literature, politics, economy and education in the regime of the Ethiopian Emperor. The use of Afan Oromo was officially banned, and its development was blocked. Tilahun (2000:6) asserts that the previous Ethiopian rulers ruling the country before 1991 banned the production and the introduction of any Oromo literature written in *Afaan Oromoo* in the Emperor. Similarly, Cohen (2006:167) substantiates that, "Haile Selassie's language policies were aimed at producing an Amharic-speaking society and, consequently, at discouraging any extension of the uses of other Ethiopian languages." This clearly portrays how the Emperor had undermined and suppressed the diversified linguistic groups of the indigenous nations and nationalities of Ethiopia.

The suppression of the indigenous linguistic groups and cultures symbolised the situations observed in some nations of the World, which experienced the colonial burdens. Likewise, the language policy, adopted by the Emperor, shared some peculiarities with the language policies

observed in Sub-Saharan Countries. This means that there was an indirect influence of colonial language policies embedded in the language policy of the Emperor. Regarding the influences of Western education in Ethiopia, some scholars have written some evidences. For instance, Bahru (2002:20) pointed out that “Modern education constitutes a major facet of the influence that the west has come to exert on the non-western world.” This would mean that the major feature of the influences that the western countries impose on other countries is likely to be a modern education as a pretext. The author (Ibid) goes on saying that “the whole world has come to adjust to that influence, whether it be in the blind imitation or ingenious adaptation.” Ethiopia was also under the influence of the western education and it was influenced to transfer the Western tradition in the country. For example, the Ethiopian Emperors were inspired by the modernity of the West and they needed to place Ethiopians into modernisation. However, the basic problem of the notion of modernisation was not free from “its ethnocentric bias, that is its close association with the Western experience” (Bahru, 2002:1).

As a result, the Emperor aimed to develop the concept of ‘one nation and one language’ in a pluralistic society of Ethiopia. The Emperor’s language policy had an indication of developing monolingual language policy in diversified cultures and languages of Ethiopian society. The regime aimed at developing homogeneous language and culture without considering various cultures and linguistic background of the Ethiopian people.

The language policy, adopted and used in Ethiopian nation and nationalities, had shared certain peculiarities with the Westerners’ ideology introduced into African and Asian countries because of colonisation. This would mean that African countries were not free from the influence of the Western’s ideology. In this connection, Foley (1997: 406) pointed out that a nation building policy was the Westerners’ ideology introduced into African and Asian countries because of colonisation and the ideology of nation building in multilingual societies was continued from era of post-colonisation. The author (Ibid) goes on saying that the concept of nation building generates the idea of “one nation, one people, one language” to create a homogeneous society under the perception of building a national identity. As a result, in such types of society, the marginalised groups are systematically forced to assimilate and their linguistic identities are

liable to shift towards most dominant groups. As a result, the situations led to linguistic and cultural hegemony. The marginalised linguistic groups thought as if their cultures and languages were naturally powerless and unimportant. Consequently, they were influenced to accept the use of the dominant groups' language for economic, educational and political reasons.

In general, the Ethiopian language policy adopted during the Emperor focused on the issues that favoured the use of monolingual policy in education (Heugh, et al: 2007: 49). During the Emperor Governance system of Ethiopia, the regime had systematically applied assimilation policies in which other indigenous cultures and languages were assimilated into the culture and the language of the dominant groups. The policy mainly made favourable impression to produce homogenous culture, language and society on the ideology of a nation building as a weapon to control others' feeling. During the regime, deep-rooted bias and disproportionate uses of power were main features of the system. In this regard, Bahru (2002:140) pointed out an official memo that reflected belief of the administrators of the regime as follows:

The strength of a country lies in its unity, and unity is born of [common] language, customs and religion. Thus, to safeguard the ancient sovereignty of Ethiopia and to reinforce its unity, our language and our religion should be proclaimed over the whole of Ethiopia. Otherwise, unity will never be attained... Amharic and Ge'ez should be decreed official languages for secular as well as religious affairs; all pagan languages should be banned.

From the discourses, one may conclude how the regime was suppressive and prejudiced towards the marginalized ethnic groups and their languages in multilingual and multicultural settings of Ethiopia. The discourse would also mean that one language, one religion and one culture were favoured for national unity by the regime at the expense of others. According to views of the officials of the regime, the use of various languages, religions and cultures in the main domains in the country may discourage national unity and integration. From the discourses, one can understand how the regime was ambitious to assimilate various linguistic groups with various religions, cultures, customs and social psychology into one language, one culture and one religion. This may reveal that how the regime symbolised acts of assimilationists.

2.3.4 Language policy of the Socialist system, Dergue in Ethiopia (1974-1991)

After the collapse of the Emperor Regime in 1974, the Military Junta seized the power. As it seized its position, the regime pretended to change the previous ideology created by the Emperor to Socialist Ideology named Marxism-Leninism Principles. In this regard, McNab (1990: 65-66) pointed out that there was also a change in language policy from “a strict Amharic-only policy for the recognition of the language rights of other ethno-linguistic groups... and the utilisation of some of these languages for literacy and post-literacy education.” The implementation of education through 15 languages was limited to literacy campaigns McNab (1990:65). In spite of the fact that the regime had given recognition to the nationalities’ languages and regional autonomy, the rights of the nationalities remain “substantially unchanged” in the newly formed constitution of the Military system (McNab, Ibid).

After the Military Regime took the full power and put various factions under its control, the promise made with the other factions was reversed. With regard to its policy, the system had followed the Emperor’s footsteps with a little modification (Getachew and Derib, 2006:53). The regime systematically discouraged and weakened the use of indigenous cultures and local languages in education after it controlled its full power. The regime continued to develop monolingual language policy that benefited speakers of the dominant group, presented them more advantage, and positioned in Ethiopia (Smith, 2008: 219). The language policy, stipulated in its constitution, was not implemented in regular schools. It remained in the policy document prepared during the Revolutionary Government. Believing that the use of other local languages for instruction could threaten national unity, the system had silenced the policy in the Post-Revolution of Ethiopia in 1974. In this connection, Cohen (2006: 167) affirmed that the underlining assumption used by the previous Ethiopian ruling regimes was to have one language and one nation that had been promoted by European nation at that time in order to produce national unity. For this reason, the Ethiopian ruling regimes had used only Amharic as a sole national language to create a homogeneous nation-state. In addition, English was used as a medium of instruction starting from seventh grade to tertiary education and taught as a subject

from the third grade to higher education during the Military Regime in Ethiopian. However, use of other Ethiopian languages in education was banned once again.

Despite that fact that the regime attempted to introduce regional autonomy and the right to use local language at the beginning, the promises made first to the society were dramatically changed. The regime restored everything almost in a similar way to that of the previous Emperor in more fabricated fashion. The system merely merged the Ideology of Socialism with that of the Emperor ruling system continued with its politics of centralisation and homogenisation of the multilingual and cultural system. In this regard, Mekuria (1994:107) remarks, “The system [Dargue regime] did not keep its promises. Its policy declaration on the nationalities issue was neither a lasting compromise nor a pledge to build a pluralist and multi-lingual society in Ethiopia.” After the Military Regime had come to its power, it refused to consider the rights of the Ethiopian nations and nationalities to develop their cultures, languages and their identities. The Military Regime had given a very limited right to the marginalised people to use their languages in education. Their children were denied to use their languages in education. They were enforced to learn in other languages that they had not been spoken at home or in their area. In the regime, the languages of the marginalised groups were treated in the similar way as that of the previous regime. The use of mother tongues in education like Afan Oromo and other local languages were discouraged. As a pretext, the regime implemented local languages in literacy campaign that was later reversed to the dominant language. This means that the system allowed the nation to learn in their languages in “literacy campaign which was one of the earliest and most dramatic social interventions of this system” (Smith, 2008:220- 221).

Following similar policy with a little alleged reason as that of the Emperor, the military rulers had continued to suppress, subjugate and undermine the use of Afan Oromo and other previously marginalised languages in Ethiopia. The use of local languages in education, economy, judiciary, mass media, government office and political affairs was restricted. Even if the rights of the Ethiopian nationalities were set out in the 1976 constitution, which said that by taking the existing situations of Ethiopia, “the problems of nationalities can be solved if each nationality is accorded full right to self government” (McNab, 1990:66). This implies that every nation and

nationality in its region was seemingly given to regional autonomy to administer itself and to use its own language for its national development. However, the rights given to the nationalities by the Socialist Regime remained in the documents of the constitution. The reality on the ground was on contrary to the stipulated documents in the constitution of the systems in Ethiopia. This means the rights of the people, especially the rights of marginalised people also remained substantially unchanged in the socialist system.

In general, the Military Regime in Ethiopia, propagating the ideology of socialism, had systematically adopted the suppressive language policy in multilingual settings of Ethiopia. The regime restored everything merely by merging with the ideology of socialism with that of the Emperor ruling system. In this sense, the regime continued with its politics of centralisation and linguistic homogenisation of multilingual contexts of Ethiopia. As it came to power, it refused to consider the rights of the Ethiopian nations and nationalities to develop their cultures, languages and identities. The dominated groups were given very limited rights to use their languages in the main domains.

2.3.5 The multilingual policy of Ethiopia (1991 to the present)

After the collapse of the Military Regime in May 1991 in Ethiopia, the new language policy instigated the use of mother tongues in the main domains. For example, the endorsement of the 1994 Ethiopian Education and Training Policy adopted the strategies that respected the rights of the Ethiopian people to use their languages in public sectors. For instance, the policy statements, stipulated in Article 5, read:

1. All Ethiopian languages shall enjoy equal state recognition.
2. Amharic shall be the working language of the Federal Government.
3. Members of the Federation may by law determine their respective working languages (Federal Democratic Republic Government of Ethiopia/FDRGE/, 1994; Federal Negarit Gazeta, 1995: 5).

On the other hand, the use of English as a medium of instruction from ninth grade and thereafter was adopted again across the school curricula and it is taught as a subject from first grade and

beyond in schools (FDRGE, 1994:24). Thus, the Transitional Government of Ethiopia recognized the use of the nationalities' languages. It has been working towards creating a democratic society in which its citizens are equally accessible to development in technology, economy, education and social-political conscience. Since then, the previously marginalized groups have been given the rights to use their languages in the development of their cultures, literature and historical heritage.

The Constitution of the Federal Democratic Republic of Ethiopia (FDRE), which was produced in the Article 39, guarantees all the people of Ethiopia to use their languages to develop language, cultures, self-awareness and literatures. It endorses the right of every nation, nationality and people of Ethiopia in order to develop their nation and their cultures, wisdom and history. For instance, the Constitution produced in Article 39 and subtitle 2 reads "Every Nation, Nationality and People in Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture; and to preserve its history" (Ethiopian Constitution, 1994). Because of this constitution, some of the previously stigmatized local languages have been used as a medium of instruction in primary schools.

Similarly, to realise situations of self-determination and self-administration policy, Ethiopia has divided into nine Regional States and two administrative cities that are administered by their own administrative bodies. For this reason, in the newly formed constitution of the country, every Regional State was empowered to develop its languages, cultures and socio-political economy of the nations. Each region is, thus, working to bring mutual and sustainable development of the nation for a common goal of the society.

In all the regions, each educational sector has been given opportunity to works so hard that every part of the society is expected to gain the goals of education for all by the year 2015. This expectation is to gain the Millennium Goals and to bring sustainable development of the nations. Accordingly, each region is working hard to give equitable and quality education that is accessible for all children in their respective region and city. This is one of the national programme in which the Ministry of Education of Ethiopia aims at as a national agenda to eradicate illiteracy and to reduce poverty. Thus, in order to arrive at its educational aims and

objectives, the Ministry of Education of Ethiopia (MOE) has adopted a new vision of basic education, produced by the participants of World Conference in 1990, in Jomtien, Thailand. On top of that, to reach quality, relevant, and equitable education for all citizens, MOE is working towards achieving 'Education For All (EFA) Goals' adopted by the participants of World Conference in 2000, in Dakar, Senegal (UNESCO, 2000:1-2).

In this regard, the MOE of Ethiopia prepared many documents on a new Education and Training Policy, in which the use of mother tongues or local languages in primary education in Ethiopia is recognised for the first time. The policy gives the right to the children of the marginalized groups to take part in education using their mother tongue or first language. As a result, school enrolments of the minority children are increasing. For example, regarding education through mother tongue in primary schools, the document of Education and Training Policy of 1994 depicts, "Cognizant of the pedagogical advantage of the child in learning in the mother tongue and the rights of the nationalities to promote the use of their languages, primary education will be given in nationality languages" (FDRGE, 1994:23). The policy asserted that children have the right to learn through the language in which they can easily understand contents of subjects they learn in the classrooms. Their learning through their mother tongue enhances their cognitive development. From the perspective of pedagogy and psychology, the children are also benefited from their learning through their mother tongue or first language.

In the current Ethiopian education systems, the use of children's home language in education has been emphasized despite its varied levels of implementation in primary schools in each Regional State. Every linguistic group got the rights to use their language in the main domain. The advantages of learning and teaching through mother tongues were officially recognized. In this view, educational sectors was given a powerful impetus to enhance sustainable development of the nations through providing sustainable quality education that has been accessible to all the citizens. Since then education has been a development priority on the national agenda. Having this national plan of education, the Government of Ethiopia has developed Education Training Policy (ETP) and Education Sector Strategy in 1994 (Transitional Government of Ethiopia, 1994; Ministry of Education, 1996). Similarly, the Education Sector Development Program

(ESDP) was adopted in 1997 to develop the skills of professionals in educational sectors. This means the educational sectors have made tremendous effort to provide basic education to adults and school children through their immediate language.

In general, in the formulated wave of geopolitical situations created in Ethiopia, the Ministry of education of Ethiopia (MOE) adopted a new language policy in which children are allowed to learn through their home language to develop their language, cultures and awareness about the world, (Heugh, et al, 2010:40, MOE, 1994:23). Thus, the policy indoctrinated individual right and the right of nations as whole in order to build confident and democratic citizens. The policy has laid the foundation for the sustainable development of the nations by constructing diversified cultures, linguistic and socio-political aspects of the Ethiopian society. To realise the mother-tongue policy, the use of the local languages were introduced in first and second cycles (up to eighth grade) as a medium of instruction in each Regional State and city. Because of the educational reforms, the Education and Training Policy of 1994 recognised the use of nationalities’ languages as a medium of instruction in primary schools as revealed in Table 2.1.

Table 2.1 National policy on language of instruction by level of education (NPLI)

<i>Level of education</i>	NPLI
Primary education / basic and general primary education	Mother tongues
· 1 st cycle (grade 1-4)	
· 2 nd cycle (grade 5-8)	
Secondary education/ general secondary education	English
· 1 st cycle (grade 9-10)	
· 2 nd cycle, preparatory (grade11-12)	
Primary teachers’ education	Mother tongues
· Preparing teacher for 1 st cycle	
· Preparing teacher for 2 nd cycle	
Secondary teachers’ education	English

Source: FDRGE: Education and Training Policy, 1994

Being Based on the rights given to each citizen of the country, the Oromo people have also benefited from the policy introduced in the early 1990s. The Oromo have the right to learn and work through their language, Afan Oromo. The language has also ample opportunities to be used as a language of media, education and office in the Oromia Regional State. Books, journals written in and outside the country were arriving to the reach of users and the people began using them officially. The Oromo intellectuals begin writing the indigenous Oromo literature. The Oromo Oral literatures are also collected and documented in the forms of books and journals that serve the users or researchers of the language. The intellectuals who were working greatly in the development of Afan Oromo and its cultures in and outside Ethiopia legitimately started teaching the language and cultures to the Oromo and other communities.

At the beginning of the introduction of Afan Oromo as a language of education and administration, there were heated debates among scholars and political parties which Orthographic alphabets to be used as writing systems of the language. After heated debates, the Latin Alphabets were selected for linguistic, pedagogical and practical reasons to write Afan Oromo (Tilahun Gemta, 1993: 36-40). The reason for the selection of the alphabets was that they are easy and suitable to learn, to read and write in Afan Oromo. Since then, the Latin Alphabets have been adopted and used in the writing systems of the language. In the Oromia Regional State, the Latin alphabets are still used in the writing systems of Afan Oromo in schools, administration, office, courts, media and Colleges and University where Afan Oromo is taught as a course/subject. In addition, many books, journals, novels, short stories, poetries, research papers that are written by using these alphabets are available. Other nation, nationalities and peoples of Ethiopia have also adopted the Latin Alphabets to learn and write through their languages to preserve their cultures, literatures and historical heritages. In addition to Afan Oromo, Amharic and English are taught as a second and a foreign language respectively commencing from primary schools in Oromia Regional State. English is taught as a subject from the first grade, where as Amharic is taught as a second language from the fifth grade.

In general, since early 1990s, Afan Oromo is being implemented as a language of education, media, administration and research in the Oromia Regional State. In some Universities and

Colleges, the department of Afan Oromo was launched and the language is offered as courses to students who enrolled in the department. Since the department has begun offering the courses as a field of study in Universities and Colleges, many graduates have graduated in Afan Oromo in various areas of specialisations.

2.3.6 The use of English as a medium of instruction in Ethiopia

The introduction of modern education in Ethiopia in 1908, the foreign languages like Italian, French and English were operating (Heugh, et al, 2007:52). However, after independence of the 1941, the Italian language was eliminated from the competition. This competition had continued strongly between French and English languages. Both French and English were used as languages of instruction in many schools that were opened after the coronation of Haile Silasie as the Emperor of Ethiopia.

Later the use of French in Ethiopian education was gradually dropped out and replaced by the use of English in education. Since the liberation of Ethiopia from Italian occupation, English has gained a high status. It became the dominant language of instruction at all levels of education until 1958/59 (Heugh, et al, 2010:43-44). During the period, Amharic language became the medium of instruction in the first two years and by the 1950s, it became the medium of instruction in all levels of primary schools (Smith, 2008). In this connection, Tesfaye and Taylor (1976:378) also pointed out that in the modern government elementary school; Amharic was made as a language of instruction for the first two years of schooling immediately after the Italian forces were expelled from Ethiopia. At that moment, it was difficult to teach all school subjects in Amharic since there were no enough materials prepared in Amharic. The teachers who could read and understand English were encouraged to use books written in English as resource materials. Gradually, the school syllabi written in English were translated into Amharic to teach children in primary schools, as it was difficult to instruct all the subjects in English at all school levels (Tefaye and Taylor, Ibid).

Subsequently, the political change of the Emperor Haile Silasie in 1950s resulted in Amharic being declared both as the official language of the country and as the language of instruction in

primary education (from the first to six grades). For example, after 1957/8, the primary school syllabus was shifted to Amharic language used as a medium of instruction and English was taught as a subject (Tesfaye and Taylor, 1976: 372-374; Heugh, et al, 2010: Ibid). In the new curriculum which appeared again in 1963/4, there was a complete change in the medium of instruction in primary schools from the first to sixth grade. Then the medium of instruction became Amharic, whereas English was taught as a subject starting from the third grade to sixth grade as a second language (Tesfaye and Taylor, 1976:390). English language remained as a medium of instruction from grade seven through tertiary education in Ethiopian education until the downfall of the Military Junta in 1991. After the downfall of the regime, English becomes a medium of instruction across the curricula from the ninth grade to the tertiary education in Ethiopia.

All the marginalized Ethiopian languages that are estimated to be more than 85 living languages were excluded from education, but Amharic as the only national language was integrated into education as a medium of instruction in the primary schools. From this situation, one can conclude that the speakers of other mother tongues were usually at substantial disadvantages in the educational system of the Emperor for the use of their languages in education was rejected in education (Markakis, 2006: 194). The discrimination of local languages had severely damaged the use of indigenous Ethiopian languages like Afan Oromo and others in education. From this context, it is possible to say that a large gap is created between the languages being in use and mother tongues that are not recognized as a medium of instruction in Ethiopia. These situations have created sceptical attitudes towards learning and teaching through local languages that had never used in education. However, in the early 1990s, according to the Education and Training Policy, launched in 1994, the Ministry of Education of the new government introduced a language policy enabling mother-tongue use in education for eight years. English is taught as a subject starting from grade one (Heugh, et al, 2010, 45 -46; FDRGE, 1994: 23-24).

This implies that education through English is being introduced again in Ethiopian education system although students' inadequacy of their proficiency in English affects their academic, psychological and cognitive achievements (Jeylan, 2010:225). The author also explicated that

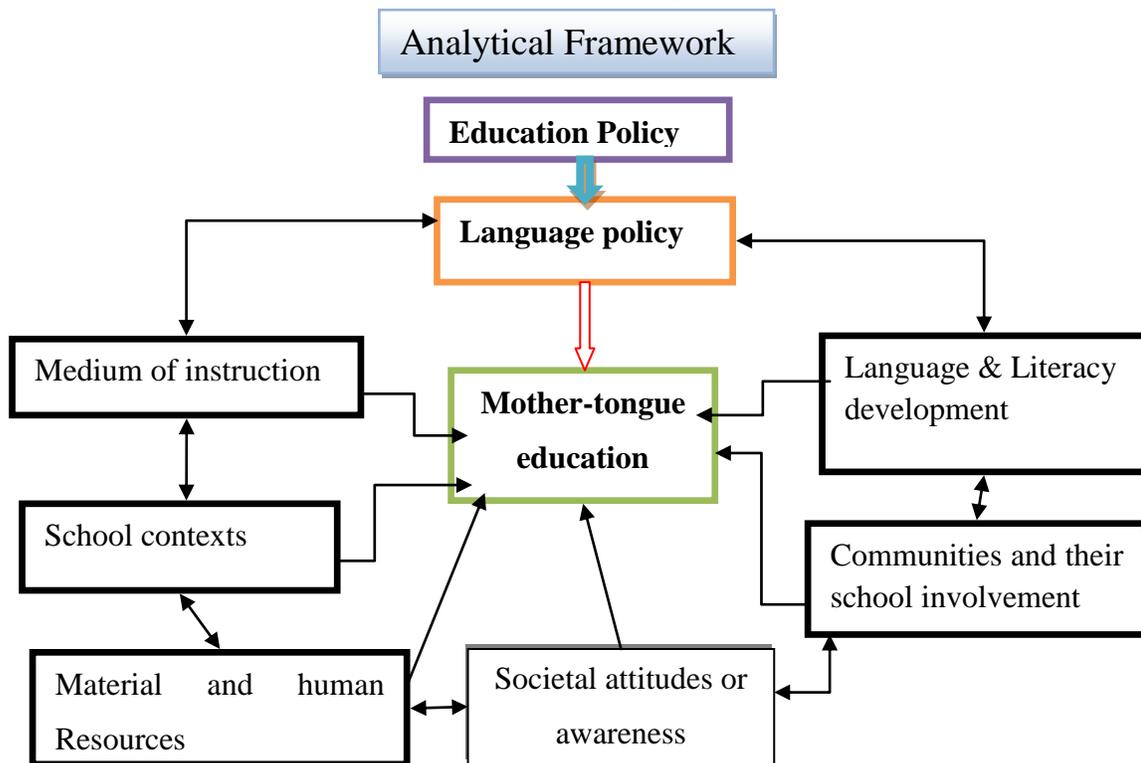
there was “a contradictory reality of English in Ethiopia: [it] is both a prized and feared language” (Ibid). This may imply that English is prized as a language of intellectual advancement and social progress in Ethiopia. People still consider it as a bearer of highly acclaimed knowledge and they respect it more than their own languages. According to the author, people think that ‘English has the canonical vitality to express academic thoughts which their language lacks’. This means that there is a high aspiration for English language in Ethiopia as it is growing fast in a global market for knowledge communication and economic purposes. This fast growing of English language in the global market could also have negative impacts on the development of less developed or marginalized languages. Consequently, they may become incompetent for global or local markets. This situation, in turn, debilitates the use of local languages or mother tongues in education since the most marginalized parts of the society may need their children to be educated in English and /or the dominant language enabling their children to be more competent in job markets. In this context, some parts of the society, particularly the minority groups may feel as if their languages were insignificant in education. As a result, they develop negative attitudes towards the use of their own language in education since their language could not create job opportunities. Thus, the situations may oblige the marginalized groups to reject their own language in education. Jeylan (2010:225) also described this situation as ‘linguistic self-disapproval’. This intellectual ambivalence is still perpetuating itself to affect and challenge the use of local languages in the main domains.

To conclude, the use of English as a medium of instruction in Ethiopian education systems and its use as an international language have negatively affected the use of indigenous languages in educations and other public sectors. These factors also debilitate the mind of intellectuals and the community. For this reason, intellectuals and the community prefer the use of English as a medium of instruction in primary schools thinking that education through English from the start enhances children’s proficiency in English. They prefer its use as a medium of instruction in primary schools as it is used as a medium of learning and teaching in secondary and higher education.

2.4 Analytical framework

In this study, the analytical framework was designed to analyse and interpret the challenges that inhibit education through Afan Oromo in primary schools in the Oromia Regional State. It explicates implicitly and/or explicitly the relations between various variables or concepts affecting the use of mother tongue in education and its implementation. For instance, if one of the components of the variables revealed in Figure 2.1 is misused and inappropriate, the implementation of mother-tongue education in the various educational levels can be challenged and impractical.

Figure 2:1 Analytical framework: factors hindering mother-tongue education



2.4.1 Language Policy

Language Policy could be interchangeably or synonymously used with language planning (Kaplan and Baldauf, 1997:14; Mutasa, 2003:21). In this regard, Cooper (1989:29) explicated that despite their synonymous meanings, language policy more often refers to the goals of

language planning. Cooper (1989:183) also pointed out that language planning is defined as “deliberate efforts to influence the behaviour of others with respect to the acquisition, structural or functional allocation their language codes.” Thus, the planning can be treated within a language policy.

Language policy is a document stipulated by a government or by the bodies authorized by the government overtly or covertly through legislation, court decisions to determine how a particular language or certain languages are used to meet national priorities or to establish the rights of individuals or groups to use and maintain languages (Kaplan and Baldauf, 1997, x-xi; Schiffman, 1996:276-278; Pennycook, 2006: 64). In some nation states, the policy promotes one official language at the expense of the others. In this sense, it is used to discourage the use of minority languages in education, government offices, media and trade-communication.

Moreover, Language Policy can be framed in the background of socio-historical, cultural, economic and political contexts of the society (Cooper, 1989:35). It is the designed policy of linguistic communication in a given society so that the use of a particular language in education can be planned and implemented according to the rules, principles and strategies stipulated in the policy. Accordingly, language policy can have positive and negative impacts on some languages of a certain linguistic group(s) according to the purposes and intents it is stipulated for. It unenthusiastically affects those languages that have less or no status in the country as a national or official language. Similarly, if languages are not used as a medium of instruction across the school curricula and as a subject in the educational systems of a country, they are likely to be endangered. This can result in linguistic shift or loss. On the contrary, those languages that are used as a national or official language gain a high prestige in the country.

In some multilingual and multicultural society, various types of language policies could be developed to control the diversified complexes of societal multilingualism. These typologies of language policies are “Promotive versus tolerance policies, egalitarian versus restricted, jurisdictional limitations”...and others (Schiffman, 1996: 28-30). This means that a country can have a language policy that can be overt or covert one to promote the development of a particular language and to undermine the development of others. Thus, the policy depends on the legacy or

ideology that the country adopted in the education policy in the societal multilingualism and multiculturalism. For instance, some countries used to adopt covert policies that ignore the use of other languages in legal documents and constitutional codes, whereas others adopted overt policies that explicitly state the rights of other groups to use their languages in any specific domains in the amalgamated constitution of the country (Schiffman, 1996: 29).

To sum up, language policy is an effort made to develop certain language functions in a community for various purposes. In this sense, the language policy designed language use and form focusing on its status, corpus and acquisition or as prestigious planning. The policy can also be planned explicitly or implicitly depending on societal situations.

2.4.2 Mother tongue as a medium of instruction and its implications

The mother tongue is a language in which children are competent in day-to-day communication with their community from their early ages. It is the language that children constructed their knowledge, skills and experiences from their community. These abilities and experiences that they gained from their folklores, cultures, norms and values help them build links between what they know from their experiences and what they learn in the classrooms or school environment. As a result, they become successful in their academic achievement since they have strong foundations in their first language. For example, according to Kembo (2000) in Magwa and Mutasa (2007:64), cognitive and affective development of a student occurs most effectively in a language that the student knows best.

In this regard, Qorro (2008:13) and Bamgbose (2004:7) pointed out that educating both children and teachers through their immediate language enhances sustainable quality education. It also develops their skills and knowledge. Moreover, children become self-confident and can easily understand concepts of the subject matters they learn through their first language before they are introduced to learn the second or another language (Qorro, 2008:5 and Stubbs, 2008:82).

Thus, the successful implementation of mother-tongue education is imperative for successful learning and sustainable development of students' skills and awareness. For effective

implementation of mother-tongue education, support that both teachers and students may receive from stakeholders could determinately affect the quality education given through mother tongue. It can negatively affect the attitudes of students, teachers and stakeholders towards mother-tongue education. In its implementation, teachers also play a profound role and participate in educational reforms at the classroom level (Littlewood, 1981: 19 and Wright, 1987:6).

Moreover, children can easily understand concepts and contents of the subject they learn through their first language. In order to conceptualise content of the subject matters, in the first place, children have to understand the language of instruction. However, if they are exposed to learning through unfamiliar language they are apparently challenged to understand the contents of the subject matters. They may struggle with the sounds, the meaning of words, expression and cultural concepts used in the language they are exposed to learn through. As a result, they become unsuccessful in their learning and victims of the consequence produced by the policy. In this connection, Nieto (2000:189) explicated that one's language "is a primary means by which people express their cultural values and the lens through which they viewed the World." This would mean that students' mother tongue is a tool in which their practices, knowledge, attitudes and skills are embedded because of their experiences. Thus, languages and experiences they brought to classrooms predictably affected their ways of learning and feeling. For instance, the research findings confirmed that children who were unable to master their mother tongue would come to the end without mastering any of the languages sufficiently for use in a school based learning situations.

Skutnabb-Kangas (2004: 3) also pointed out that the length of education in first language was the strongest forecaster of both the children's competence and gained in a second language, and of their school achievement. This means that the children may be weak and academically deficient in their general performances and they cannot even successfully compete in the job markets. For this reason, they become socially and economically dependent on their families as well as on their communities. Moreover, these sorts of children can be psychologically affected and they may exhibit disruptive behaviours in the local community. Similarly, Alidou, et al (2006:14) pointed out that:

If a switch in medium of instruction occurs before learners have developed a high level of written as well as spoken proficiency in both the L1 and L2, then the learning process across the curriculum will be interrupted. Learners will fall behind their peers who have L1 or MTE throughout in other education systems.

From this quote may conclude that if a child has stopped learning in mother tongue or a second language before she /he had developed skills and proficiency in both the languages, she/he is unable to compete with other child who has developed her/his skills and proficiency in first and second languages. In this regard, Mutasa (2006:80) pointed out, “They [indigenous languages] have been the cornerstone in acculturation, that is, the processes of dissemination of accumulated knowledge, wisdom and values and the processes of assimilating new ideas into an existing cognitive structure”. Mutasa (Ibid) goes on saying that the assimilation of the new knowledge or current world technology into the existing knowledge and experiences is possible through mother tongues of the continent or Africans. In addition, education through children’s first language facilitates classroom participation. It also minimises children’s dropout and repetition rates. Particularly, female students are the users of the policy as they are allowed to learn through their language which they construct their socio-cultural norms and values.

Similarly, while children are educated through their mother tongue, their parents can actively participate in literacy development of their children. For example, parents can guide their children to do homework or school activities so that the children can easily learn and understand difficult concepts which may challenge their learning. In this sense, children’s literacy skills can be enhanced and developed to higher cognitive levels. Ogotu (2006:56) pointed out, “Mother tongue is very suitable for artistic, humanities subjects, such as: literature, music arts and culture”. In this sense, the children can develop their cognitive skills and basic literacy skills which enable them to be more successful in their future academic learning.

Thus, a language of learning and teaching can have positive or negative impacts on children’s literacy development. For example, if children are taught in their mother tongue, they can be successful in their academic performance and achievement. Their achievements in their academy can be effective if children’s learning through mother tongue is efficiently equipped with

adequate and appropriate learning and teaching materials, quality learning environments, well-skilled and experienced teachers and the use of effective teaching methods. These issues can enhance children's academic achievement and facilitate quality education taught through mother tongue.

In general, education through children's home language is advantageous from the viewpoints of pedagogical, psychological and cognitive reasons. Children could easily understand the concepts, meanings and scientific implication explicitly or implicitly embedded in the contents of the subject matters they learn.

2.4.4 Language awareness or attitudes

Language awareness is the consciousness or knowledge about the use of language in various social contexts. It is the identification of language use and its social expression in the social construction and societal development. It is a way of conceptualizing the use of a particular language in socio-political and cultural contexts where it is used in various social orders. In the various social orders, language awareness can affect positively or negatively the language use in its natural ecology, where its fundamental use is for human communication in various social aspects like education, trades, cultural preservation and self-identification.

Language Awareness has also been realised as a major issue in language use in education (Andrews, 2007:9). The author continued saying that the language use has been a major concern and continuously discussed by many scholars in relation to both 'students' language development and, to a lesser extent, in connection to the study and analysis of language by teachers of language". Likewise, the speakers of the language those people who were marginalised and restricted to use their languages in education may explicitly or implicitly perceive their language use in education. The marginalised parts of the society can develop negative attitudes towards the use of their own language in education because of the inequitable socio-political and economic participation and power share created in the society. The inequality in a new social order creates unfair power and environment in the sociology of language by disturbing the ecology of language. For example, the social contexts where a child grows in and

develops an awareness of language used in his/her early development can affect his/her language literacy skills as the child is exposed to either the first or second or both language environment which shapes his/her language literacy skills.

Equally, the school environment is another educational institution where children's language awareness can be created. Here, the language awareness can embrace both mother tongue and second or foreign-language exposure. Therefore, it is vital to find ways of improving language awareness of students, teachers, parents and local communities since language awareness of these parts of the society implicitly and/ or explicitly affect the use of indigenous language in education. It, in turn, has great impacts on societal economic and social development. This means that the inability of coping up with the learning and teaching of mother tongue in education leads both teachers and students to develop the perception that fails to foster positive language awareness. Thus, it hinders children's progress in their first, second or foreign language skills that help them achieve in academic success. This situation is also termed as a deficit model of language behaviour, where educational failure is associated with cultural deprivation. Thus, it is essential to carry out awareness raising campaigns on the development and the use of indigenous languages in education in order to realise its implementation. This means that all the parts of the communities have to gain momentary awareness of their language use in education. The positive attitudes of these communities towards education through mother tongue can bring a successful achievement in education in spite of a large number of languages. For example, Buhmann and Trudell (2008: 17-21) pointed out that Papua New Guinea, consisting of more than 820 living languages spoken by 5.4 million people, has successfully introduced initial formal education in more than 430 languages with the strong commitment of the local communities. This can be good lessons for many countries with diversified languages and cultures to include use of many languages in education by participating the whole communities in various activities of the schools.

In general, attitudes that the local communities and the school had towards education through mother tongues can greatly affect negatively or positively its implementation. Despite the government's political will and commitments of policymakers, the implementation of a language policy can be affected by people's negative perception towards education through local

languages if it is not supported and carefully implemented. Thus, students' and stakeholders' awareness raising activities play a significant role in the successful implementation of mother-tongue education. If a language is used as a medium of instruction for the first time, people may discourage the use of the language as a medium of instruction by basing on economic, political, social and historical reasons. For this reason, the language speakers, local government bodies and other local communities including the community and religious leaders need to have adequate awareness about the use of mother-tongue education.

2.4.5 Community involvement

Community in a given social context is social groups culturally, politically, economically, geographically interconnected in certain ways. The community can have common language, culture, norms and values that bind them together. These common attributes and strong linkages can bring them together to enhance sustainable development of the society in the aspects of economy, education, technology, language, cultures and politics. Thus, community involvement in the development requires the participation and effective communication that is facilitated through a language use.

With the development of the nation and nationalities, the discourse around education through indigenous languages goes beyond educational policy. It touches all spheres of human elements needed for individual and societal development in aspects of education, economy, politics, technology and communication as a language is a tool for human communication. Thus, issues of education through mother tongue are technical, political, and ideological and for parents and communities it is personal (Ball, J. 2010:58). However, there is evidence that one of the most important considerations in the success or failure of education through mother tongue is the extent to which parents and local communities engage in the implementation of their own language provisions. Parents and the local community can support education through their language by building the schools, selecting appropriate teachers for training, and supplying resources that are locally available.

In general, community involvement in the processes of learning and teaching activities that take place in and outside the schools enhances children's learning. It is more feasible and supportive if medium of instruction is children's home language as parents and family members can engage directly or indirectly in developing children's literacy skills. In addition, the local communities are more involved in supporting children's learning in various ways (Boly, 2006: 122).

2.4.6 Material and human resources

Human and material resources in the implementation of mother-tongue education play a noteworthy importance. The skilled teachers who can speak and understand a language of instruction and other stakeholders who can directly participate in the implementation at the school levels play remarkable roles. Moreover, the availability of teaching and learning materials written in the mother tongue and their relevance to teachers' and students' cultural contexts enhance a profound significance in the implementation and enhancement of mother-tongue education. This means that in the implementation of successful mother-tongue education, the availability of human and material resources is one of its inputs. For instance, the preparation of adequately trained teachers in local language or child's mother tongue and culturally relevant teaching materials (student's textbooks and teacher's guides) in children's language should be available during the implementation of mother tongue education. In addition, the availabilities of the reference books and /or supplementary reading materials in children's language can enhance their learning and children are more successful in their academic achievements. Not only the availability of the instructional materials supports children's learning, but they can also assist teachers to carry out teaching and learning processes effectively.

In the preparation of teachers, their proficiency in the language of instruction and their awareness can greatly affect mother-tongue education, as they are children' models in the school. Thus, teachers who are willing to participate in the implementing mother-tongue education should be carefully selected and trained since their interests, knowledge and skills can affect students' learning in the classroom. Moreover, they should be adequately trained with methods and skills of handling schoolchildren. Their methods of teaching and assessing students' learning should be enhanced and developed using on-job training within schools. Moreover, teachers should be

supported while they engage in teaching how they can deal with students who come to classroom from various societal and cultural backgrounds. Since teachers could influence positively or negatively the behaviour or attitudes of the students' learning in the classroom, they should be carefully selected, trained and recruited. Awareness creation of the teachers about the use of mother tongue in education should also be conducted during training and teaching-learning processes in such way that they can develop positive attitudes towards education through mother tongue or local language.

In general, in order to train adequate teachers in mother-tongue education and to prepare culturally relevant teaching materials, it is crucial to invest resources. This investment of adequate resources, along with a commitment to collaboration between linguists, educators, politicians and community members is required particularly if the language is used in education for the first time (Benson, 2004:10). The necessary funds should be allocated both to the preparation of instructional materials and to the teacher training programs. In this connection, Wolff (2006:51) pointed out, "Inadequacy of resources both in terms of availability of skilled teachers and adequate teacher training facilities as well as of pedagogical materials for use in classrooms also leads to complete failure in implementing language planning programs." This implies that if inadequate resources are provided to teacher training and material preparation programme in the implementation of mother tongue-education, the implementation of education through mother tongue can be unproductive. As a result, it may not reach its goal for which it is intended.

2.4.7 School contexts

School contexts refer to ecology of the schools where learning and teaching activities take place. It is an institution where the outcomes of education can be determined and measured. It can encompass the physical appearance of the school buildings, the presence of human and material resources that facilitate processes of education in schools. It also comprises attitudes of the school community towards education through local language, the school culture and the commitment of stakeholders or local communities towards school improvement efforts. All these factors have implicit or explicit relationship with the schools and they can affect processes of

teaching and learning in the schools. In this regard, Mutasa and Negota (2008:221) stated that the school is a powerful institution that is responsible for the preparation of the young that can effectively participate in the development of their country in the aspects of socioeconomic status. Thus, within the schools, high-quality instruction, pedagogic success, behaviour and academic achievement can be facilitated in order to create continual, supportive environment and positive academic self-perceptions and engagement in the schools. As pointed out by Ball (2010:52), learning and teaching outcomes of children predominantly depend on the quality of the school community and the environment in which they are growing and developing. This means that the schools are environment where children can develop their full potential and critical thinking. Thus, the quality of the school environment, its physical appearance and the quality of managerial bodies determine general academic achievements of children in general and mother tongue-education in particular.

In general, the school and its environment can play a great role in providing the quality of education that assures young generations to be competitive in the market jobs, the development of modern sciences and technologies. The development of a country in education, sciences and technologies enables its nations to use their indigenous resources, knowledge and cultures and to make sustainable development. Implicitly, to reach a higher and advanced development in all facets, the school must meet the needs of diverse cultures by participating all in culturally relevant education without any discrimination based on children's cultural and social-historical backgrounds.

2.4.8 Children's literacy development in the first and second languages

Language that children begin developing the skills of listening and understanding of the complex concepts, experiences and skills can bridge foundation for their future learning. If children's mother tongue is continuously used in education for at "least eight years under less well-resourced conditions" (Heugh, 2006: 68), it enhances their "basic interpersonal communicative skills (BICS) and cognitive academic language proficiency (CALP)" (Cummins, 2008:71). Moreover, Cummins (Ibid, 72) goes on saying, "Academic language proficiency develops through social interaction from birth but becomes differentiated from BICS after the early stages

of schooling to reflect primarily the language that children acquire in school and which they need to use effectively if they are to progress successfully through the grades”. This would mean that children develop gradually speaking and communicating skills that help them develop increasing abilities to understand and use the language to communicate information, experiences, ideas, feelings, opinions and others for various purposes. In this sense, they develop increasingly comprehensive and varied vocabularies for a variety of communications. Later, they develop literacy skill that provides foundations for later decoding, which includes phonological awareness, print awareness, alphabet knowledge and early word recognition, written expression advancing from scribbling to recognizable letters (Kleeck and Schuele, 2010: 351). Consequently, language literacy provides a foundation for literacy and numeracy development and children become aware of their social, political and economic issues. It also enables them to understand their social-cultural background.

The recent findings indicate that literacy skills can be transferable from one language to another language if one of the languages is the language acquired first and the other one is the language learnt second. Thus, the skills and experiences children acquired in their mother tongue or first language can help them to be competent in the academic sphere if they have good proficiency within mother tongue and sufficiently develop basic literacy skills in their first language. This transfer of literacy skill from one language to the others is termed as linguistic transfer or linguistic interdependence hypothesis (Cummins, 2008:68). This means that literacy skill that is developed in one language strongly predict corresponding skills in other languages acquired or learned later. Cummins (2008: 69) identified five types of linguistic transfer depending on sociolinguistic situations. These types of linguistic transfers are: (a) transfer of conceptual elements, (b) transfer of meta-cognitive and meta-linguistic strategies, (c) transfer of pragmatic aspects of language use, (d) transfer of specific linguistic elements and, (e) transfer of phonological awareness. All these forms of linguistic transfer can be paramount if sociolinguistic and educational contexts are conducive to or support, such transfer. Thus, situations can be used in schools to learn a second or third language and other curricula.

The children's experiences and knowledge that they constructed from their social interactions, cultures, norms and values to help them relate to what they learn in the classrooms. In this regard, Cummins (2008:67) explicated that the theoretical rationale and empirical basis for teaching in cross-linguistic transfer can be derived from prior knowledge that a child has acquired from his/her sociological and cultural contexts of their family and local communities. This would mean that prior knowledge of the children and their experiences that they have acquired through their mother tongue enable them to use those skills in learning second or third language in the education of bilingual students. The situation is possible if children's earlier experiences and knowledge are determined in their mother tongue. Then their first language is inevitably implicated in the learning of the other languages. This would mean that a strong instruction in children's home language leads to better literacy results in a second or third language without hindering literacy results in their second language if this literacy skill in the first language is well acquired and developed. For example, if teachers teach reading, writing and opt to develop effective children's literacy skills in their mother tongue, children can develop the literacy skills that can help them learn the second and third languages (Cummins, 2008:69).

Therefore, to improve children's literacy skills and their practice, the schools should do a lot to enhance students' learning in their mother tongue. For example, schools and classrooms must be transformed from being storehouses of knowledge to being more like portable tents providing a shelter and a gathering place for students as they go out to explore, to question, to experiment, to discover knowledge by using their own skills and their preferable ways of learning. On top of that, the schools should facilitate teaching activities that focus on student-centred approaches. The teaching activities increase students' interaction with their partners in classrooms. Here, in their interaction, teachers can act as the roles of facilitators and directors of the activity. Creative classrooms enable every student to engage in reflecting activities and analyzing their learning without boring. In this sense, classrooms become the places where everyone engages in learning, including teachers, themselves. In addition, the school should be active and creative in organizing curricula, classes and activities in a way that they enabled students to engage in problem solving and discovery. Thus, schools can provide a nearly limitless resource for real world learning of children. According to Scribner & Cole (1981; Taylor 1983) and Ochs (1986)

in Reyes and Moll (2008: 148), language and literacy practice in socio-cultural perspectives are socially constructed, culturally mediated practices and they essentially play a greater role in education. Understanding these socially constructed acts has important implications for how language and literacy could be developed. Reyes and Moll (Ibid) continued saying that those socialized acts are used as agents rather than passive initiates and the practices are co-constructed. Thus, the continued use of both first and second languages into additive bilingualism is a precondition for enhanced cognitive, linguistic and academic growth, but the inability of teachers, parents and school communities to support students' literacy development in mother tongue and second language leads students to their general academic failure (Cummins, 2001:37). This would mean that education through students' first language enables them to build their cognitive and basic communication skills, which enable them to develop skills in academic and lifelong learning. Thus, literacy development in mother tongue should be developed beyond early schooling and all subjects can be taught through mother tongue in order to advance children's literacy skills.

In general, across cultures, the role of parents, relatives, community members, teachers and other caregivers play a tremendous significance in developing children's language proficiency and literacy skills. The methods used to develop their literacy skills in their mother tongue and second language can affect their academic achievements. In this connection, Malone (2007: 3-5) has also observed that a strong and well-planned education through mother tongue, including second and other languages enables children to build a "strong educational foundation." According to the author, successful first language learning can enhance successful achievement in second or third language. This could happen when students are encouraged to develop oral fluency and later, reading and writing in first language are introduced. As students become fluent and confident in their first language literacy, the other languages (second or third language) could be introduced orally and then, gradually, the teaching of reading and writing in a second or foreign language can be introduced in addition to teaching through mother tongue. This means that the best Medium of instruction is the children's home language since it helps children build foundation to learn other languages.

CHAPTER THREE

THEORETICAL FRAMEWORK: LANGUAGE PLANNING AND POLICY

3.1 Introduction

Language planning is employed as a theoretical framework to outline possible itinerary of action or present as a preferred approach to an idea or contemplation used in the study. It is structured from a set of broad ideas or theories that help the researcher to suitably identify the problems that the researcher is looking at, frames his questions and finds suitable literature. In this view, language planning types, processes and models, approaches, goals and its orientations were discussed in the next sections.

3.2 Language Planning

Language planning has no underlined and definite definition (Cooper, 1989:29). Its meanings vary depending on the context, goals and its use. One of its definitions is that Language planning is a plan of activities used in order to identify language use and its problems in communities. It could be defined as a body of ideas, laws and regulations (language policy), change rules, beliefs, and practices intended to achieve a planned change (or to stop change from happening) in the language use in one or more communities (Kaplan and Baldauf, 1997:3). Uriel Weinreich first used language planning for a 1957 seminar held at Columbia University and later used in the literature by Haugen in 1959 (Cooper, R., 1989:29-30; Hornberger, 2006:25-26). All definitions given to language planning by various scholars based on their specializations, awareness, ideology, perceptions and knowledge. For example, Haugen, himself, attempted to define language planning as follows:

By language planning, I understand the activity preparing a normative orthography, grammar and dictionary for the guidance of writers and speakers in a non-homogeneous speech community. In this practical application of linguistic knowledge, we are proceeding beyond descriptive linguistics into an area in the form of choices among available linguistic forms (Haugen, 1993:109 and 1959:8).

Haugen argued that planning does not only refer to an “attempt to guide the development of a language in a direction desired by the planners” and “predicting the future on the basis of the available knowledge concerning the past”, but also it is a “deliberate effort to influence it”. Thus, language planning refers to explicit and premeditated strategies employed by the local communities and the societies in order to advance or change their use of language through government policy or educational practice (Tonkin, 2005:120). Tonkin continued saying that language planning was a highly political and ideological activity and was normally policy-driven. This means that language planning can be influenced by the government or the authorities appointed by the government bodies in order to intervene the existing language ecology and language problems. In this view, the government can dominate policy makers or language planners through the legal constitution that may favour a dominant language or languages at the expense of the other local languages. In this view, linguistic planning could also result in the creation of linguistic hegemony and it empowers those dominant linguistic groups to control of power in the aspects of resources, economy and politics in a country. As a result, the unwanted social changes and social segregations may be created and disturb language ecology. This disruption of language ecological systems explicitly or implicitly affects people’s ways of living and their psychological makeup that leads to societal chaos and obliteration of human heritage.

In communities where there is a plan for social change because of ideological and political changes, language planning could also be adjusted to the changes made in the society. Thus, arguments and practices of language planning have gone beyond the issues of orthographic, grammar and lexical codification as language planning was a widespread and long-standing practice. Language planning was also preferred as any activity used to modify the language form and its use in the 1950s and 1960s as sociologists were interested in its study (Spolsky, 1998: 66). It was established in the 1960s when a large number of newly independent nations in Africa and Asia faced the question of national language(s) selection. These issues of planning and using indigenous languages are also linked to conventions and declarations on various issues of human right. The conventions and declarations enabled each independent state to think about their linguistic rights and the right of their nations to use their indigenous language in all aspects of

nation building and development without any discrimination because of their societal backgrounds in spite of many constraints they faced in language planning (Heugh and Skutnabb-Kangas, 2010: 33-34).

Therefore, language planning is one of the means in which the independent African states and other nations can plan to solve language related problems in their societal development. In this sense, language planning is used as a procedural activity for the regulation and improvement of the existing language situation. It represents a coherent effort by individuals, groups or organizations to influence language use or development. Thus, it affects all areas of language use, but typically concentrates on the observable ones and is deliberate efforts that can affect the structure, function and acquisition of languages (Tollefson, 2008: 3).

Language planning and language policy emerged as a distinct field of research in the 1960s within educational institutions (Tollefson, 2008:3), whereas language policy refers to rules, regulations and guidelines employed to implement languages in education. In this regard, Tollefson (Ibid) states that:

When official bodies, such as ministries of education, undertake language planning, the result may be language policies in education, that is, statements of goals and means for achieving them that constitute guidelines or rules shaping language structure, language use, and language acquisition within educational institutions.

Accordingly, language planning is a plan of action enabling the use of a language for economic, political, societal and socio-cultural reasons. It also intends to influence the structure, function and acquisition of language in a given community to promote language use within educational institutions (Tollefson, 2008:3). According to Skutnabb-Kangas and McCarty (2008: 8), language planning is socio-cultural process undertaken by government, schools, local communities and families in order to promote language changes through status, corpus and acquisition planning.

Thus, language planning is an attempt made by the planners or decision makers to modify the linguistic behaviour of a particular community for some reasons. These reasons could be

complex, ranging from the trivial notion that one does not like the way a group talk, to sophisticated idea that the community can be assisted in preserving its language (Kaplan and Baldauf, 1997:3-4). Various actors both at macro and micro levels to modernise and standardise the language for technological and political purposes can carry out these modifications of linguistic behaviour. In language planning processes, in the first case, it is vital to carry out a needs analysis, involving a socio-political analysis of communication patterns within the society. Then, depending on socio-cultural, historical and sociolinguistic contexts, the planners can involve the selection of a language or language variety for planning purposes.

In general, the definitions given to language planning constitute three major aspects of language planning (Cooper, 1989:31-33). One is the status planning in which the functional allocation is given to a particular language in order to specify the right of speakers to use their languages. The other one is corpus planning in which the development of a language is determined in terms of its codification of words, expressions and phrases and the creation of a standard language register. The third subarea of language planning is acquisition planning which spells out the increase in the number of users and speakers of the language in the society.

3.3 Types of language planning

According to various activities and the use of a language, language planning can be divided into various types or approaches used by language planners. For example, the major types of language planning include status, corpus and acquisition planning (Hornberger, 2006:28-29), whereas approaches in language the planning refers the stages at which planning takes place at the policy level in order to make a decision about the use of a particular language in developing a country. The types of language planning can vary from scholar to scholar. In addition to the three types of language planning mentioned above, the scholars (Liddicoat, 2007: 1; Spolsky, 1998: 66-67; Wiley, 1996:107:19) also include prestige planning as the types of language planning. On the other hand, Spolsky (1998: 66-67) also added language diffusion policy as another language planning activity. However, in the next section, the three language planning: status, corpus and acquisition planning are discussed.

3.3.1 Status planning

Status planning is one of the aspects of language planning which reflects primarily social issues and concerns and is external to a language(s) being planned (Kaplan and Baldauf, 30:1997). It is a strategy used in language planning where function of indigenous languages or other languages at national, regional and organizational levels was determined (Mutasa, 2003:28-29). In this sense, the government or government-authorized bodies can determine roles of language planning. For example, it can involve the use of indigenous languages at the individual and societal levels depending on the purposes it is used for. At the individual levels, the indigenous language can be used for daily public communication, whereas at societal levels, it can be used as a type of official language, a medium of instruction and public communication. This would mean that a language is planned to use in media, courts, government, education and trade in a country where the decisions are taken to revive, revitalize and maintain indigenous languages (McCarty, 2008: 142).

Status planning is primarily concerned with assigning the roles to a language and these roles can be given by the government, other parties, institutions and non-governmental organizations in a country, region, institution, or organization (Mutasa, 2003:28-29). It is a deliberate effort to influence the allocation of functions among the languages of the speech community (Cooper, 1989:99). Thus, it focuses on the society centred activities that enhance to change language status in the communities. For example, South African constitution recognizes eleven languages with official status (Mutasa, 2003:1 and Tonkin, 2005:124).

According to Le page (1964), Fishman (1972a), Coulmas (1988) and May (2001) in Tonkin (2005:125), status planning involves promoting one language or language variety over another among several competing possibilities or guaranteeing language rights to minorities, indigenous peoples. Therefore, status issues include the selection of a language of instruction as a national language or as a language of wider societal communication. Kaplan and Baldauf (1997:30) also identified two models of status planning including language selection and language implementation. The authors went on saying that the selection of a language focused on the development of language policy in which language selection could be carried out by the society

through political leaders. Moreover, decision can be reached about what language(s) and what varieties or norms are to be adopted. After selection and codification have been done carefully, authorized bodies at various levels could carry out implementation. The implementation of a language plan focuses on the adoption and spread of language form that can be selected and codified. In status planning, nationalism and nationalism approaches confront each other for reflecting the power structure in the society (Fishman, 1968 in Blanc, 1999:35). For those nationalist, a language could be selected for national efficiency (languages selected as official languages like English and French in their former colonies), whereas for those nationalists, language acts a powerful symbol and tool of linguistic groups' identification in which various linguistic groups resist acculturation by maintaining or reinforcing their language in multilingual societies (Blanc, 1999:34-35).

In general, status planning is a strategy in which a language is given various functions in a community. Its functional allocation includes its functions as a language of instruction, media, communicative functions or administration (official languages). In this view, a particular language function in a society includes language selection among the existing languages and its implementation focusing on the adoption and the spread the language form selected and codified.

3.3.2 Corpus planning

According to Kaplan and Baldauf (1997:38), corpus planning refers to the aspects of language planning which are mainly linguistic and internal to language. According to Bamgbose (1989) in Kaplan and Baldauf (1997:38), some aspects related to corpus planning of a language include:

- (1) Orthographic innovation which consists of design, harmonization, change of script and spelling reform;
- (2) pronunciation;
- (3) changes in language structure;
- (4) vocabulary expansion;
- (5) simplification of registers;
- (6) style; and
- (7) the preparation of language material.

The aspects of corpus planning can, however, be classified into various categories by various scholars. According to Cooper (1989:31-32), corpus planning includes coining new terms, reforming spelling, adopting a new writing system and modifying old ones or selecting from the alternative forms in spoken and written codes. Thus, in the use of a language in various domains

for a societal development, the corpus planning plays a significant role to develop its writing systems. The writing systems include adopting its Orthographic alphabets, developing terminologies in various fields of specializations (for example, in sciences, ICT, linguistic features, law, medicine and research activities).

In addition, the corpus planning includes teaching of linguistic elements and the choice involved in the processes of planning. According to Skutnabb-Kangas and McCarty (2008: 8), corpus planning includes language codification, elaboration, standardisation and development of print materials. This means corpus planning refers to language centred activities that focus on the changes of the structure and the contents of the language. In addition, McCarty (2008: 145) pointed out that corpus planning includes “the development of practical writing systems, lexicons, grammars and literacy materials. These activities often are described as internal to the language, but they are far from complete so.” In this regard, Tollefson (2008:3) pointed out, “Corpus planning entails efforts to affect the structure of language varieties and it includes processes such as standardisation, graphisation, purification and terminology development.” Thus, corpus planning is a prescriptive intervention made by language experts in the form of language in order to engineer changes in the structure of the language. It also involves lexical development, codification, standardisation or harmonisation of the language, the creation and updating of terminologies and the production of dictionaries and glossaries (Cooper, 1989: 122-156; Mutasa, 2003:27).

According to Tonkin (2005:125), in order to make a change in the structure of the language, language planners or linguistic experts recognised three types of corpus planning which include standardisation, graphisation and modernisation. The author (Ibid) explicated that graphisation refers to the development, selection and modification of the writing systems or scripts and orthographic convention for the language. The writing system in an indigenous languages used in speech community is beneficial for the community to transmit the existing material culture, norms and values to the next generation in the form of written materials. For example, verbal arts, material cultures and cultural performance can be preserved through written materials. On the other hand, standardisation is concerned with the process by which one form of a language is

selected over other social and regional varieties or dialects of a given language. The selected variety can be understood as supra dialectal and the most preferable form of the language as standardisation enhances communication among various dialect speakers of a local community regionally or nationally (Cooper, 1989:132). The choice of which language takes precedence has important societal consequences, as it confers privilege upon speakers whose spoken and written dialect conforms closest to the chosen standard. Standardisation entails increasing the uniformity of the norm, as well as the codification of the norm without the influence of a single dialect within the language itself. Moreover, as explicated by (Kaplan and Baldauf, 1997:66), the linguistic tool of standardisation includes the development of pedagogical grammars and dictionaries. The other form of corpus planning refers to modernisation that occurs when a language needs to expand its resources to meet its functions. In most cases, it takes place when a language undergoes a shift in status because of the independence of a country from colonial power or when there is a change in the language policy of a country. In modernisation of the language, the language planners are expected to develop a lexicon that allows the language to discuss topics in modern semantics and they should create new lists and glossaries to describe technical terms. They also ensure that the new terms are consistently used by the appropriate sectors in the community where a language is used for the intended purposes.

To sum up, corpus planning is language-planning activities in which linguistic forms and functions can be modified. This may include the selection of spelling systems which can be easy to use, simple to learn, inexpensive to implement and economical to print (Cooper, 1989:122). In corpus planning, the planner can carry out the types of planning activities like graphisation, standardisation, modernisation and renovation as suggested by (Cooper, 1989:125).

3.3.3 Acquisition planning

Acquisition planning which covers language learning and teaching processes is proposed by Cooper (1989) as a third category of language-in- education planning in addition to status and corpus planning (Mutasa, 2003:30 and Tonkin, 2005:127). It refers to the increase in the users or the uses of a language or language variety (Cooper, 1989: 33). This would mean that acquisition planning involves the users of the language and the purpose of using that language in a particular

society. It is the planning processes which related to “organise efforts to promote the learning of a language,” as explicated by Cooper (1989:157). Thus, acquisition planning is the strategy in which a nation, state or local government aims to influence aspects of language, such as language status, distribution and literacy through education. On top of that, it focuses on language maintenance and distribution in order to increase its speakers. Similarly, Skutnabb-Kangas and McCarty (2008: 138) pointed out, “Acquisition planning involves efforts to influence the number of users and to increase distribution of languages, literatures and literacy. Its intent is to improve opportunities and incentive to learn a language.” This means that it intends to the expansions of a particular language use for purposes of societal communication, changes and development in the speech community.

According to Cooper (1989:159), acquisition can be distinguished from one another on at least two bases of their intents. These are the overt language-planning goal and the method used to attain the desired goal. With regard to the overt language planning goal, Cooper (Ibid) identifies three types of acquisition planning in a language: (a) acquisition of the language as a second or foreign language; (b) reacquisition of the language by the populations for whom it was once either a vernacular in the form of renativisation and revitalisation, or a language of specialized function; (c) language maintenance, as an effort to prevent language death or further erosion of a particular language in a community. This is to mean that maintenance of a language intends to preserve the language for the acquisition of the next generation by increasing its users.

With reference to the methods used to attain acquisition goal, Cooper (Ibid) distinguishes three strategies employed to attain acquisition goals. These strategic goals are (a) those designed primarily to create or to improve the opportunity to learn; (b) those designed primarily to create or to improve the incentive to learn; and (c) those designed to create or to improve both opportunity and incentive simultaneously. In relation to the methods, there are direct and indirect methods that focus upon opportunity to learn. The direct method includes the classroom instruction, the provision of materials for self-instruction in a target language and the production of literature, newspaper, radio and television programme in the target language, whereas indirect method represents efforts to shape the learners’ mother tongue in order to make it similar to the

target language which is assumed to be easy to learn (Cooper, 1989:159). Examples of methods that focus on the incentive to learn include the making of a language as a compulsory subject or as a prerequisite for employment and entry into higher institutions of a country. As explicated by Cooper (1989: 160) and Mutasa (2003:31), in order to provide simultaneous opportunity and incentive to learn the strategy is to use the target language as the medium of interaction for contexts in which the learner either must enter or wants to enter and these examples are termed as examples of immersion or bilingual education.

In general, acquisition is a type of language planning which refers to the acquisition of a language as a mother tongue, second and foreign languages depending on the purpose the language is needed for. It also includes maintenance of the language or a revitalization of the language. In other word, it may refer to the increase in the number of the language speakers or users.

3.4 Language planning processes and models

Since the emergence of studies in the field of language planning, many linguists and researchers have proposed and discussed models that can be used in language planning processes. Language planning processes are dynamic and they are liable to simultaneous changes as the attitudes, experiences, cultures, socio-politics and economy of the society are subjected to meticulous social changes ensued in the society. The social changes also result in the changing of language planning processes and models depending on the socio-political beliefs which take place as a result of ideological or paradigm shifts in a society. In this regard, Cooper (1989:182) explicated that “to plan is to plan society and a satisfactory theory of language planning, therefore, awaits a satisfactory theory of social change.” Thus, social changes could be explicitly or implicitly taken place depending on various social factors as a cause: physical environments, ideology, populations, decisions, cultural diffusions, inventions and discovery (cooper, 1989:164). Depending on these situations, language planning processes and models can be decided in the social change planning.

The most dominant model used in language planning is a canonical model that services as a guide in developing countries since it relates language planning to all forms of planning found in a country, Magwa (2008:33). In this connection, Chumbow (1987:16-17) also mentioned some of the main features of the Canonical Model as follows:

1. The model emphasizes fact finding in terms of relevant socio-linguistic surveys and profiles, demographic, cultural and political considerations as input to policy decisions.
2. Policy is arrived at from a judicious choice of the ideal policy from among carefully articulated policy alternatives.
3. Cost-benefit analysis is envisaged and undertaken as an internal part of policy formulation. Adoption of a policy means acceptance of financial implications.
4. A central agency such as a government authority is required to coordinate all planning activities and maximize all efforts directed towards national development.
5. The planning model of language planning is future oriented in two ways:
 - a. Strategies and policies, as well as procedures, cost and outcomes are specified in advance of action taken to implement the policy.
 - b. Planners are prepared to concede the effort, time and resource as an investment in a project whose results lie in a long-term future expectation.

Language planning within the Canonical Model has various stages which are explicated by various scholars. For example, Chumbow (1987:16-17) listed some scholars who developed various models with varying stages. The scholars listed by Chumbow, for instance, Haugen (1969) developed his own model which includes: (1) selection of norm, (2) codification of form, (3) elaboration of function and (4) propagation. Fishman (1971a) also presented three stages that include: (1) policy formulation, (2) Codification and elaboration, and (3) Implementation. On the other hand, Jernudd (1973) discussed three stages: (1) determination (of policy), (2) development (of the norm), and (3) implementation.

From the examples given above, the two stages of Haugen's model of the 1969 are merged into one in Fishman's model. This means what Haugen separated into codification and elaboration as two various stages; the codification and elaboration are used as one stage in Fishman's model.

Chumbow (1987) also formulated two stages that included policy formulation and policy implementation. However, each of Chumbow's stages consisted of a number of the ordering process. For example, Policy Formulation comprises socio-linguistic fact-finding input, policy decisions, outline of implementation, and cost benefit analysis; whereas policy implementation consisted of codification, elaboration, reforms, dissemination and evaluation.

As Haugen (1983: 275) was cited in Kaplan and Baldauf (1997:29), the revised language-planning model with additions is discussed as follows:

Table 3.1 Language planning models, forms and function

Models	Form (policy planning)	Function (language cultivation)
Society (Status planning)	Selection (decision procedures) Problem identification Allocations of norms	Implementation (educational spread) a. Correction procedure b. Evaluation
Language (Corpus planning)	Codification(standardization procedures) Graphisation Grammatication Lexication	Elaboration (functional development) a. Terminological modernisation b. Stylistic development c. Internationalization

In addition to the above-mentioned language planning processes, other scholars have forwarded various stages in language planning. For example, according to Rubin (1971) in Mutasa (2003:31), four language planning processes, namely fact-finding that includes goals, strategies and outcomes, implementation and feedback (evaluation throughout). According to Karam (1974) in Mutasa (Ibid), three stages of language planning: planning, implementation and evaluation were used as a planning model.

From the aforementioned stages described by various linguists, it is possible to say that the stages fluctuate from scholar to scholar. According to Mutasa (2003:31-32), the general consensus in the literature is that language planners set aims which they later implement and

evaluate both the aims and the implementation processes in order to check the achievement of desired aims.

In general, as described by Mutasa (2003: 31-31), Rubin's (1971) stages of language planning are the useful, practical approaches to find solution to language problems and the systemic approach in the language planning. According to Ferguson (2006:16) and Mutasa (2003:31), the four phases of language planning which were framed by Rubin (1971) include fact-finding, planning (goals-strategies and outcomes), implementation and feedback (evaluation). Mutasa (2003:34) suggested that language planning without the four features mentioned herein could be certainly incomplete. Thus, using the canonical models mentioned thereof will ensure that the results are credible and well suited for the current language situation. These four stages of the canonical models are discussed as follows.

3.4.1 Fact-finding

Fact-finding is the first stage in the language planning process where the need of the target groups, sociolinguistic settings, socioeconomic and political contexts are studied and established to carry out successful language planning. This means that the fact-finding includes the study of relevant sociolinguistic surveys and profiles, demographic, cultural and political considerations, as input to policy decisions (according to Chumbow, 1987:16-17 in Magwa, 2008:33-34). Thus, it is essential to begin the establishment of facts—both sociolinguistic situations and larger social contexts to map the characteristics of a particular language and the language behaviour of its users (according to Reagan and Osborn, 2002:113 in Tonkin, 2005:130). It is the first step to carry out an extensive research in order to find out the language problems, predisposition and constraints depending on the existing social contexts in the development and implementation of a language planning (Mutasa, 2003:32). Thus, in the survey study, sufficient information on attitudes, demography and the situation must be collected to determine the success of effective language planning. In this connection, Bamgbose (2004: 75-76) stated that the procedure of process model begins with fact-finding which includes “survey of language situations, dialect research, evaluation of competing media of instruction and language needs.” The sufficient and complete collection of data is essential to formulate a feasible, objective and fair language plan.

As explicated by Magwa (2008:37), in the views of the canonical model of language planning, fact-finding is a pre-planned activity that helps to formulate policy in a country and thus, it precedes the pre-policy fact finding process. The author (Ibid) also pointed that if fact-finding is placed before the formulation of policy, the scope of fact-finding should be expanded in the language planning processes. In other words, pre-policy, pre-implementation and intra-implementation are the three categories of fact finding in which planners should take into consideration in the language planning processes (Magwa, 2008:37 and Bamgbose, 1989:28).

The first category of language planning processes is a pre-policy stage. It refers to the stage where planners survey the linguistics situations, the number of the language speakers as a first language and /or second language, the description of various dialects from which standard can be selected and standardised, the domain of a language use, the socioeconomic situation and cultural diversity of a country. This preliminary survey entails the planners to arrive at decision-making processes that enable the planners to formulate the policy. It is a good input to language planning activities before implementation was carried out as it could inform the existing situations beforehand.

The second stage can be pre-implementation fact-finding and it is the stage where the declared policy is carried out in order to make the implementation more successful. At this stage of fact-finding, the resources used for implementation (i.e., human and material resources involved) can be suggested and the number of institutions involved is made available before the implementation can be carried out.

The third one is intra-implementation fact-finding stage where a resistance to particular changes can be taken place and where this resistance needs to carry out a new fact-finding about the attitudes of people towards the proposed actions. Thus, intra-implementation is carried out in order to tackle the constraints taken place during the implementation of policy decisions.

In general, Fact- finding is the first stages used by language planners to gather information on the existing situations that enable them to carry out an extensive survey research in order to establish the language challenges, the demographics of linguistic groups, people's language use and their

perceptions. These factors enable the planners to conduct effective language planning which focuses on feasible, objective oriented and fair language plan (Mutasa, 2003:32).

3.4.2 Planning

Planning is a process for accomplishing a desired goal on some scales to solve certain problems. In language planning processes, planning is the second phase that may include goals, strategies and outcomes. Thus, the language planners can design the planning based on the constraints and social related factors that the planners intend to solve a particular problem (according to Rubin, 1971:219 in Mutasa, 2003:33). It enables the planner to determine goals, strategies and predict outcomes. One of the planning processes is to carry out a cost benefit analysis of all languages and non-linguistic goal after determining the goals which lead to the establishment of strategies and then, predicting the outcomes (Mutasa, 2003:33). In planning, cost benefit analysis goals refer to a technique designed to determine the feasibility of the language-planning project quantifying its costs and benefits, whereas the non-linguistic one focuses on activities employed in storing information using mental pictures, images and physical sensations.

The planner can plan the activities and strategies used in the implementation of language –in – education planning. In pre-planning activities, the planners can include the linguistic situations of a community or learn and understand the previous historical researches done on socio-cultural and historical background of the speech community and the estimation of costs needed for the implementation of a language- in- education (Kaplan and Baldauf, 1997: 123-124).

In general, in language planning processes, planning should be designed to enhance successful implementation of language use in education in aspects of costs, efficiency, effectiveness and people's interest and needs.

3.4.3 Implementation

After the planners have investigated the fact-finding of the sociolinguistic situations and formulated the planning, they can implement their plans depending on concrete situations they have found during the fact-finding and planning processes. During the implementation stage, the

appropriate resources, the activities, procedures and strategies designed may be put into practice. At this stage, stakeholders, for example, teachers, parents, school managers, local communities, governmental bodies and non-governmental organizations can participate and work together for the success of effective implementation.

However, the processes of implementation stage can be challenging and difficult activities as it involves populations with varying attitudes towards the designed plans. To carry out successful implementation, the local government, language planners and concerned bodies should engage in persuading and motivating the communities. Awareness creation should be given to the communities, students and other stakeholders until they fully realised the purpose of implementation of a particular language use in the main domains. This means that debates on the intended language policy are secured at this stage and stakeholders' awareness creation and their motivation should be carried out. In other words, Mutasa (2003: 33) pointed out that those language planners who set the goals of language planning make certain effective and efficient implementation of the plan. In this sense, the majority of the population can arrive at agreed and common consensus. Thus, implementation includes all policy- formulation activities that are undertaken to give effect to policy decisions, including determining characteristics of the norm, diffusion or dissemination of the policy decisions and the evaluation of these activities (Chumbow, 1987:18). Thus, the purpose of language planning, implementation and activities are required to be carried out before and during its implementation to ensure and create stakeholders' language-use awareness.

3.4.4 Evaluation

In the processes of language planning, evaluation is the last phase where the planner identifies the strength and weakness of the plan or whether the designed plan has worked. At this stage, the planner determines whether the outcomes matched with the already predicted ones during the plans. Thus, evaluation is vital to determine successes and limitations of the language planning (Mutasa, 2003:33). An intervening evaluation helps planners to monitor and revise their plans, to gain experiences and to identify the amount of time needed to accomplish the given ends (Cooper, 1989:67). Cooper went on saying that information is useful not only to the planners but

also to all students who are the “diffusion of the innovation.” The innovation refers to the socially defined location of the interaction through which the innovation spreads whereas diffusion implicates with the processes in which information can be disseminated. This means diffusion refers to communicative channels by which one individual communicates a new idea to one or any others (Cooper, 1997:69-70).

In the processes of language planning for some reasons, in addition to the implementation of strategies, it is also vital to monitor and evaluate the success of strategies and progress noticed in implementation. The evaluation constitutes an ongoing process at every stage of the language planning processes to provide constant feedback for the implementation. In this connection, Bamgbose (2004:75) pointed out that during implementation, “there is evaluation at every stage and according to procedure model of language planning is future-oriented, i.e. the expected outcomes must be specified in advance of the actions taken.” Thus, the strategies of implementation can be corrected in the light of information flowing the evaluation phase (Kaplan and Baldauf, 1997:37). As language plans involve social changes, it is imperative to monitor that change both at the level of the plan and its societal outcomes so that modifications can be made, where necessary, to plan itself and/ or to the dissemination mechanisms so that implementation leads to the necessary social goals (Kaplan and Baldauf, Ibid).

In conclusion, the four models and/or processes mentioned above are crucial models in language planning as they are used from the preliminary survey of language situations through scrutinizing and evaluation of language implementation processes. By attending to these models and adjusting them to societal situations, effective outcomes can be gained.

3.5 Goals of language planning

In language planning, Bamgbose (2004:79, Table 1) identified six dimensions of language planning activities basing on the literature on language planning. Of the determining factors (like an actor, activity, type, methodology, the goal and motive, as explicated by Bamgbose (Ibid), the goal of language planning includes modernisation, reform, revival, maintenance and standardisation. Thus, after having developed the language planning processes and steps within

which the planners can guide their work, it is appropriate to examine the goals to which language planning is designed for. The goals of Language planning are formulated for various general and specific activities carried out by various agents or actors at various levels within a country. Depending on specific and general goals and objectives of the plans of the country, language planners develop plans to work towards those desired goals and objectives. Within the frameworks of the goals and objectives, the planners can break down their works towards macro and/ or micro goals that could be performed at various levels, depending on the contexts of political, socio-cultural and economic status of the country (Kaplan and Baldauf, 1997:59). Many of the goals are carried out to reach the abstract purposes, which are related to national policy goals in more general senses. These major planning goals can be language-in-education planning, language -in-education literacy planning and the economics of language planning, and they are general goals with language foci that modern and modernising societies seek to attain and which have a direct impact on individuals within the societies (Kaplan and Baldauf, Ibid).

Language-in-education planning, called ‘language acquisition’ by Cooper (1989), implicates the successful resources for bridging about language changes in a society (Kaplan and Baldauf, 1997:122-123). It can affect educational sectors of the society as one of language planning activities relies on the selection of a language of instruction that can be a national language or dominant language or an international language. Literacy planning in language-in-education planning varies depending on its purposes, uses and functions that it has in a society. It is a subset and a broadening of the scope of language-in-education planning. Thus, its definition can also be changed as the society-undergone changes. Thus, language can be viewed as a special commodity for the development of the nations or a country as it enables communications between various groups or communities and creates social cohesion and security.

Depending on the intended goals, language planners designate the direction of the changes determined by those goals. The goals vary according to their purposes. For example, according to Nahir (1977 and 1984) and Hornberger (1989:7) in Mutasa (2003; 35), various types of goals that related to types of language planning goals are (1) status planning: officialisation, nationalisation, status standardisation, vernaculisation, revival, spread, maintenance, and

interlingual communication and (2) corpus planning: purification, reform, corpus standardisation, lexical modernisation (or elaboration), terminology, unification, stylistic simplification, auxiliary code standardisation and graphisation.

In developing and newly independent nations or country, language planning focuses on officialisation of languages for the purposes of technological development and nationalisation of local languages for national cohesion as it is vital to national development (Mutasa, 2003;35). In this connection, in the issues of language planning goals, the three examples of declarations and conventions can play vital roles to develop indigenous African languages. Three declarations are the Organization of African Unity Language Plan of Action for Africa, which took place in 1986, the Harare Declaration of 1994 and the Asmara Declaration of 2000 on African Languages and Literatures. These declarations seek technological development and national unity through the officialisation of all the African languages within borders of every country can be seen as examples (Mutasa, Ibid).

In general, Kaplan and Baldauf (1997:61) summarise language-planning goals into two major levels that include Macro and Meso level language planning goals. For example, the macro level of the goals or functions includes:

1. Language purification
2. External purification
3. Internal purification
4. Language revival- Restoration, Transformation, Language Regenesiss, Language revival, Revitalization and Reversal.
5. Language reform
6. Language standardization- Spelling and script standardization
7. The language spread
8. Lexical modernisation – Terming planning
9. Terminological unification - Discourse planning
10. Stylistic simplification
11. Interlingual communication- national identity and regional identity.

12. Language maintenance refers to dominant language maintenance or/and ethnic language maintenance.
13. Auxiliary code standardisation

The aforementioned goals, objectives or functions of language planning are overviews of language planning suggested by various scholars. These goals are vital to reduce language-based conflicts if they are carefully planned and implemented for various social purposes. On the contrary, they can ultimately aggravate serious problems and major social conflicts because of the hegemonic powers and social gaps created in the society. This disagreement can be created between the dominant group and the minority groups when their languages are not recognised as a language used for various social purposes.

On the other hand, Kaplan and Baldauf (1997:61) listed Meso level language planning goals that are designed to meet the language needs of a specific group of individuals. It ostensibly has a more limited focus than Macro one and it can have a large backwash on the social and economic situation in the society (Kaplan and Baldauf, 1997:240). As explicated by Kaplan and Baldauf (Ibid: 61), the goals and/or functions of Meso levels of language planning includes:

1. Administration: Training and certification of officials and professionals
2. Administration: Legal provisions for use
3. The legal domain
4. Educational equity: Pedagogical issues
5. Educational equity: Language rights/identity
6. Education elite formation/control
7. Mass communication
8. Educational equity: Language handicap
9. Social equity: Minority Language access
10. Interlanguage translation: Training for professions, business and law.

In general, the goal of language planning is aimed at specifying the uses and roles of a language in a society for the purpose of technological and scientific enhancement and nationalisation of marginalised linguistic groups for social individual and economic development. With this regard,

Ethiopian language policy, which was in place in the early 1990s, has recognised and promoted the use of nationality languages in education, offices, mass media and economy.

3.6 Orientation of language planning

Orientations in language planning can negatively or positively affect the use of a language in the society and its nature of planning in a given societal context. According to Ruiz (1984:16), orientation refers to a multifaceted attitudes or dispositions towards a language and its role in the society. These attitudinal orientations can be created against or in favour of the language planning by individual people, elites and the community. Thus, orientations are basic to language planning in that they delimit certain language functions; determine issues related to language and people's need for a language in the society (Ruiz, 1984:16, Mutasa, 2003: 35-36). The influence of litigation on acquisition policy planning tends to adjust language planners and policy makers towards a view of language-as-problem, language-as-a right and language-as-a resource (Skutnabb-Kangas and McCarty, 2008: 8; Ruiz, 1984:16). These ideological outlooks towards language in multilingual societies reflect power relations between language planner and the target populations and they have implications in terms of language use and identity development of students, their families, local communities and the whole society (Field, 2008: 78-79). These outlooks determine the basic questions inquired by people and language speakers. Thus, the orientations are related to attitudes that the people have towards a particular language in the speech community.

3.6.1 Language as a problem

In this type of orientation, language is viewed as a problem of communication and integration of members of linguistic minorities in mainstream and this ideological view seeks to identify language problems and formulate alternatives for solving language related problems (Mutasa, 2003: 36 and Magwa, 2008:29). This language problem prevails in a monolingual ideology used at the expense of the minority languages in a diversified society where there are a large number of indigenous languages constituted a large part of the local community. This means that, in a nation where this ideological orientation materialised and deep-rooted as a mythology, the

disadvantaged groups' languages are not legalised as an official language of a country to serve their speakers. As a result, the marginalised language speakers are enforced to give up their indigenous languages impeding their assimilation to the society and this assimilation can be the root of their collective problems of poverty and underachievement in education (Wang, 2008:171).

According to Ruiz (1984:18), the language -as- problem refers to the identification of language problems and establishing solution to the problems. On the other hand, Wang (2008) pointed out that “problem orientation stems from the USA assimilationists’ ideology on the learning the *de facto* official language of the nation” which is English. In this orientation, linguistic diversity is viewed as a problem to be overcome (Skutnabb-Kangas and McCarty, 2008:8). This would mean that some people and elites viewed linguistic diversity as a problematic issue in a diversified society. In this view, language - as - a problem orientation refers a perception developed by the people to ignore or reject the use of indigenous languages in education because of historical, socio-political and economic backgrounds. Thus, under language-as-problem orientation, including many languages for various societal domains like in education, government administrations and offices for public purposes is considered a problematic issue. One of the problematic perceptions is the connection of the diversity and a language problem. Thus, this negative perception is directly linked to the more languages the country has, the bigger the potential for language problems (Mutasa, 2003:36). The avoidance of indigenous languages by the intellectuals, elites, youth and other part of the speech community results in declining of the need for the use of language in various domains of the society. It has created the real intimidation to the language and then the language is gradually on its last leg to be disappeared from the speech community.

3.6.2 Language-as-a-right

Language-as-a-right explicates that one can have the rights to use and develop the language for social purpose in the society. It reflects equal rights of nations and nationalities, especially, the minority groups, to take part in sharing power in the national development and nurturing their languages and other cultural heritages in a given context under the legalised constitution of the

country. Every citizen has freedom of using their language in education and for their societal purposes. Under this orientation, the maintenance and the development of the minority languages are considered to be linguistic and civil rights. For example, Wang (2008:172) pointed out, “Throughout the 1960s and 1970s, while the problem orientation continued to prevail, the view that language minority children should enjoy equal rights to education became a concern during the civil right movements.” The linguistic right movements claim that every citizen of a country or nations and nationalities has the right to develop their language and use their language in the aspects of education, socioeconomic development, politics and conserving their cultural heritages. For instance, the declarations and the conventions that favoured the development of minority languages are in line with the right of exercising one’s own languages and cultures for social and communal purposes. For example, the 1986 Organization of African Unity Plan of Action for Africa, the 1997 Harare Declaration, the 2000 Asmara Declaration on African Languages and Literatures and (Mutasa, 2003:3-5), the Declaration of Human Rights of 1948 and the 1996 Universal Declaration of Linguistic Rights (the Barcelona Declaration), UNESCO (1996:1, 2003:14-17) are some of the declarations.

Therefore, the core linguistic human right relates to many central issues. These issues are (a) positive identification with a minority language by its users and recognition of this by other language speakers; (b) learning a minority language in formal education both as a subject and a medium of instruction; (c) additive bilingual education should be encouraged as learning a language of the state or language of a wider communication is also essential for social cohesion, economic development, political stability and equal participation of the citizens in the whole affairs of their country; (d) public services which includes access to legal system in minority languages or in a language which everyone understand (Skutnabb-kangas and Phillipson, 2008: 4). In addition to the political will of a government of a country or a state nation, all the aforementioned factors can promote the diversity of the linguistic ecology to enhance the processes of modernisation rather than disturbing an ecosystem of minority language.

Thus, language as a right orientation reflects the rights to free from discrimination and the right to use ones’ own language in the activities of societal domain and the right to protect linguistic

loss. As a result, the whole speech communities can be guaranteed and secured to use their language in every domain of their life. They are also free to use their languages for social construction without discrimination because of their ethnic, linguistic, sociopolitical and socioeconomic backgrounds.

Thus, under this orientation, the minority groups can gain ample opportunities to participate in national activities and job markets created by the government institutions. They can use their languages in government administration, education, offices and in various public centres administrated by the government and the private bodies.

3.6.3 Language-as-a resource

Language is one of the natural resources used in social construction and development a nation in the aspects of knowledge, social psychology, economy, education and politics. It can also be used as a resource for the discrimination of others if it has already been developed and promoted purposefully through legalised constitutions at the expense of the other local languages. In this view, the powerful institutions and peoples, for example, non-governmental institutions, religious organisation and local elites can implicitly or/ and explicitly use a language as a resource to influence others.

In the country like USA, since the late 1980s, the views of language as a resource complicates the issues of language education as the assimilationists' ideology and educational policy continue play out in the society Wang (2008: 172). Wang (ibid) went on saying that the resource orientation has continued to be the public discourse as competence in another language rather than English has been viewed as a desirable asset for English speaking mainstream students. On the other hand, foreign language education has not received adequate support. Language –as- a resource orientation gives emphasis to the significance of preserving and developing all of the linguistic resources since a language for its users is a very important asset and inseparable representation of the society. On top of that, language is one of profitable resources that enhance the development of a nation in economy, science, technology, education and politics as it is one of a determinant factor for the development of the society.

In general, in the light of all the aforementioned language issues, language planners, human linguistic right, researchers and language activists are working hard to recognise, promote and develop all linguistic resources to achieve fairness and equal opportunity that assure to achieve societal needs in all aspects of their life. Thus, language can be used as one of the main sources of its speakers as it can contribute to the development of its speakers or a nation by the means of communication.

3.7 Conclusion

Language planning is activities carried out to include or exclude the use or function of a language for various social and personal purposes at regional, national or societal levels in multilingual settings. In this sense, the use of a language can be planned in the forms of status, corpus and acquisition planning or sometimes as a prestige /diffusion. For example, in the use of a language in education, language planners try to recognise, promote and develop multiple languages to achieve equity and the right of using one's own language in the fulfilment of social, economic, political and educational goals at various levels of social and public institutions. Thus, language planning is social planning activities that enhance social changes and development. In this view, the planners are obliged to plan the uses of languages in education and for public services to solve language related problems.

In the language planning, there are also procedures and models that used to plan the functions of a language in the society. Procedures and orientations are the two major aspects of the process model used in the processes of language planning (Bamgbose, 2004: 75-76). Procedural planning begins with the fact-finding like survey the situation of sociolinguistic features of the community, dialect varieties used in the local community, language use as a medium of instruction, language needs and status in the community. Next, the goals, selections and the prediction of the outcomes can be determined and then, followed by the implementation and evaluation stages.

In order to solve language related issues, the three orientations are used for various reasons in language planning. That means one orientation can be used for one purpose while the other one

is used for another purpose to solve a language problem in multilingual societies. However, all of them have their own shortcomings. As a result, language planners have tried to use various approaches rather than to use a single approach in order to solve language problems, as one orientation in a specific situation is much better than the other one in another circumstance depending on the concrete situations. These orientations of language planning include language-as-a resource, language -as -a human right and language-as-a problem. Having these views mentioned thereof in mind, the researchers can carry out their study to find solutions to a language related problems and inadequacies created because of socio-historical and political backgrounds in multilingual settings.

Thus, considering these language situations, the researcher carried out his study that mainly focused on the orientations of language-as-a resource and language-as-a human rights. The researcher used as these orientations as a theoretical framework to explore challenges inhibiting education through Afan Oromo in primary schools in the Regional State of Oromia.

CHAPTER FOUR

METHODOLOGY AND RESEARCH DESIGN

4.1 Introduction

The chapter presents methodology and research designs employed in the study. It also reviews important approaches, concepts, theories, facts and concerns related to research methodology and designs. It also includes methods of the data collection, research sites, participants and methods of data analyses.

4.2 Research Approaches

From time to time, many researchers design various research methodologies depending on their fields of study and the types of researches they engage in order to find a solution to the research problem. In their researches, both qualitative and quantitative research approaches have been used in both natural and social sciences for many years. They are still in use in many scientific research areas to find out solutions to the research questions.

However, researchers have identified the limitations observed in both qualitative and quantitative research methodologies while each methodology is used independently in a single research. For this reason, the researchers have designed the other research approach; the new research paradigm that can minimize the shortcomings observed in both qualitative and quantitative research paradigms when either of them is used in a single study. After realizing the limitations observed in the traditional research methodologies, the researchers who believe in the shifting of a research paradigm advocate a new research view named as a mixed method research approach.

Thus, as an alternative, the researchers introduced a mixed method research approach as a new scientific research approach. This newly designed research approach enables the researcher to combine both the qualitative and quantitative methodologies in a single research. They highlighted that the use of the mixed methods paradigm in a single research reduces the biases and limitations observed in traditional research approaches. As explicated by many researchers

who are the proponents of the mixed methods research, both the traditional research methodologies have their own limitations to come to generalization of the findings.

According to Creswell (2007:37), qualitative research is a type of scientific research, which seeks answers to a research question through data collected from the natural settings where the participants have experienced the issues or problems employed in the study. It employs various data collecting techniques to understand a given research problem or topic from the perspectives of the local population it involved. As a result, it is effective in obtaining culturally specific information about the values, opinions, behaviours and social contexts of particular populations. On the other hand, quantitative research is employed to quantify relationships between variables like weight, performance, time and treatment. It inquires about confirmation of hypotheses of the study. It uses instruments that are used in the more rigid style of eliciting and categorising responses to research questions. Some of these instruments survey questionnaire, structured interviews and observation utilised to gather quantitative data.

In addition to both quantitative and qualitative research approaches, many of the current researchers have identified the third approach called mixed methods approach as a new research paradigm (Johnson and Onwuegbuzie, 2004: 14-15). According to the authors (bid, 15), the mixed methods paradigm can help bridge the schism between quantitative and qualitative research. Johnson and Onwuegbuzie (2004: 17) explicated, "Combined methods research is formally defined here as the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study." This means that in the mixed methods research, the elements of both qualitative and quantitative researches are combined at various stages of data integration phases in a single study. In this new research paradigm, some researchers are arguing in favour of using a mixed method research approach as it has a power of reducing bias and compensating for weakness observed in one design through the strength of another one (Gorard and Taylor, 2004: 43; Johnson and Onwuegbuzie, 2004: 14-15). This means that mixed methods design minimizes weakness emerged in both qualitative and quantitative researchers. Similarly, Tashakkori and Teddlie (2003:15) pointed out, "Mixed methods research can answer research questions that the

other methodologies cannot." This would mean that the weakness observed in one research design can be remunerated using the other design in mixed methods approach. For example, the weakness that is observed in qualitative research can be minimized by the strength employed in quantitative research as combined methods research uses the strategies used in both qualitative and quantitative researches. Thus, in mixed methods research, both qualitative and quantitative researches are integrated at various stages of a mixed methods design in order to validate results of the findings.

In general, as explicated by many researchers, the rationale for the use of mixed methods design has many useful purposes and advantages. For example, Hesse-Biber (2010: 3-6) pointed out the following rationales for the use of mixed methods research. First, mixed methods research increases the number of participants in the study to arrive at a more generalisable and comprehensible data than in a study. This is because in a single research method, for example, in qualitative or quantitative one, it is difficult to give reliable and valid conclusion or generalisation since each qualitative or quantitative research method has its own shortcomings. This does not mean that mixed methods study has no shortcomings. In mixed method, the inadequacy of qualitative method can be minimized by the use of quantitative one. Secondly, mixed methods research also enables the researcher to maximize an appropriateness of the instruments used in a single study. Thus, the use of many instruments can affirm the results of the findings if the instruments are carefully selected, designed and used in the appropriate ways. Thirdly, mixed methods research enhances the trustworthiness of interventions or programme to re-frame research questions used. Fourthly, mixed methods study enables the researchers to maximize their interpretations of the data obtained from both qualitative and quantitative methods. Then, the data can be merged concurrently or sequentially in order to analyse, interpret and then generalize the findings of the study.

Thus, in this study, the researcher employed the concurrent method as one of mixed research methods that mainly focused on triangulation. The purpose of using concurrent mixed methods research is to develop appropriate research instruments that enable the researcher to look for

answers to the research questions. In this view, both qualitative and quantitative data are triangulated and analysed concurrently to validate or corroborate the findings.

4.3 Types of mixed method research design

According to Clark and Crosswell (2008:376), mixed methods paradigm consists of four major types of mixed methods designs. They are concurrent/triangulation, embedded, sequential explanatory and exploratory designs. The designs are employed to address various research objectives and the timing of qualitative and quantitative methods employed in the study differentiates them. They also explicate how the qualitative and quantitative methods are integrated in a single study.

4.3.1 The concurrent/ triangulation design

The concurrent/ triangulation design is the most common approach in mixed method research. It helps the researcher understand the research problem and involves methods of collecting and analyzing quantitative and qualitative data concurrently. In this design, two or more data are combined to understand better the research problem that is under the study. In this regard, Ridenour and Newman (2008: 88) explicated that triangulation is the combination of several data resources or collection strategies in the same design in order to enhance validity. Concurrent design refers to the time order decision in which data are mixed. This means that, in the processes of mixing data; the emphasis can be given to a particular design. This means that the emphasis can be given equal status to both qualitative and quantitative designs; or either to the qualitative or quantitative one.

Accordingly, the concurrent mixed method of data collecting strategies can be employed to validate one form of data with the other form, to transform the data comparison, or to address different types of questions. In this sense, the collected data can be mixed and triangulated while processing the data for interpretation. In a social science, triangulation is defined as the mixing of data or methods so that diverse viewpoints cast light upon a research problem. For example, mixing the use of survey data with interviews is an exemplary form of triangulation as it refers to

the mixing of methods. It seeks convergence and corroboration of results from different methods and designs studying the same phenomenon. Thus, it is a way of looking at the data from two or more angles in order to find out the results of the data.

4.3.2 Embedded/ nested research design

The embedded/ nested research design also focuses on the collection of both quantitative and qualitative data used to approach the research problem in experiment and intervention of the problems. It concentrates on the processes of collection and analysis of qualitative and quantitative data. The data that are collected before, during and after trials are analysed and then interpreted. The embedded design consists of inserting/embedding one method (quantitative or qualitative) within a large study guided by the other method (quantitative or qualitative), having a secondary method to address different questions and using the secondary method to enhance the implementation and/or interpretation of the primary method (Clark and Crosswell, 2008:376).

4.3.3 Sequential explanatory design

The other types of blended methods design are the sequential explanatory design. It is a form of mixed methods research, which involves implementing the methods in two distinct phases, starting with quantitative data collection and analysis, connecting from the quantitative results of a qualitative phase, and using the qualitative data collection and results to follow up explain the initial quantitative results (Clark and Crosswell, 2008:377).

4.3.4 Sequential exploratory design

The other form of a mixed methods design is the sequential exploratory design. It consists of two phases. It begins with the collection and analysis of qualitative data and builds from the qualitative results of a quantitative phase. It is also used when a topic needs to be explored qualitatively before it can be measured or tested quantitatively, and results of the findings are finally interpreted.

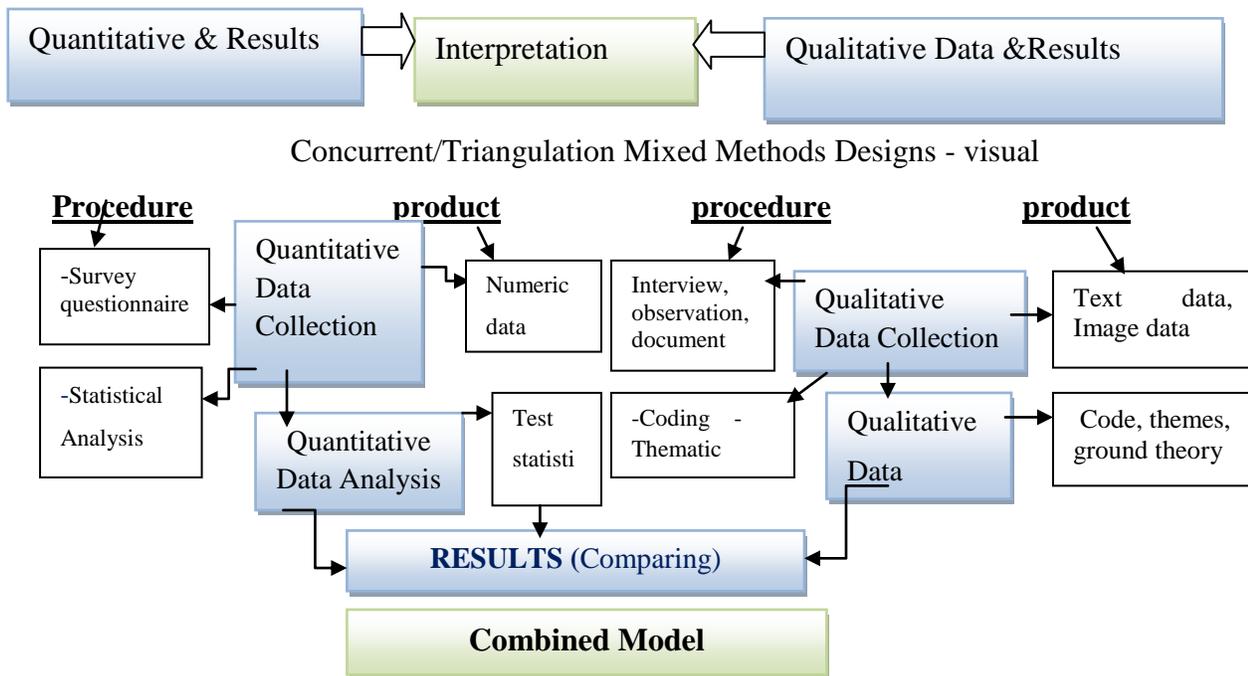
In conclusion, the researcher adopts triangulation or concurrent mixed methods design to carry out his study. The purpose of employing this triangulation or simultaneous mixed methods

design is to investigate and understand the research question or problem that is under the study. This design employs as it enables the researcher to collect quantitative and qualitative data in order to understand more rigorously the research question. As pointed out by Hesse-Biber (2010: 67), triangulation/concurrent methods design enables the researchers “to gain a more vigorous understanding of quantitative results by integrating qualitative findings; to triangulate the research findings and to explore divergent or disparate findings.”

Therefore, in this study, the researcher uses both quantitative and qualitative data. Then the quantitative data are combined with the qualitative one to check their validation. In order to collect the data for this study, the researcher uses survey questionnaire, interview, observation and document analysis to collect data from various resources.

The designs employed to collect and analyse data in this study are visually presented in the following diagram.

Figure 4.1 Concurrent mixed methods designs



4.4 Methods of data collection

The researcher used multiple methods of data collection in order to affirm the validation of results. Then the collected data were configured and later, triangulated to see their authenticity and confidentiality. These data were mostly obtained through a survey questionnaire that comprised open and closed questions, interviews with key informants, observation and document analysis. In addition, audio and video recordings were used to understand how participants viewed and felt about the research questions or problems. Finally, the quantitatively and qualitatively gathered data were integrated or combined, and then they were analysed, interpreted and reported.

4.4.1 Questionnaire

A questionnaire is one of the research tools used to gather information from a large number of respondents. It has a diversified nature used for different reasons depending on their purposes, size, appearance and/or the way they are administered. According to Wilson and McLean (1994) in Cohen, Manion and Morrison (2007:317), the questionnaire is a useful instrument which is a widely used for collecting survey information, providing structure, often numerical data, being able to be administered..., and eventually being comparatively straightforward to analyse. Thus, the questionnaire has advantages for the researcher to gather reliable and valid data. It is economical, in a sense that it can supply a considerable amount of research data for a relatively low cost in terms of materials, money and time, and it is also easier to arrange (Denscombe, 2007: 169). In addition, a questionnaire is cheaper than other tools like interviews. Besides, it has wide coverage, pre-coded data and it reduces the effect of personal interaction with the researcher.

However, the questionnaire has also disadvantages if the questions are not carefully constructed. For instance, careless construct questions can confuse the respondent. As a result, the respondent can divert questions in order to include the responses that are exciting him/her to respond. In this sense, the researcher has no opportunity to check the truthfulness of the answers given by the respondents as he /she does not meet the respondents. For this reason, the questionnaire may not

serve for the purposes it is desired for if the topics or themes of the questions are not clear to the respondents (Denscombe, 2007: 171). In addition, some questions can be incomplete or poorly completed answers. Thus, these limitations could be minimised by using other research tools. For example, in addition, the researcher can use interviews, observations and document analysis in order to minimise the shortcomings observed in the questionnaire.

In the study, the researcher developed a self-prepared survey questionnaire containing both open and close-ended questions were employed to gather information on the research problem. The questionnaires were designed and distributed to the teachers who teach in primary schools. From the distributed questionnaires, 634 questionnaires were filled correctly and returned. All the 634 questionnaires were used in the analysis. Similarly, the questionnaires, which consist of only close-ended questions, were designed and distributed to the students. Of those randomly selected students, 134 of them filled in the questionnaires correctly and all the 134 questionnaires were used in the data analysis.

4.4.2 Interview

An interview is one of the research tools used to collect straightforward information in a real situation through conversations that take place between an interviewer and a number of interviewees. The interview is worthwhile and better exploited when it is applied to the investigation of more complex and subtle phenomena. According to Denscombe (2007: 174), For example, the interview will most likely provide a more suitable method attuned to the intricacy of the subject matters when the researcher needs to gain insights into respondents' feeling, opinions, emotions and experiences. Thus, an interview enables the researcher to deduce the implied information from the respondents' feelings, actions, expressions and intended responses.

In order to investigate possible information from the interviewee, an interview is worthwhile to obtain information from the respondents. It plays a profoundly significant to deal with complex behaviours of people in order to obtain the possible facts from the interviewee. This type of interviewing is also advantageous for the collection of data on individuals' personal histories,

perspectives and experiences. Thus, it is a valuable tool, especially when sensitive issues are explored from participants of the study.

An Interview is a form of asking and answering questions, which involve conducting an intensive interview with a small number of research participants to elicit information to achieve a holistic understanding of the interviewee's point of view or situation. Moreover, in-depth interview enables interviewers and Interviewees to discuss their interpretation of the world they live in and to articulate how they view the situations from their own point of view (Cohen, Manion and Morrison, 2007:349). The authors went on saying, "The interview is not simply concerned with collecting data about life: it is part of life itself; its human embeddedness is inescapable." According to these authors, interview is a flexible tool that is used for data collection. It also enables multi-sensory channels to be used and is a powerful implement for researchers. Thus, interviews enable the researcher to obtain various information about the research problem by probing into the various relevant issues and eliciting various responses from the reaction of the respondents.

The interview can follow the same comprehensive processes as that of other research tools. The general processes are planning, developing instruments, collecting data, analyzing data, and disseminating the findings. Thus, the researcher can use them to collect data from various parts of the societies in qualitative research design.

In this study, the researcher uses in-depth interviews as additional instruments so as to authenticate the information gathered through other tools. The researcher used various techniques applicable to interview to obtain valuable information from the respondents. The processes of interviewing also involved asking questions, listening to, recording the answers and then posing additional questions to clarify or expand on a particular issue. This semi-structured interview was used and the respondents were encouraged to express their own perceptions in their individual words. The perceptions of the participants was recorded and later transcribed. The theme of the interviews was coded for analysis. In this study, for example, the researcher used the informants: teachers, students, administrators, school directors, teacher educators, parents and language experts who were directly and indirectly involved in the research problem.

These respondents were asked about their experiences and expectations related to the challenges, achievements and how to meet the challenges in the use of Afan Oromo in primary schools in the Oromia Regional State. They were asked about the operation, processes and use of the program.

Thus, in-depth interview was useful to collect detailed information about peoples' thought, behaviour and new issues in depth. They are often used to endow with the context of other data, which offered a more complete picture of what happened in the program and why it happened. Thereby, the informants were purposefully selected and interviewed to gather information.

4.4.3 Observation

An observation is a systematic method of collecting data that rely on a researcher's ability to gather data through his or her senses (O'leary, 2004:170). It is appropriate tool for collecting data on naturally occurring behaviours in their usual contexts. It offers a good opportunity to the researcher to collect factual data from naturally occurring social settings. By using observation, it is possible to study all observable public phenomena if they are accessible to the study (Sarantakos, 2005:220). The researcher directly takes part in the observation of the situations rather than relying on the secondary data. In this sense, the researcher can gain awareness and cognition of the situations in their contexts to collect authentic data. Thus, during the observation, the researcher observes what is going on in the study sites as a whole and particularly in the classroom while the process of teaching and learning takes place. By using various observation systems, the researcher can observe the interactions conducted between teacher and students and students and students.

In general, the main themes of observation are students' confidences during classroom interaction and their abilities in the medium of instruction, which is Afan Oromo, teachers' teaching confidence, the methodology employed by the teachers, the convenience of classrooms and its physical appearance, and students' feeling towards learning through Afan Oromo. All these themes were directly or indirectly observed to combine the results of observation with the results obtained from questionnaires and interviews, and then the results were analysed and interpreted. During the observation, the researcher used video camera and the classroom

situations and teachers' teaching methodologies were systematically observed and recorded. The performances of some students in Afan Oromo writing system or a student's basic literacy skills were assessed and recorded.

4.4.4 Document analysis

Document refers to various archives that consist of different data either recorded or printed and documented about various issues in the community. Document analysis was used as a part of this study. Most of the documents referenced in the study were consulted. For example, the reports of the Ministry of Education of Ethiopia, assessment results and even some studies, reports, policy documents from the Regional Bureaus and international literatures and findings. In addition to these, the research draws upon a wide range of other Ethiopian and global literature and currently relevant to this study.

4.5 Research sites and the participants

In the following sections, the places where the study takes place and the participants included in the samples are presented.

4.5.1 Research sites

Ethiopia is one of the populous countries in Africa. Under the new constitution that was stipulated in the early 1990s, the country was divided into nine Regions and two administrative cities. The Oromia Regional State, where this study took place, is of the nine Regional State of the country. It has about 19 administrative zones. Its total area of lands is about 363,136 Km². In other words, the land area of the Oromia Regional State accounts for almost 34.3% of the whole land area of Ethiopia (Nasise Challi, 2008/09:1). The region has about 301 districts and all of them are close to urban and rural areas. The districts are further divided into smaller administrative areas, which have their own managerial bodies, economic status, education and schools.

This study focused on four districts of the East Hararge Zone in the Oromia Regional State. The East Hararge Zone is bordered on the southwest by the Shebelle River, on the west by the West

Hararge Zone, on the north by Dire Dawa Administrative city and, on the north and east by the Somali Regional State. The zone is found around the Harari Regional State, which is placed inside the zone. The East Hararge Zone has about 19 districts and 2 administrative towns. The two towns are Haramaya and Awadey, which have their own administrations.

According to the Central Statistical Agency (CSA) of 2007, East Hararge Zone has a total population of 2,723 850. Of these populations, 2, 576,620 (94.6%) of them are the speakers of Afan Oromo as their mother tongue (Samia, 2007:308). Of these total populations, the Oromo constitutes about 96.43% and the remaining percent of the population belonged to the other linguistic groups.

The East Hararge Zone has a population density of 151.87 within the total area of 17, 936.40 square kilometers (Samia, 2007:10). In the zone, the majority of the inhabitants live in the rural area and a few of them lives in the urban areas.

Moreover, regarding the number of schools, there were about 995 primary schools in the Eastern Hararge Zone in 2010/11. However, in the year 2011/12, the number of the schools (grades 1-8) increased to 1004 primary schools. This may imply that the number of schools is increasing from year to year as the enrolments of students are on the increase in the primary schools.

The number of primary schools, students, teachers and students-teacher ratio in the Eastern Hararge Zone are presented in the tables given in the following sections.

Table 4.1 Distribution of primary schools, students and students-teachers ratio in the schools in the East Hararge Zone, the Oromia Regional State

Year	Number of schools	Number of students			Number of teachers		
		M	F	Total	M	F	Total
2010/11 (2003 E.C)	995	356918	266909	623827	6862	2348	9210
2011/12 (2004 E.C)	1004	358671	277496	636167	7189	2481	9670

Source: The office of Education Bureau and Statistics, East Hararge Zone

Table 4.1 shows the number of students, teachers and primary schools (grades 1-8) in the East Hararge Zone of Oromia Regional State during the years 2010/11 and 2011/12. The information given shows that there are increments in the number of students, their school enrolment status, the recruitment of primary school teachers and the constructions of schools were significantly increased (Table 4.1).

Table 4.2 Distribution of teachers and their educational level in primary schools

year	Sex	Grade level teachers teach and their educational level							
		1-4			5-8				1-8
		Certificate	Diploma	T	Certificate	Diploma	Degree	T	T
2010/11 (2003 E.C)	M	3900	153	4053	495	2287	27	2809	6862
	F	1267	127	1394	45	905	4	954	2348
	T	5167	280	5447	540	3192	31	3763	9210
2011/12 (2004 E.C)	M	3319	482	3801	0	3342	46	3388	7189
	F	1127	367	1494	0	971	16	987	2481
	T	4446	849	5295	0	4313	62	4375	9670

Source: The office of Education Bureau and statistics, East Hararge Zone

Notice: T= total, M= Male, F= Female

Table 4.2 shows the grade levels that teachers teach in primary schools and their education levels in the years 2010/11 and 2011/12. From the data given in Table 4.2, the number of primary school teachers who had certificate in teaching from Teachers' Training Institutions (TTI) was reduced. They were upgrading their level of education. For example, in 2010/11, 5167 primary school teachers with certificates were available, but their numbers were reduced to 4446 in 2011/12. On the other hand, the teachers with a diploma in their education relatively increased from 280 in 2010/11 to 849 in 2011/12. On top of that, the number of diploma teachers who taught from grades five to eight showed a simultaneous increase (Table 4.2).

Table 4.3 the ratios of students -teacher in primary schools (grades 1-8) in the Zone

year	The number of students	The number of teachers	Ratio of Students to teacher
2010/11 (2003E.C)	623827	9210	68:01:00
2011/12 (2004 E.C)	636167	9670	66:01:00

Source: office of Education Bureau and Statistics, East Hararge Zone

Table 4.3 reveals that the number of students and teachers was progressively increasing. An increase in the number of teachers has shown a slight improvement in the ratio of students-teacher, but the ratio of students to teacher was high in the case of the two years (2010/11 and 2011/12) in the East Hararge Zone (Table 4.3). In other word, the ratio of students to teacher was seemingly reduced from 68:1 to 66:1 in 2010/11 and 2011/12 respectively (Table 4.3). The ratio of students to teachers has an implication on the quality of education as a large class size can affect education. Moreover, the assessment of students' learning progresses can be challenging activities for a teacher. This is because it can be difficult for the teacher to effectively teach and assess 68 and 66 students in a classroom in order to pursue the progress of each student.

4.5.2 The sample size and the subjects of the study

After the major cluster schools and their total number in each cluster were identified, the schools were purposefully selected from each cluster. Their selection was done after the agreement was made between the supervisors of each district and the researcher about the schools included in the study. The schools were selected mainly because of the suitability of their location for transportation and the number of the participants that are available in the sample schools.

Of those students who were available in each school, the total number of 134 students was randomly selected and involved in the study. The selected representatives of students were mainly from primary classes (grades five to eight). Of the teachers, 634 teachers from primary school were also included in the study. In addition, educational officers, school directors and community leaders were purposefully selected and interviewed. The data were also collected from Afan Oromo curriculum developers and language experts who were responsible in the

implementation of curricular materials in primary schools in Oromia Regional State as the study focused on primary schools in this region.

From the total number of 1004 primary schools of the Zone, 262 of them belonged to the four districts: Haramaya, Gurawa, Kersa and Kombolcha were included in the study. Of the 262 primary schools, 68, 90, 72 and 32 schools belonged to Haramaya, Gurawa, Kersa and Kombolcha district respectively. Of the four districts, 48 primary schools (grades 1-8) were selected. Of the 48 sample schools, twelve (12), seventeen (17), thirteen (13) and six (6) of them were sampled from the district of Haramaya, Gurawa, Kersa and Kombolcha respectively. The samples of the cluster schools and teachers from each district are listed in the tables presented in the next sections.

Table 4.4 Distribution of teachers, their education and grade levels they teach

Districts	Grades	TTI			Diploma			Degree			Grades 1-8		
		M	F	T	M	F	T	M	F	T	M	F	T
Gurawa	1-4	345	83	428	24	7	31	0	0	0	369	90	459
	5-8	44	0	44	224	73	297	3	1	4	271	74	345
	1-8	389	83	472	248	80	328	3	1	4	640	164	804
Haramaya	1-4	201	100	301	60	70	130	0	0	0	261	170	431
	5-8	10	4	14	159	87	246	9	6	15	178	97	275
	1-8	211	104	315	219	157	376	9	6	15	439	267	706
Kersa	1-4	176	59	235	40	32	72	0	0	0	216	91	307
	5-8	18	2	20	141	46	187	15	4	19	174	52	226
	1-8	194	61	255	181	78	259	15	4	19	390	143	533
Kombolcha	1-4	209	85	294	43	36	79	0	0	0	252	121	373
	5-8	24	2	26	139	44	183	2	1	3	165	47	212
	1-8	233	87	320	182	80	262	2	1	3	417	168	585

Source: the office of Education Bureau in each district, East Hararge Zone

Notice: N= 634, m= male, f= female, TTI = Teachers' Training Institute (certificate)

Table 4.4 shows that in each district, teachers with diplomas and certificates were teaching in both the first and second cycle. From the schools of each district, the data were collected from

teachers teaching in both the cycles. In the first cycle (grades 1-4), a teacher with a certificate in teaching is required according to Ethiopian Education and Training Policy of the 1994. On the other hand, a teacher with a diploma in teaching is wanted to teach in the second cycle (grades 5-8). However, in some schools of the districts, some teachers are still teaching in the second cycle without having the necessary training and qualification required from them to teach in the second cycle (Table 4.4).

Table 4.5 Distribution of the cluster schools and their samples in 2012/2004 E.C.

s/n	The district	The number of cluster schools	The number of schools in the district	The number of the schools sampled
1.	<u>Gurawa</u>	16	90	17
2.	<u>Haramaya</u>	12	68	12
3.	<u>Kersa</u>	14	72	13
4.	<u>Kombolcha</u>	6	32	6
	Total	48	262	48

Source: the office of Education of each district, East Hararge Zone

Table 4.5 reveals that of the 62 primary schools, 48 of them were included in the study as representatives of the study. This means that the data were collected from teachers and students sampled from the 48 primary schools.

Table 4.6 Distribution of teachers, their education and sample size in each District

District	The number of teachers					sample size			
	Sex	TTI	Diploma	Degree	Total	TTI	Diploma	Degree	Total
Gurawa	M	389	248	3	640	94	60	1	155
	F	83	80	1	164	20	19	0	39
	T	472	328	4	804	114	79	1	194
Kersa	M	194	181	15	390	47	44	4	95
	F	61	78	4	143	15	19	1	35
	T	255	259	19	533	62	63	5	130
Kombolcha	M	233	182	2	417	56	44	0	100
	F	87	80	1	168	21	19	0	40
	T	320	262	3	585	77	63	0	140
Haramaya	M	211	219	9	439	50	53	2	105
	F	104	157	6	267	26	38	1	65
	T	315	376	15	706	76	91	3	170

Source: the Education Bureau of each district, East Hararge Zone

Table 4.6 reveals that of the total teachers, 194, 130, 140 and 170 of them were selected from Gurawa, Kersa, Kombolcha and Haramaya districts respectively. The selected number of teachers included all teachers with certificates, diplomas and first degree. Almost all of the males and females sampled were proportionally selected from each district (Table 4.6).

Table 4.7 Distributions of teachers' populations and their sample size from each district

Sex	Population of teachers in the four districts				Sample size			
	TTI	Diploma	Degree	Total	TTI	Diploma	Degree	Total
M	1027	830	29	1886	247	201	7	455
F	335	395	12	742	82	95	2	179
T	1362	1225	41	2628	329	296	9	634

Source: the office of Education Bureau of each district, East Hararge Zone

Table 4.7 reveals that of the 2628 populations of teachers in the four districts, 634 teachers were included in the study. Of the 742 and 1886 female and male teachers, 179 females and

455 males were selected and included in the study respectively.

Table 4.8 Distributions of student populations and their sample size in each district

District	Student population			Sample size		
	Male	Female	Total	Male	Female	Total
Gurawa	33846	26180	60026	28	11	39
Haramaya	29916	22178	52094	15	14	29
Kersa	21878	16864	38742	21	22	43
Kombolcha	19292	14895	34187	11	12	23
Total	104932	80117	185049	75	59	134

Source: the office of Education Bureau of each district, East Hararge Zone

Table 4.8 summarizes the sample size of the populations of students included in the study from the four districts of the Eastern Hararge Zone in Oromia Regional State. Of the total students, 134 students were randomly selected and included in the study. Of these students, 75 male and 59 female students were selected and included in the study.

4.5.2.1 Haramaya District

Haramaya belongs to East Hararge Zone of Oromia Regional State. The district is neighbouring with various districts of the zone. Kurfa Challe borders it on the south, on the west by Kersa, on the north by Dire Dawa administrative city, on the east by Kombolcha and on the Southeast by the Harar Regional State.

According to the national census of the year 2007, the total number of the population of the district was 271, 018. Of this population, 18.46 % (50,032) of them were urban dwellers. The data also revealed that the number of the people who migrated to the urban areas increased from time to time. The district had an estimated population density of 430.2 people per square kilometer. Of the population, 96.04 % of the inhabitants constituted the Oromo, while 3.12% of them were Amhara. The remaining was from other linguistic groups. Afan Oromo was spoken as

a mother tongue by 95.82 % of the populations, whereas Amharic was spoken by 3.62 % of them.

The district had about 68 primary schools (Grades 1-8). Of the primary schools, 62 of them were located in the rural areas where as six of them were placed in the urban, Haramaya town. From these primary schools (grades 1-8), 12 primary schools were selected and included in the study. After the expert of the district was consulted, the selection of the schools was done purposefully basing on the convenience of the school location. Of the schools, the number of teachers who participated in the study was selected. After the sample teachers were identified, the questionnaire, consisting of closed and open-ended questions, was distributed to the teachers who were willing to fill the questionnaire.

In the case of Haramaya district, the data were collected from both rural and urban areas as the schools in the district have been administrated under the two sites. The total number of teachers who were teaching in primary schools of the districts and their samples included in the study are presented in the following tables

Table 4.9 The number of teachers in both rural and urban areas of Haramaya district

Grade	Sex	Rural				Urban				Both
		TTI	Diploma	Degree	T	TTI	Diploma	Degree	T	
1-4	M	186	59	0	245	15	1	0	16	261
	F	78	65	0	143	22	5	0	27	170
	T	264	124	0	388	37	6	0	43	431
5-8	M	0	130	6	136	10	29	3	42	178
	F	0	50	3	53	4	37	3	44	97
	T	0	180	9	189	14	66	6	86	275
1-8	M	186	189	6	381	25	30	3	58	439
	F	78	115	3	196	26	42	3	71	267
	T	264	304	9	577	51	72	6	129	706

Source: the office of Education Bureau of the Haramaya district

Notice: T= total, m= male, f= female

Table 4.9 shows the number of teachers and education levels in both rural and urban areas of Haramaya district. In the district, 577 primary school teachers were teaching in the rural areas,

whereas 129 of them were teaching in the urban schools. Thus, 706 primary school teachers were available in both the rural and urban areas of the district when the data were collected in 2011/12 (2004 E.C). The grade levels the teachers were teaching and their education levels were also indicated (Table 4.9).

Table 4.10 Distributions of teachers, their education and grade levels they taught in 2011/12 (2004 E.C)

Grade levels	TTI			Diploma			Degree			Total (1-8)		
	M	F	T	M	F	T	M	F	T	M	F	T
1-4	201	100	301	60	70	130	0	0	0	261	170	431
5-8	10	4	14	159	87	246	9	6	15	178	97	275
1-8	211	104	315	219	157	376	9	6	15	439	267	706

Source: from each school of the Haramaya district

Notice: T= total, m= male, f= female

Table 4.10 reveals the total number of teachers, their education levels and grades they were teaching in the Haramaya district in the year 2012 (2004E.C.). In the district including both rural and urban areas, there were 439 male and 267 female teachers and 706 total numbers of the teachers who were teaching in the primary schools were available. Of these teachers, 431 and 275 of them were teaching in the first and second cycles respectively (Table 4.10).

Table 4.11 Distributions of teachers, their education and sample size in 2011/12(2004 E.C.)

Education levels	Teachers teaching in Grades (1-8)			Samples of teachers		
	M	F	T	M	F	T
TTI	211	104	315	50	26	76
Diploma	219	157	376	53	38	91
Degree	9	6	15	2	1	3
Total	439	267	706	105	65	170

Source: Education Bureau of Haramaya district

Notice: T= total, m= male, f= female

Table 4.11 portrays teachers' educational levels, their numbers including their gender and the samples included in the study. It is apparent that 315 primary school teachers who had a certificate in teaching were available in the schools, whereas 376 of them had a diploma in teaching various subjects in the primary schools. In addition, 15 teachers who had a first degree in the teaching were also available and most of them were directors of the schools (Table 4.11).

Table 4.12 Distributions of students in primary schools in 2011/12(2004 E.C.)

Grades	Rural			Urban			Total (1-8)		
	M	F	T	M	F	T	M	F	T
1-4	20913	16050	36963	1217	1161	2378	22130	17211	39341
5-8	6022	3644	9666	1764	1323	3087	7786	4967	12753
1-8	26935	19694	46629	2981	2484	5465	29916	22178	52094

Source: Education Bureau of Haramaya district

Notice: T= total, m= male, f= female

Table 4.12 shows the number of students who were available in the primary schools in Haramaya district. In 2011/12 (2004 E.C.), 52094 number of students were available in the district. Of these students, 29,916 of them were males, while 22,178 of them were female. Of these students, 46,629 and 5,465 of them came from rural and urban areas respectively.

Table 4.13 Students-teacher ratio in rural, urban and both

Grades	Rural			Urban			Total population (1-8)		
	Students	Teachers	Ratio	Students	Teachers	Ratio	Students	Teachers	Ratio
1-4	36963	388	95:1	2378	43	55:1	39341	431	91:1
5-8	9666	189	51:1	3087	86	36:1	12753	275	46:1
1-8	46629	577	81:1	5465	129	42:1	52094	706	74:1

Source: adapted from the data gathered during the years 2011/12 (2004 E.C.) from each school, Haramaya district

Table 4.13 presents the ratio of students to teacher both in rural and urban areas. As depicted in the table, the ratio of students to teachers in the first cycle (grades 1-4) is very high in rural areas when it is compared to the urban one. For example, in the rural area, one teacher might teach 95 students in the first cycle (grades 1-4), whereas the teacher might teach 55 students. On the average, one teacher who taught in the first cycle (grades 1-4) handled 91 students in grades 1-8. On the other hand, the ratio of students to teachers was on an average number. This would mean that one teacher taught handles 51 students in rural schools, whereas he/she taught 36 students in the urban schools (Table 4.13).

4.5.2.2 Gurawa district

Gurawa is one of the districts of the East Hararge Zone of the Oromia Regional State in Ethiopia. This district has a high number of populations. The district is placed about 75 and 78 kilometres away from Harar and Dire Dawa cities respectively. It is contiguous with various districts of the zone. It is bordered on the south by Gola Oda and Mayyu Mulluke, on the west by Bedanno, on the north by Kurfa Challe and on the east by Fedis.

According to the National Census of the 2007, the total population of Gurawa district is 240,173. From these number populations, 2.45% (5,893) of them were urban dwellers. The estimated population density of the district is about 172 people per square kilometre. In the district, the

Oromo constitute 97.56 % of the total populations of the district. Afan Oromo is spoken as a mother tongue by about 97.46 % of the populations and the remaining percent populations speak other languages (Samia Zekaria, 2007:356).

Gurawa is one of the densely populated districts with the populations of the students in the zone. This district had 90 primary schools that accommodated more than 60,026 students who were attending primary schools (grades 1-8) in 2011/12 (2004 E.C). In the primary schools, 804 teachers were teaching various subjects. The total number of teachers including their sex, educational levels and the samples included in the study are portrayed in the following tables.

Table 4.14 Distributions of teachers, grade levels and their education in primary schools

Grades	TTI			Diploma			Degree			Total grades (1-8)		
	M	F	T	M	F	T	M	F	T	M	F	T
1-4	345	83	428	24	7	31	0	0	0	369	90	459
5-8	44	0	44	224	73	297	3	1	4	271	74	345
1-8	389	83	472	248	80	328	3	1	4	640	164	804

Source: the education office of Gurawa district in 2011/12 (2004 E.C.)

Notice: T= total, m= male, f= female, TTI= Teachers' Training Institution

Table 4.14 shows the number of primary school teachers and their educational level in Gurawa district. In the district, 804 teachers were teaching in the primary schools. Of the teachers, 459 of them were teaching in first cycle (grades 1-4); whereas 345 of them were teaching in second cycle (grades 5-8).

Regarding the teachers educational levels, 472 of them had certificates in teaching, while 328 of them had a diploma in teaching various subjects. In addition, a few of them had first degree and some of them were working as school directors (Table 4.14).

Table 4.15 Distribution of students and their grade levels

Grades	M	F	T
1-4	26094	21092	47186
5-8	7752	5088	12840
Total (1-8)	33846	26180	60026

Source: the office of education, Gurawa district in 2011/12 (2004 E.C.)

Notice: T= total, m= male, f= female

Table 4.15 reveals the number of students, their gender and grade levels. In general, 60026 students were available in the district. Of these students, 33846 of them were males and 26180 of them were female (Table 4.15).

Table 4.16 Distribution of students to teacher ratio in primary schools

Grades	Number of students	Number of teachers	Ratio
1-4	47186	459	103:1
5-8	12840	345	37:1
Total (1-8)	60026	804	75 :1

Source: the office of education, Gurawa district in 2011/12 (2004 E.C.)

Table 4.16 reveals the ratio of students to teacher in Gurawa district in 2011/12. As indicted in the table, one teacher taught 103 students in the sample schools in the first cycle (grades 1-4), whereas the teacher taught 37 students in the second cycle (grades 5-8). In general, the ratio of students to teacher reduced in the second cycle. The total ratio was also reduced. This means that one teacher could teach 75 students as a whole from first to second cycle (Table 4.16).

Table 4.17 Distributions of teachers and their sample size

Educational level	Teachers and grade levels they teach			Sample size		
	M	F	T	M	F	T
TTI	389	83	472	94	20	114
Diploma	248	80	328	60	19	79
Degree	3	1	4	1	0	1
Total	640	164	804	155	39	194

Source: the office of education, Gurawa district in 2011/12 (2004 E.C.)

Table 4.17 reveals the number of teachers in primary schools and the samples of the study from Gurawa district in 2012 (2004 E.C.). The district had 804 teachers who were teaching in primary schools. Of these teachers, 640 teachers were males and 164 of them were females. Regarding their educational levels, 472 of them had a certificate in teaching in primary schools, whereas, 328 of them had a diploma. In addition, four teachers had first degree and were working as a director in the sample schools (Table 4.17).

4.5.2.3 Kombolcha district

Kombolcha is one of the districts in East Hararge Zone in Oromia Regional State. It is adjacent to various districts and the Harari Regional State in the zone. It is bordered on the south by Harari region, on the southwest by Haramaya, on the northwest by Dire Dawa administrative city, on the north by Somali Region and on the east by Jarso. The district had an estimated population density of 263 people per square kilometre with an estimated area of 441.1 square kilometres.

According to National Census of the 2007, the total number of populations in kombolcha district was estimated at 140, 080. Of the populations, 12, 615 (9.01%) of them were urban dwellers. Of the total population, 92.55% of them constituted the Oromo while 7.2 % of the inhabitants belonged to other linguistic groups. In the district, Afan Oromo was spoken as a mother tongue by 92.5% of the inhabitants, while 7.27 % of them spoke Amharic.

In Kombolcha district, the number of schools, the population of students and teachers were significantly increased from time to time. The district had 585 and 34187 populations of the teachers and students in primary schools respectively. Of the teachers, 140 (24%) of them were selected and included in the study. The total number of teachers including their educational levels, sex and the samples included in the study are presented in the tables as follows. Similarly, the total number of students is included in the tables.

Table 4.18 Distributions of teachers, their education and grade levels they taught

Grades	TTI			Diploma			Degree			Total (1-8)		
	M	F	T	M	F	T	M	F	T	M	F	T
1-4	209	85	294	43	36	79	0	0	0	252	121	373
5-8	24	2	26	139	44	183	2	1	3	165	47	212
1-8	233	87	320	182	80	262	2	1	3	417	168	585

Source: the office of education office, Kombolcha district in 2011/12 (2004 E.C)

Notice: T= total, m= male, f= female

Table 4.18 reveals the number of primary school teachers and their educational level in Kombolcha district in 2011/12 (2004 E.C). The total number of teachers was 585. Of these teachers, 373 of them were teaching in the first cycle (grades 1-4), whereas, 212 of them were teaching in the second cycle (grades 5-8). From the total teachers, 417 and 168 of them represented males and females respectively. In addition, 320 of the teachers had certificates in teaching in primary schools, whereas 262 of them had a diploma. The number of teachers who had first degree was three in number in Kombolcha district.

Table 4.19 Distributions of students and their grade levels in Primary School

Grades	M	F	T
1-4	13462	11523	24985
5-8	5830	3372	9202
1-8	19292	14895	34187

Source: the office of education office, Kombolcha district in 2011/12 (2004 E.C)

Notice: T= total, m= male, f= female

Table 4.19 shows the number of students in primary school (grades 1-8) in Kombolcha district in the year 2011/12 (2004 E.C). The total number of students in the district was 34187. Of these students, 19292 and 14895 of them constituted males and females in the district respectively.

Table 4.20 The ratio of students to teacher in primary schools

Grades	The number of students	The number of teachers	Ratio
1-4	24985	373	67:1
5-8	9202	212	43:1
1-8	34187	585	58:1

Source: the office of education office, Kombolcha district in 2011/12 (2004 E.C)

Table 4.20 explicates the ratio of students to teacher during the year 2011/12 (2004 E.C.). The ratio of students to teacher in the first cycle showed that one teacher taught 67 students, whereas, in the second cycle, one teacher tutored 43 students. In addition, in both cycles, one teacher could teach 58 students on the average in a classroom.

Table 4.21 Distributions of teachers, their education levels and the sample size

Educational level	Grades (1-8)			Sample size		
	M	F	T	M	F	T
TTI	233	87	320	56	21	77
Diploma	182	80	262	44	19	63
Degree	2	1	3	0	0	0
Total	417	168	585	100	40	140

Source: the office of education office, Kombolcha district in 2011/12 (2004 E.C)

Notice: T= total, m= male, f= female

Table 4.21 reveals teachers' educational levels in primary schools and the sample of teachers included in the research in Kombolcha district. In the samples, 77 and 63 teachers with certificate and diploma in teaching were respectively included in the study. The teachers with certificate and diploma were selected randomly from the two cycles. Of the randomly selected

teachers, 140 of them filled in the questionnaires correctly and returned the papers. All the filled in questionnaires were also used in the analysis of the data.

4.5.2.4 Kersa district

Kersa is one of the districts of the East Hararge Zone in the Oromia Regional State. The district is bordered by Baddanno in the South. On the west, it is bordered by Meta, on the north by Dire Dawa administrative city, on the Northeast by Haramaya and on the Southeast by Kurfa Challe. The district had an estimated population density of 365.1 people per square kilometre with an estimated area of 463.75 square kilometres.

According to the National Census the 2007, the total populations of Kersa district were estimated at 170, 816. Of this number of populations, 6.67% (11,387) of them were urban dwellers. In the district, Afan Oromo was spoken as a first language by 96.35% of the population while 3.58% spoke Amharic. The remaining percent of the population constituted other languages. Similarly, 96.25% of the populations were the Oromo and 3.65 % of them were Amhara.

Kersa district belongs to the East Hararge Zone. The populations of students showed a significant increase in the schools. The district had 533 and 3, 8742 students and teachers respectively in primary schools (grades 1-8) in 2011/12 (2004 E.C.). Of the teachers, 129 teachers were selected and the questionnaire was given to them.

The total number of teachers including their educational levels, sex, and the grade level they were teaching are presented in the tables below. Similarly, the total numbers of students who attend in the primary schools in the district are also revealed in the tables as follows.

Table 4.22 Distributions of teachers and their education

Grades	TTI			Diploma			Degree			Total (Grades 1-8)		
	M	F	T	M	F	T	M	F	T	M	F	T
1-4	176	59	235	40	32	72	0	0	0	216	91	307
5-8	18	2	20	141	46	187	15	4	19	174	52	226
1-8	194	61	255	181	78	259	15	4	19	390	143	533

Source: from the office of education, Kersa district in 2011/12 (2004 E.C)

Notice: T= total, m= male, f= female, TTI= Teachers' Training Institution

Table 4.22 reveals the number of primary school teachers and their educational level in the Kersa district in 2012 (2004 E.C). The total number of teachers was 533. Of these teachers, 307 of them taught in the first cycle (grades 1-4), whereas 226 of them taught in the second cycle (grades 5-8). From the total teachers, 390 and 143 of them represented males and females respectively. In addition, 255 of the teachers had certificates in teaching in primary schools, whereas 259 of them had a diploma. The number of teachers who had first degree was 19 in the district.

Table 4.23 Distributions of students in Primary School

Grades	M	F	T
1-4	16472	13641	30113
5-8	5406	3223	8629
Total (1-8)	21878	16864	38742

Source: from the office of education, Kersa district in 2011/12 (2004 E.C)

Notice: T= total, m= male, f= female

Table 4.23 showed the number of students in primary school (grades 1-8) in Kersa district in the year 2012 (2004 E.C). The total number of students in the district was 38742. Of these students, 21, 878 and 16, 864 of them constituted males and females respectively in the district.

Table 4.24 The ratio of students to teacher in primary schools

Grades	The number of students	The number of teachers	Ratio
1-4	30113	307	98:1
5-8	8629	226	38:1
Total (1-8)	38742	533	73:1

Source: from the office of education, Kersa district in 2011/12 (2004 E.C)

Table 4.24 clarified the students to teacher ratio in the year 2011/12 (2004 E.C.). The ratio of students to teacher in the first cycle (grades 1-4) was 98 students to one teacher. In the second cycle (grades 5-8), one teacher taught 38 students in a class. In both cycles, one teacher had taught 73 students on the average.

Table 4.25 Distributions of teachers, their education levels and the sample size

Educational level	Grades (1-8)			Sample size		
	M	F	T	M	F	T
TTI	194	61	255	47	15	62
Diploma	181	78	259	44	19	63
Degree	15	4	19	4	1	5
Total	390	143	533	95	35	130

Source: the office of education, Kersa district in 2011/12 (2004 E.C)

Notice: T= total, m= male, f= female

Table 4.25 reveals teachers' educational levels in primary schools from the first and second cycles and the sample of teachers included in the research in Kersa district. There were 533 numbers of teachers in the district. In the samples, 62, 63 and 5 teachers with certificate, diploma and degree were included in the study respectively. The teachers were selected randomly from the two cycles. Of the randomly selected teachers, 130 of them filled in the questionnaires correctly and returned the papers. All the filled in questionnaires were also used in the analysis of the data.

4.6 Mixed methods sampling

In this study, the researcher used a mixed method sampling. The sampling includes probability and goal-directed sampling. The probability sampling refers to the utilisation of random selection of the samples in the quantitative data sampling. It enables the researcher to increase the external validity that refers to the generalisability of results from quantitative study to other population, settings, times and others. The purposive sampling is used to increase the transferability which refers to the generalisability of results from one specific sending context in qualitative study to another particular receiving context (Clark and Crosswell, 2008: 201 and 225).

The researcher, thus, used concurrent mixed methods sampling in the study. The simultaneous mixed methods design enabled the researcher to triangulate the results from the separate quantitative and qualitative components of the research. It allows the researcher to confirm, cross-validation, or corroborate findings within a single research topic or study (Johnson and Onwuegbuzie, 2004: 217).

4.7 Methods of data analysis

The information gathered from various sources can be analysed qualitatively and quantitatively. The results of qualitatively and quantitatively analysed data are concurrently combined and interpreted. The qualitative data analysis is a common method involving the identification of recurring themes, which are often derived from interview transcripts, response to open-ended questions on the questionnaire, document inspection and observation. It is focused on thematic content analysis of the data gathered through qualitative methods.

The method of data analysis aims to identify themes of the deductively or inductively collected data from various sources. For example, the data that were collected through a close-ended questionnaire could be analysed through numerical statistics and then combined with the data obtained through an open-ended questionnaire, interview, observation and document analysis. Afterwards, both the qualitative and quantitative collected data are compared and interpreted in order to draw the meanings from the results of the analysis in a combined model.

4.8 Conclusion

In the study, the researcher used both qualitative and quantitative data in order to investigate the challenges that hinder the use of Afan Oromo in education. In order to investigate the research problem which is the main aim of this study, both the quantitative and qualitative data were combined concurrently. In this sense, the researcher utilised the concurrent or triangulation research design to find out a solution to the research questions. Regarding mixed methods research design, many current researchers believed that the use of mixed methods research design enables researchers to better understand research problems. It is further explicated that the mixed research approach helps researchers reduce the bias and limitations observed in a single research paradigm. Thus, the approach enables researcher to examine the results of the findings from various directions.

In the processes of data collection in the mixed methods research, the researcher employed the research tools like interviews, observation, video-record, close and open- ended questionnaire and document analysis. The results obtained through the qualitative data were organized thematically and then they were combined concomitantly with quantitative data for analysis and interpretation.

In the quantitative data collection, questionnaire, which consists of open and closed-ended questions, was also designed and distributed to teachers. 634 questionnaires were filled in correctly and returned. On top of that, a closed-ended questionnaire was designed and distributed to 134 primary school students. The questionnaire, distributed to the students, was composed of only closed-ended questions. All the students were randomly selected and they were requested to fill in the questionnaire given to them. Finally, the quantitatively collected data through questionnaire were analysed using descriptive statistics and chi-square by using SPSS as a statistical tool. Both the qualitative and quantitative data were merged concurrently and the results of the findings were analysed and interpreted.

CHAPTER 5

FINDINGS AND ANALYSIS OF DATA

5.1 Introduction

This chapter presents the analysis of responses from questionnaires and interviews. The data obtained through the questionnaires were presented in tables and their analyses were given below each table while the results of interviews were transcribed and presented thematically in the paragraphs.

5.2 Analysis of teachers' responses to the questionnaire

5.2.1 The Demographic features of the teachers

The demographics include teachers' linguistic backgrounds, the number of languages they could speak, grade levels they teach and their teaching experiences.

Table 5:1 The Demography of the teachers

(n=634) Types of groups	Variables	Frequency	Afan Oromo*(Oromo ^X)	Other Languages+ (NO ^Y)
Ethnic group	Oromo	503 (79.3%)	405* (80.5%)	98+ (19.5%)
	Non-Oromo	131 (20.7%)	93*	38+
Mother Tongue	Afan Oromo	485 (76.5%)	456 ^X	29 ^Y
	Other langs.	149 (23.5%)	47 ^X	102 ^Y
Number of langs. spoken by a teacher	One	49 (7.7%)	46 ^X	3 ^Y
	Two	204 (32.2%)	161 ^X	43 ^Y
	≥Three	381 (60.1%)	296 ^X	85 ^Y
Langs. mostly used during childhood	Afan Oromo	487 (76.8%)	456 ^X	47 ^Y
	Other langs.	147 (23.2%)	31 ^X	100 ^Y
Grade levels a teacher teaching	1-4	269 (42.4%)		
	5-8	365 (57.6%)		
Teachers' teaching experiences	1-5	248 (39.1%)		
	6-10	250 (39.4%)		
	11-15	94 (14.8%)		
	16-20	20 (3.2%)		
	≥ 21	22 (3.5%)		

Notice: Afan Oromo* and other languages+ = languages preferred as a medium of instruction
 x and y = Ethnic groups, x = Oromo, whereas y = Non-Oromo (NO), langs.= languages

5.2.1.1 Ethnic background of the teachers in the schools in the Eastern Hararge Zone

As depicted in Table 5.1, 79.3 % and 20.7% of the teachers were Oromo and non- Oromo respectively. Of the teachers those who reported that they were the Oromo, 80.5% (405) of them preferred Afan Oromo as a medium of instruction. In general, the majority of the teachers who taught various subjects in primary schools were the Oromo.

5.2.1.2 Teachers' mother tongue (first language)

As suggested earlier, the majority of the teachers were the Oromo (Table 5:1). For example, 76.5% of the teachers responded that Afan Oromo was their mother tongue, whereas 23.5% of them responded that Afan Oromo was not their first language. From the above reflections, it is possible to conclude that despite their linguistic background, the teachers whose linguistic groups belonged to the Oromo also claimed that they learned other languages as their first language.

5.2.1.3 The number of languages spoken by the teachers

Table 5:1 reveals that 7.7%, 32.2% and 60.1% of the teachers could speak one, two and three or more languages respectively in the schools. This implies that the teachers may communicate with schoolchildren without communication barriers that resulted from language.

Teachers' abilities to speak many languages are appropriate to teach subjects in the multilingual classrooms where children come to school from diverse cultures and linguistic backgrounds. In the multilingual classrooms, teachers who can speak and understand children's languages can deal well with students. Pertinently, there should be effective communication between children and teachers for the enhancement of learning and teaching. Teachers can aptly assist children in their learning without linguistic and socio-cultural barriers. This means that teachers who can understand children's language in multilingual classrooms are appropriate to teach children who come to the school with monolingual (i.e., only their first language). If teachers understand children's cultures and languages, they can assist them in the area of the academy and other social issues. This situation can facilitate children's learning and children can be successful in

their learning. Despite teachers' teaching experiences and their methods of teaching, children who speak only their mother tongue can be benefited from their learning as their teachers can communicate them through children's home language. This can happen if teachers determine to engage actively in helping the children and are conscious of linguistic and cultural diversity in the classrooms. Thus, education through children's home language can facilitate their academic achievement if teachers positively recognize the implementation of mother-tongue education.

However, Table 5.1 shows that 7.7% of the teachers claimed that they could speak only one language. Their confinement to one language could affect those students whose first language was different from that of their teachers. This means that monolingual teachers could not assist children effectively due to language related barriers. It is quite understandable that in multilingual classrooms where children with diversified linguistic and cultural backgrounds are present, monolingual teachers can face challenges in handling and supporting children. In other words, if a language of instruction is a language that students do not use at home or is not a language of their immediate environment, there is no doubt that communication gaps could ensue between teachers and students. For this reason, children cannot learn effectively as they cannot understand what the teachers teach in the classroom.

Therefore, monolingual teachers could not effectively teach children who come from diversified socio-cultural and linguistic backgrounds. Monolingual teachers may be appropriate if both teachers and students can communicate through a language of instruction that a teacher understands and uses. If the language of learning and teaching is a learners' home language or a language that both teachers and students could communicate through, effective learning and teaching can take place.

In general, for the betterment of learning and teaching through mother tongue, teachers should be aware of the advantages of children's language and cultural diversities in the classroom. Teachers' understanding of children's home language and culture enables them to deal with children who come from various linguistic backgrounds if they have adequate training in the methodology of teaching skills in the subjects they teach.

5.2.1.4 Language mostly used by teachers during their childhood experiences

Afan Oromo is a language mostly used by the teachers during their childhood (Table 5.1). For example, 76.8% of them reported that they mostly spoke Afan Oromo as a mother tongue, whereas 23.2 % of them reported that they mostly spoke other languages (Amharic and others) to communicate through during their childhood.

From the above data, it is possible to say that there were teachers whose mother tongue and the language they used predominantly during their childhood was different. In other words, teachers' ethnic background and their first language relatively varied depending on the ways they acquired or learned a language during their childhood or there could be a language shift after they grew up due to their language exposure.

In general, the majority of the teachers that were teaching in primary schools were the native speakers of Afan Oromo, but some were the speakers of other languages and they were teaching in primary schools where Afan Oromo has been used as a medium of instruction. As stipulated in Ethiopian Education and Training Policy of the 1994, the Ethiopian Ministry of Education commenced the use of mother tongue as a medium of instruction in primary schools across the curricula except languages (i.e., mother tongues and English). For this reason, all the teachers who teach subjects through mother tongue should be competent in the language of instruction. The policy emphasized that teachers' competence and positive attitudes towards mother-tongue use in education can have positive impacts on mother-tongue education in primary schools.

5.2.1.5 Grade levels teachers teaching in the schools

The data shows that 57.6% of the teachers involved in the study were teaching students who were in the 5th to 8th grades, whereas 42.4% of them were teaching the 1st to 4th graders (Tables 4:4 and 5:1). Teachers' education and the grade levels they teach may depend on the availability of the trained teachers and the number of students in the schools. Although the Ethiopian Education and Training Policy of the 1994 reveals that teachers with certificates were allowed to teach in the first cycle (grades 1-4), the evidences showed that teachers with certificates used to

teach in the second cycle (grades 5-8) in primary schools (Table 4.4). Thus, using teachers without adequate training and teaching skills would affect the quality of mother-tongue education and students' academic achievements.

5.2.1.6 Teachers' teaching experiences

As depicted in Table 5.1, 39.1% of the teachers reported that they had five and less than five years of teaching experiences, whereas 39.4 % of them stated that they had experience of six to ten years. This would imply that the majority of the teachers had ten or less than ten years of teaching experiences.

In general, teachers' teaching experiences including their qualifications, trainings, commitments and morale can play significant roles in mother-tongue education. Their experiences can be one of the key factors that affect negatively or positively students' learning and achievements. Thus, teachers with better experiences of teaching in the schools can have better skills of managing and assisting students with various social backgrounds, needs, experiences, knowledge and learning styles.

5.2.1.7 Training and teaching situations of teachers in subjects taught in the schools

Table 5.2 Questions (10, 11 and 16)

Subjects studied	(n= 634) Teachers' responses							
	Subject teachers were trained in (10 th question)		Subjects teachers were teaching (11 th question)		Future plan of teachers' self-development		Differences between subject teachers trained in and the one they taught	
	f	p	f	p	f	p	f	p
Afan Oromo	83	13.1	105	16.6	131	20.7	22	3.5
Amharic	8	1.3	14	2.2	23	3.6	6	0.9
English	18	2.8	37	5.8	69	10.9	19	3
Mathematics	62	9.8	68	10.7	84	13.2	6	0.9
Social Science	101	15.9	82	12.9	121	19.1	19	3
Natural Science	124	19.6	130	20.5	206	32.5	6	0.9
All subjects	238	37.5	198	31.2	-	-	40	6.3

Notice: f= frequency, p = percentage

As depicted in Table 5.2, some teachers were teaching subjects that they did not study in the Teachers' Training Institution. For example, 13.1% of the teachers responded that they were trained in Afan Oromo, but 16.6% of them claimed that they were teaching Afan Oromo. This implies that 3.5% of teachers were teaching the language without having the training in the language. Similarly, 2.8% of the teachers reported that they were trained in English as teachers, but 5.8% of them were teaching English in the schools. Regarding their plan of study, 20.7 % of the teachers stated that they needed to pursue their study in Afan Oromo (Table 5.2).

From the data, it is apparent that there were teachers who were teaching students without having the necessary training in Afan Oromo. Similarly, the considerable number of teachers wanted to pursue their future study in Afan Oromo. It is apparent that the subjects they taught in the primary schools would encourage them to study their education within that subject area that they were teaching in the schools.

In general, although the majority of the teachers were teaching the subject they studied at the Teachers' Training Institution, there were some discrepancies. This means that the subjects that some teachers studied in the Teachers' Training Institution varied from the one they taught in the schools. Some teachers also taught the subjects in which they had no training. On the other hand, teaching subjects without having the necessary training might hamper students' academic achievement. The findings also showed that the subjects that teachers needed to study in their future careers had some differences. Teachers' plan of study in subjects which differ from the one they have already taught can also affect their teaching when they are made to teach the subjects they do not need to study in their future career development.

5.2.1.8 A medium of instruction used in Teachers’ Training Institutions and language teachers used to teach in the schools

Table 5.3 The 14th and 15th questions

MoI	(n= 634), Teachers’ responses					
	A MoI that teachers were trained in (question 14)		MoI that teachers were teaching through (question 15)		Differences between MoI teachers were trained in and a language they were teaching through	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Afan Oromo	520	82	566	89.3	46	7.3
Amharic	14	2.2	31	4.9	17	2.7
English	72	11.4	22	3.5	50	7.9
Other	28	4.4	15	2.4	13	2.1

Notice: MoI = Medium of Instruction

The 14th and the 15th questions explicate the medium of instruction that the teachers were trained in and the language they used to teach through in schools. Regarding this, 82.0% of them reported that Afan Oromo was a medium of instruction they were trained in. This would imply that teachers who responded were consistently relevant to the policy stipulated in 1994 as these teachers were trained in the medium of instruction in the primary school in the Oromia Regional State. On the other hand, English and Amharic were used as media of instruction for 11.4 % and 2.2% of the teachers in the Teachers’ Training Institution respectively (Table 5.3).

However, in the early 1991, the medium of instruction for the primary school teachers was shifted towards the use of mother tongue at the Teachers’ Training Institution and in the primary schools. As stipulated in the Education and Training Policy of Ethiopia stipulated in 1994 (Ministry of Education, 1994:23), the medium of instruction in primary schools for all subjects except English and Amharic is the mother tongue that is Afan Oromo in the Oromia Regional State. According to the policy, the language of teacher training for primary education is the nationality languages (i.e., Mother Tongue) used in the area. This means a language of teaching and learning for primary school teachers at Teachers’ Training Institution should be the language used as a medium of instruction in primary school in each Regional State in Ethiopia.

Responses to the 15th question suggest that some teachers who studied the courses in either Amharic or English in the Teachers' Training Institution are teaching in primary schools. This means that teachers' responses to the 15th question indicate that 89.3% of the teachers claimed that they were teaching the subjects through Afan Oromo since they became teachers in primary school (Table 5.3). From the two responses, one can conclude that 7.3% of the teachers who taught in primary schools in Afan Oromo were trained in either English or Amharic at Teachers' Training Institution. This means that they took the training prior to 1991 when the medium of instruction was English in all Ethiopian education beginning from grade seven to the higher institutions except Amharic, which was taught as a subject (Bloor and Wondeson, 1996: 326-327). As depicted in Table 5.3, it is possible to conclude that 7.3 % of the teachers who were teaching Afan Oromo took teachers' training before 1991 or they did not take the training at all though they were teaching Afan Oromo or through it in the schools.

In general, the study suggests that some teachers were teaching primary school education in Afan Oromo without having the appropriate training in the language of learning and teaching in the Oromia Regional State. Similarly, the interviews made with educational officers and directors of the school in each district revealed that some teachers lacked proficiency in the language of teaching and learning since they had no adequate training in Afan Oromo.

5.2.1.9 Teachers' language preferences to educate their children through

This section reveals teachers' children's first and second languages and the medium of instruction teachers as parents want their children to educate through in primary schools.

Table 5.4 The questions (20, 21 and 22)

Language	(n=634), Teachers' responses					
	Children's mother tongue (question 20)		Children's second language (question 21)		Teachers' language preference as a MoI for their children (question 22)	
	f	p	f	p	f	p
Afan Oromo	254	40.1	98	15.5	441	69.6
Amharic	85	13.4	128	20.2	37	5.8
English	-	-	-	-	156	24.6
Other	4	0.6	91	14.4		
⁺ NA	278	43.8	303	47.8		
Missing	13	2.1	14	2.2		

Notice: MoI = Medium of Instruction, +NA = Not applicable

+ = teachers having no a child, f=frequency, P = Percent

The questions listed from 20 to 22 portray children's L₁, L₂ and a language of learning and teaching through which the teachers as parents need their children to be educated through. Their responses to the 20th and 21th questions reveal that 40.1% and 15.5% of them claimed that Afan Oromo was the first and second language for their children respectively (Table 5.4).

Regarding teachers' language preference as a medium of instruction, 69.6 % of the teachers whose children acquired and/or learned Afan Oromo as L₁ and L₂ prefer their children to be educated through Afan Oromo. On the other hand, some reported that they wanted their children to be educated through English. For example, teachers' responses to question 22 portray that 24.6 % and 5.8 % of them preferred English and Amharic respectively as medium of instruction (Table 5.4).

In general, from the teachers' responses, it is apparent that some preferred English as a language of instruction for their children and others wanted Amharic (Table 5.4). One can say that some drawbacks that hindered the use of mother tongue in education in general and Afan Oromo in particular were prevalent in the schools.

5.2.2 Attitudes towards education through Afan Oromo in primary schools

Table 5.5 reveals the degrees of attitudinal challenges of the teachers towards teaching and learning through Afan Oromo in primary schools.

Table 5.5 people's attitudes towards teaching and learning in Afan Oromo

Question	(n=634) Stakeholders	Teachers' responses in percentage		
		High	Medium	Low
1	Students	84.8	11.2	3.8
2	Parents	79	15.3	5.7
3	Local Community	80.4	13.6	6
4	School Directors	90.3	6.9	2.8
5	School Community	83	12.1	4.9
	Average	83.5	11.82	4.64

The data, given in Table 5.5, portray teachers' views regarding attitudes of students, parents, local community, school directors, and school community towards the use of Afan Oromo in education in primary schools. The questions were aimed at drawing the degree of attitudinal challenges exhibited by various stakeholders in and outside the school environments. Teachers' views divulge that 83.5% of the stakeholders had positive attitudes towards education through Afan Oromo in primary schools, whereas 11.82% and 4.64% of them stated that the stakeholders had medium and low attitude respectively (Table 5.5).

5.2.2.1 Teachers' views regarding stakeholders' attitudes towards education through Afan Oromo

The teachers' responses in Table 5.5 revealed that the majority of the stakeholders had positive attitudes towards learning and teaching through Afan Oromo in primary schools. The data shows that in spite of stakeholders' positive attitudes, their overall attitudes varied within each group of the respondents. For instance, 84.8%, 79%, 80.4%, 90.3% and 83% of the teachers, those who responded, reported that the attitude of the students, parents, local community, school directors and school community towards teaching and learning through Afan Oromo was high. On the other hand, according to teachers' views, some stakeholders had medium attitudes towards education in Afan Oromo, whereas some had low attitudes (Table 5.5).

Thus, the overall attitudes of the stakeholders towards education through Afan Oromo in primary schools were remarkably encouraging. However, the information obtained through interviews revealed that attitudes of the stakeholders towards education through Afan Oromo as a mother tongue were seemingly affected by some factors listed as follows:

1. A shift in a medium of instruction from Afan Oromo as a mother tongue to English in secondary schools and beyond;
2. Some stakeholders' low awareness about the use of education through mother tongue;
3. Lack of continuous awareness raising activities;
4. Inadequacy of support for mother-tongue education;
5. The reluctance of the schools and the concerned bodies to actively involve parents or the community regarding their children's progress and achievements;
6. Parents' lack of basic education and their failure to assist their children's literacy development in mother tongue;
7. Parents' lack of financial resources to fund their children's learning and the schools;

5.2.2.2 Attitudes of teachers towards education through Afan Oromo

Table 5.6 reveals teachers' attitudes towards education through children's first language in primary school and extent of teachers' attitudinal problems.

Table 5.6 Teachers' feelings about education through children's first language

	(n= 634), Teachers' responses		
	Happy	Unhappy	Neutral
Frequency	598	26	10
Percentage	94.3	4.1	1.6

Table 5.6 shows the attitudes of the teachers towards primary education in Afan Oromo. The table reveals that 94.3 % of the teachers were happy with teaching and learning in Afan Oromo, whereas 4.1% of them indicated that they were unhappy. On the other hand, 1.6 % of them remarked they were neither happy nor unhappy with the medium of instruction (Table 5.6).

The interviews made with some school directors also asserted that some teachers were unhappy with learning and teaching through mother tongue especially in the seventh and eighth grades. According to the interviewees, teachers think that if primary education is given to the students through their language, students may show poor academic achievement at secondary schools and beyond where English becomes a medium of instruction. They think that learning and teaching through mother tongue hinder students' proficiency in English. According to their views, students may face challenges when learning through English in secondary school education.

5.2.2.3 Prevalence of attitudinal challenges towards education through Afan Oromo

This section presents teachers' views about the prevalence of attitudinal problems towards education through Afan Oromo in primary schools.

Table 5.7 Teachers' views regarding prevalence of attitudinal problems towards education through Afan Oromo

(n= 634)	Teachers' responses	
	Yes	No
Frequency	144	490
Percent	22.7	77.3

Table 5.7 shows teachers' views regarding the prevalence of attitudinal challenges that affect the use of Afan Oromo in education. The evidence shows that negative attitudes towards the use of this language in education continually existed in the schools. For example, as depicted in Table 5.7, of the teachers those who responded to the questionnaire, 22.7% of them remarked that there were attitudinal problems toward education through Afan Oromo. On the other hand, 77.3% of the teachers believed that there were no attitudinal problems in their schools.

In general, although the majority of teachers believed that there were no attitudinal problems, the interviews made with some teachers and school directors revealed that some people had negative attitudes towards the use of Afan Oromo in education. They remarked that the people covertly tried to mislead some parents and students who had less awareness about mother-tongue use in education by giving them some examples from the existing situations. Regarding the attitudinal challenges observed in the schools, one of the interviewees stated the challenges that were prevalent in the school as described below:

At high schools, some of the students left the school early because they faced difficulty in understanding subjects taught through English in secondary schools. As a result, the majority of them came home and became a burden to their family after they took the National Examination at the end of grade ten when they failed to pass. For this reason, parents, local communities, school

directors and I, myself (the interviewee), need primary education particularly in the seventh and eighth grade to be taught in English.

The comment, thus, suggests what individuals used to whisper among themselves surreptitiously to discourage the use of Afan Oromo (mother tongue) in education. The views reflected the legacy of the hegemonic power of the English language at the expense of the indigenous local languages in education.

5.2.2.4 Teachers’ views about extent of attitudinal challenges towards education in Afan Oromo

This section presents extent of attitudinal challenges in the schools. The view given in Table 5.8 is the extension of the opinion portrayed in Table 5.7.

Table 5.8 Teachers’ views about extent of attitudinal challenges

(n= 144)	Teachers’ responses to extents of attitudinal challenges			
	High	Medium	Low	NA*
Frequency	58	16	70	490
Percent	40	11	49	77.3

Notice: NA*= Not Applicable (teachers who responded ‘No’ to the 7th question, Table 5.7)

Table 5.8 depicts teachers’ views regarding the extent of attitudinal problems in the schools. The table reveals that 49% and 11% of the respondents remarked that the extent of attitudinal problems towards teaching and learning through Afan Oromo was low and medium respectively. However, 40% of them reported that the degree of attitudinal problems in their schools was high. Thus, it is apparent that there were various levels of attitudinal problems towards learning and teaching through Afan Oromo.

In their response to open-ended questions, some respondents who believed in the existence of negative attitudes towards the use of Afan Oromo in education identified some factors as follows: first, there is reluctance on the part of the students to learn their mother tongue assuming that the language is theirs; they think they know and understand it easily. For this reason, they

used to boycott some classes. Second, people think that education through mother tongue hinders students' proficiency in English. In this view, they think that education in mother tongue made their children unable to compete with students those who came from other regions of which primary education particularly in the seventh and eighth grades have been taught through English. Third, people also think that as students had not adequately developed their basic proficiency in English language, they may face difficulty understanding and conceptualising secondary school education through English. As a result, the students left the school before taking the National Examinations set after two years of their learning through English since they find the exams prepared in English difficult. Fourth, people thought that since English is an international language and is vital for wider communication around the world, the students should begin learning primary school education earlier through the language to compete with students from other countries around the world.

In general, the reflections given above revealed that tough attitudinal problems existed in the school environments and the local communities. This means that some people negated the use of mother tongue in education in primary schools. The negative attitudes that hamper primary school education through mother tongue come from the ideology of a dominant language use in main domains.

5.2.3 Availability of teachers trained, learning and teaching materials

This part of the analysis presents the availability of trained teachers in Afan Oromo and their teaching loads. The availability of textbooks, teacher's guides and reference materials written in Afan Oromo are also presented in the schools.

5.2.3.1 Availability of trained teachers in Afan Oromo

This section surveyed the availability of teachers teaching through Afan Oromo in the primary schools. It also presents teachers' teaching loads during the working days.

5.2.3.1.1 Teachers' teaching Loads per week in the primary schools

In this section, teachers' teaching loads are presented and their impacts are discussed.

Table 5.9 A number of periods teachers teach in a week

	(n= 634), Teachers' response					
Periods in a week	5-10	11-15	16-20	21-25	26-30	>30
Frequency	99	37	103	155	218	22
Percent	14.5	4.9	14.4	22.4	34.4	3.5

Table 5.9 reveals that 34.4% of the teachers responded that they used to teach 26 to 30 periods per a week, whereas 3.5 % of them stated that they were teaching more than 30 periods. On the other hand, 22.4% of them remarked that they used to teach 21 to 25 periods per a week. 14.5% of them responded that they were teaching five to ten periods, which were the minimum periods that a teacher taught in a week. This indicates that the time allotted varied and some teachers were heavily engaged in teaching for a long period in a day while others taught the minimum number of periods in a day. For example, one period is equivalent to 40 minutes. If a teacher taught 30 periods per a week, her/his weekly teaching loads would be 20 hours without adding other school activities, which could be carried out by the teacher within or outside the school. This means that when the time is converted to daily teaching loads, the teacher might teach four hours per a day.

Similarly, the interviews conducted with school directors revealed that some teachers who had minimum loads of teaching were assigned to carry on other related school activities. For example, they were assigned to work as a unity leader, coordinator of extra-curricular activities and some administrative duties. In addition, teachers facilitated various activities used for the enhancement of the schools and they encouraged teachers and students to participate in the processes.

In general, teachers' teaching loads could affect the quality of teaching and learning activities. For example, if teachers are heavily loaded, they cannot effectively carry on their teaching and

assist their students. They cannot also give their students an effective evaluation and continuous assessments in the absence of incentives and other relevant enforcements.

5.2.3.1.2 The availability of trained teachers and their training situations

This section discusses the availability of teachers teaching education through Afan Oromo. It also presents teachers' training situations, relevance of subjects they studied in a college to the subjects they teach in primary schools.

Table 5.10 Teachers' views about availability of teachers, training and content relevance

questions	Questions	Teachers' responses, (n=634)			
		Yes		No	
		f	p	f	p
2	Whether the teachers who can teach subjects in <i>AO</i> are sufficiently available or not in primary school	430	67.8	204	32.2
3	Whether a short-term training was given to teachers in relation to the methodology of <i>AO</i> teaching or not	126	19.9	508	80.1
6	Whether a teacher training in the TTI was interesting and useful to the trainees or not	570	89.9	64	10.1
9	Whether the contents of the courses given in the TTI were relevant to the contents of a textbook the teacher teaches in primary schools or not	522	82.3	112	17.7
12	Whether a teacher had taken the training on textbooks he/she teaches in a primary school or not	171	27	463	73

Notice: TTI= Teachers' Training Institution, f= frequency, p = percentage, AO= Afan Oromo

Table 5.10 shows the availability of trained teachers who can teach through Afan Oromo in primary schools. It reveals their training situations in the Teachers' Training Institution. The table reveals that 67.8% of the teachers remarked that the teachers who could teach primary

education through Afan Oromo were adequately available in the schools. On the contrary, 32.2% of them reported that an inadequate number of teachers were available in the schools.

The third question refers to an on-job training given to teachers to build their teaching skills while they were teaching in primary schools. Regarding this, 80.1% of the teachers claimed that they did not take on-job training regarding the methodology of teaching through Afan Oromo, while 19.9% of them remarked that they took the training (Table 5.10). Similarly, the interviews carried out with the school directors and the teachers affirmed that although the on-job training was very vital to build teachers' teaching skills and to up-date their teaching creativities, the teachers teaching education through Afan Oromo did not take any on-job training. In addition, the interviewees asserted that the teachers did not receive any training on teaching materials developed in the language to develop their awareness on how to implement the materials in the classroom while they used them to teach the students.

In relation to the sixth question, 89.9 % of the teachers responded that the training that they took while they were in the Teachers' Training Institution was interesting and it was useful whereas 10.1% of them responded that the training was not interesting and useful (Table 5.10).

The ninth question asks whether contents of the courses given to the trainees in the Teachers' Training Institution were relevant to the contents of textbooks they used to teach in primary schools. With reference to this point, 82.3 % of the teachers pointed out that the contents of the courses they studied in the Teachers' Training Institution were relevant to contents of the textbooks, whereas 17.7 % of them stated that the contents of the courses were not relevant (Table 5.10).

The twelfth question portrays whether the teachers had taken the training on how to implement the textbooks they used to teach in the sample schools. As depicted in the table, 73.0 % of teachers reported that they did not take the training on how to implement the textbooks they used to teach in the primary schools, whereas 27.0 % of them responded that they took the training (Table 5.10).

In general, the data show that mother-tongue education could be affected by lack of skilled teachers in a mother tongue, lack of appropriate on-job training, teachers' deficiency in the methodology of teaching a language and teachers' absence of motivation.

5.2.3.1.3 The number of days the training given to teachers

This section focused on the number of days that teachers took on-job trainings to enhance their teaching skills.

Table 5.11 Teachers' views regarding the frequency of training

(n= 126)	The number of days the training lasted for				
	One	Two	Three	More than 3	*NA
Frequency	38	32	23	33	508
Percent	30	25	18	26	80.1

Notice: NA*=Not applicable (teachers not taking on-job training, the 3rd question, Table 5.10)

Table 5.11 shows that 26 % of the teachers reported that the training lasted for more than three days while 30%, 25% and 18% of them reported that the training lasted for one, two and three day(s) respectively.

In general, when compared to the percent of teachers who took the on-job training (Table 5.11), apart from a few differences, the number of teachers who claimed they took the training was almost similar. As depicted in Table 5.11, a large number of teachers did not take the training on the methodology of teaching through Afan Oromo in the primary schools.

5.2.3.1.4 Teachers' views about level of experiences they acquired from the training

This section presents teachers' views regarding their training that they took in the Teachers' Training Institutions.

Table 5.12 Teachers' opinion concerning benefits they acquired from the training

(n=126)	Teachers' responses				
	Good	Medium	Low	*NA	<i>Missing</i>
Frequency	82	14	16	508	<i>14</i>
Percent	65	11	13	80.1	

Notice: NA* = Not applicable (teachers responding 'no' to the 3rd question, Table 5.10)

As depicted in Table 5.12, 65 % of the teachers claimed that the experiences they learned from the training were good. On top of that, 11% of them had medium attitudes regarding the use of mother tongue in education. On the other hand, 13% of them reported that the experiences they got from the training were low. Moreover, from the interviews conducted with school directors, the training were sometimes given to teachers who were teaching English as a subject to improve their proficiency in English and teaching methods in this language as a foreign language. However, teachers who teach other subjects through Afan Oromo and those who teach Afan Oromo as a subject were not given the training opportunities to improve their teaching skills in this language.

In general, from the overall views of teachers' responses portrayed in Table 5.12, the majority of the teachers could have a constructive idea about the training they took, but a few of them have yet negative attitudes towards the training. Moreover, the evidences portrayed that training were not given to teachers teaching through mother tongue (Afan Oromo) in primary schools.

5.2.3.1.5 Teachers’ feelings regarding the training they took in the Teachers’ Training Institution

The section presents teachers’ views about the training they took in a college when they were trained as teachers.

Table 5.13 Teachers’ feelings regarding quality of the training

	Teachers' responses, (n= 570)			(n=634)
	Interesting	Medium	Uninteresting	NA*
Frequency	500	18	52	64
Percentage	88	3	9	10.1

Notice: NA*=Not applicable (teachers responding ‘no’ to the 6th question, Table 5.10)

Table 5.13 reveals that 88% of the teachers believed that training they took in the Teachers’ Training Institution was exciting, whereas 9% of them remarked that training was unattractive. On the other hand, 3% of them remarked that training was neither interesting nor uninteresting (Table 5.13).

In general, the evidences show that the majority of the teachers had a good feeling at training that they took during their stay in the Teachers’ Training Institutions. However, some thought that training was not good. For example, teachers those who responded to the open-ended questions indicated that some constraints existed in the Teachers’ Training Institution. Among the constraints that they identified were shortages of teaching materials and references written in mother tongue. They argue that the constraints affected students’ learning activities and their achievements in the College where they were trained as teachers.

5.2.3.1.6 Teachers’ views regarding relevance between courses they studied in a college and content of the subjects taught in primary schools

This section presents teachers’ opinions about relevance of content they studied in the Teachers’ Training Institution and content given in students’ textbooks.

Table 5.14 Teachers' views regarding relevance of the contents of training courses to the contents of subjects taught in the schools

	Teachers' responses, (n=522)			(n=634)
	High	Medium	Low	*NA
Frequency	288	189	45	112
Percent	55	36	9	17.7

Notice: NA* = Not applicable (teachers who responded 'No' to the 9th question, Table 5.10)

As shown in Table 5.14, the majority of the teachers believed that, the contents of the courses they studied in the Teachers' Training Institutions had good relevance to the contents of the textbook they taught in primary schools. For example, 36% and 55% of the teachers believed that the relevance of the contents was medium and high respectively when it was compared to the contents they used to teach. On the other hand, 9% of them remarked that the relevance was low (Table 5.14).

In conclusion, the majority of the teachers believed that the relevance of the contents they studied at the Teachers' Training Institutions and that of the textbooks they taught in primary schools had a moderate relevance. On the other hand, 9% of the teachers responded that the content relevance of the courses and that of textbooks had less than average in their relevance. In the open-ended questions, the respondents elucidated the points of the irrelevance of the contents as follows: first, the contents of the courses taught in the college were broad when compared the contents of the textbooks taught in primary schools and their relevance was low. Second, there were no systematic linkages between the contents of the courses taught in the college and the contents of the textbooks taught in primary schools. Third, some contents of the courses taught at the college were difficult and they have irrelevant to the contents available in students' textbooks for primary school education.

5.2.3.2 Availability of learning and teaching materials in the primary schools

This section presents the availability of syllabuses, textbooks, reference materials and their distribution among the users in the schools.

5.2.3.2.1 Availability of learning materials written in Afan Oromo

This section presents the availability of learning and teaching materials in the schools.

Table 5.15 Availability of learning materials and references in the school

Questio	The availability and distribution of learning and teaching materials	Teachers' responses (n=634)					
		Yes		No		Yes, partially	
		f	p	f	p	f	p
1	The syllabi	104	16.4	468	73.8	62	9.8
2	Teachers' guides	218	34.4	315	49.7	101	15.9
3	The textbooks written in AO	368	58.0	111	17.5	155	24.4
4	The distribution of AO textbooks	268	42.3	81	12.8	137	21.6
5	AO references	115	18.1	417	65.8	102	16.1
6	English textbooks	280	44.2	231	36.4	123	19.4
7	English references (12) *	325	51.3	205	32.3	92	14.5

Notice: *missing, AO = Afan Oromo, f = frequency, p = percentage

The teachers' responses to the first question show that 73.8 % of the teachers did not receive the syllabi for subjects they taught in primary schools. On the other hand, 9.8 % of them claimed they received some syllabi for the subjects they taught. This means that teachers received some syllabi for some subjects while they did not receive any syllabi for other subjects they taught in primary schools. On the contrary, 16.4 % of them remarked that they received the syllabi for the subject they taught. From the overall evidences, it is apparent that the syllabi were inadequate for the majority of the curricula that teachers taught in the primary schools.

In addition, the teachers' responses to open-ended questions revealed that there were serious shortages of syllabi for many of the subjects they taught in primary schools. In connection to the contents of the syllabi, the respondents identified some constraints observed in the syllabi.

Among the key problems is that (1) contents of the syllabi lacked systematic and logical grading and (2) the times given to cover contents are not enough to complete the contents.

5.2.3.2.2 Teachers' guide

In Table 5:15, the majority (49.7 %) of the teachers responded that there were no teachers' guides for the subjects they taught in their schools, whereas 15.9% of them claimed that the guides were partially available for some subjects. This would mean that teachers' guides were only available for some subjects while they were not available for other subjects taught in their schools. On the contrary, 34.4 % of the teachers reported that they received teachers' guides for the subjects they taught in their respective schools. Similarly, from teachers' responses to the open-ended question, the majority of them responded that there were no teachers' guides for most subjects taught in their primary schools.

5.2.3.2.3 Students' Textbooks

The responses to the third question show that the textbooks written in Afan Oromo were inadequately available in the schools. The results of teachers' responses to the question revealed that 58.0 % of the teachers received textbooks written in Afan Oromo for the subjects they taught, whereas 17.5 % of them responded that they did not receive textbooks. On the other hand, 24.4 % of them remarked that they received the textbook partially for some subjects while they did not receive for others (Table 5.15). These responses, in general, reveal that there were shortages of students' textbooks and their extent.

5.2.3.2.4 Distributions of students' textbooks

The teachers' responses to the fourth question reveal that 12.8 % of the teachers responded that students' textbooks were not equally distributed to all students in their schools. In other words, there were shortages of students' textbooks. Because of their shortages, not all the textbooks were distributed to all students. In contrast to the aforementioned view, 42.3 % of the teachers responded that all the students took all the textbooks in their schools. On the other hand, 21.6 % of them pointed out that the students partially took the textbooks (Table 5.15). This may mean

that some students received some textbooks for some subjects, whereas some did not receive the textbooks for other subjects in their schools. In addition, students' responses show that on the average, 74% of them responded that they took all the textbooks individually whereas the remaining number of students took the textbooks in a group of two, three, four, or more (Table 5.39).

From the earlier mentioned points, it is possible to conclude that there were shortages of students' textbooks written in Afan Oromo in the schools. Their shortages could greatly hinder students' learning and hamper their academic achievements.

5.2.3.2.5 Availability of reference books

The fifth question reveals the availability of reference books written in Afan Oromo in the sample school (Table 5.15). The table shows that the majority (65.8%) of the teachers pointed out that there were no references in the subject they taught. For instance, 16.1% of them responded that the references were partially available in their schools. This would mean that references were available for some subjects while they were not available for others. However, 18.1 % of them responded that references were available in their schools.

The interviews conducted with the school directors and teachers and school observations revealed that almost all the schools had no libraries and there were no reference books in the schools. They also explicated that absence of library and reference books written in mother tongue could affect the development of teachers' and students' reading skills and knowledge. On the other hand, it was noted that some schools bought some reference books written in Afan Oromo, but the books were no accessible to students because of unavailability of the libraries where books would be made accessible to both teachers and students.

5.2.3.2.6 Availability of English textbooks and references

The teachers' responses to the sixth question reveal that 44.2 % of them reported that there were students' textbooks in English, whereas 36.4 % of them responded that there were no students'

textbooks written in English. The other 19.4 % of them claimed that textbooks in English were partially distributed among the students (Table 5.15).

On the other hand, responses to the seventh question show that 51.3 % of the teachers responded that the reference books written in English were available. Of the respondents, 32.3% of them reported that there were no references, but 14.5% of them responded that references were available for some subjects while they were not for others.

In general, the evidences reveal that there are shortages of references written in English in the schools. The schools have lacked adequate and relevant references that could help children develop their knowledge and skills in the subjects they learn in their schools.

5.2.3.2.7 Textbooks-students ratio

This section reveals the ratio of textbooks to students in the primary schools. It also portrays teachers' responses regarding the distribution of students' textbooks.

Table 5.16 Teachers' views about ratio of textbooks to student in the classroom

Teachers' responses (n= 634)						
Ratio	1:1	1:2	1:3	1:4	1:5	Other
Frequency	263	195	70	51	45	10
Percentage	41.5	30.8	11.0	8.0	7.1	1.6

The data in Table 5.16 show that 41.5% of the teachers reported that the textbooks were given to students at a ratio of one-to-one, whereas 30.8% of them remarked that one textbook was given to two students. Of the teachers, 11% of them responded that one textbook was used among the three students while 8% and 7.1% of them responded that one textbook was distributed among four and five students respectively.

On the other hand, students' responses to the questionnaire reveal that 74% of the students responded they received the textbooks individually for the subjects they studied, whereas some responded that they received the textbooks in a group of two or more (Table 5.39).

In general, the data reveal that distributions of textbooks among the students were disproportionate. There were cases in which a group of two to five or more students shared one textbook. This may imply that there were shortages of textbooks in the schools (Table 5.17). Lack of students' textbooks can have negative impacts on students' learning and success in their academy and they could not be good achievers.

5.2.3.2.8 Teachers' views regarding content related challenge in textbooks and syllabi written in Afan Oromo

This section discusses problems observed in learning and teaching materials written in Afan Oromo.

Table 5.17 Content related problems in textbooks and syllabi

question	Content related challenges	(n= 634), Teachers' responses					
		Yes		No		Not sure	
		f	p	f	p	f	p
9	Content related problems in textbooks	253	39.9	365	57.6	16	2.5
11	Content related problems in Syllabi	130	20.5	396	62.5	108	17

Notice: f= frequency, p= percent,

The ninth question inquires whether textbooks have contents related problems. Regarding this, 57.6% of the teachers asserted that textbooks had no content related problems. On the contrary, 39.9 % of them remarked that the textbooks had content related problems, whereas 2.5% of them responded that they were not sure whether the textbooks had contents problems (Table 5.17). With reference to the syllabi, 62.5 % of them stated that the syllabi had no content problems while 20.5% of them asserted that the syllabi had problems with reference to their contents. The remaining 17% of them stated that they were not sure whether the syllabi have content problems or not (Table 5.17).

In general, although most teachers stated that students' textbooks and syllabi had no content problems, some believed that textbooks and syllabi had problems in relation to their content. The

interviews conducted with the teachers also confirmed that textbooks and syllabi had also problems in the aspects of dialect, providing an explanation and presenting content in logical grading.

5.2.3.3 Teachers' views about levels of the relevance and difficulty of words, concepts and content given in Afan Oromo textbooks

This section discusses levels of difficulty of concepts, words and contents used students' textbooks written in Afan Oromo. The results of teachers' responses to the questions that assessed the relevance of words, concepts and contents of students' textbooks in relation to the students' background (i.e., culture, skills and experiences) are portrayed in Table 5.18 below.

Table 5.18 Statement (1- 6): Teachers' attitudes towards relevance and difficulty of words, concepts and content used in Afan Oromo textbooks

Q/n	Statements	Teachers' Responses in (%)		
		Agree	Disagree	Not sure
1	All the concepts, words, and the contents given in AO textbooks are relevant to students' abilities, culture and experiences.	66.7	26.5	6.8
2	Students can easily understand all the concepts, words, and the contents given in AO textbooks.	61.2	31.3	7.6
3	The majorities of concepts, words and the contents given in AO textbooks do not match with students' ability and understanding. (5) *	42.1	48.9	8.2
4	Half of the concepts, words and contents given in AO textbooks are relevant to students' culture and experience. (5) *	80.2	11.2	7.9
5	Majorities of the concepts, words, and the contents given in AO textbooks are even difficult to understand for teachers. (11) *	30.9	58.3	9
6	Majorities of the concepts, words, and the contents given in AO textbooks are below students' ability or understanding. (6)*	14.9	77.9	6.3

Notice: *Missing

To begin with, the result of the first question reveals that 66.7 % of the teachers agreed that all the concepts, words and the contents given students' textbooks were relevant to the students' abilities, culture and experiences, whereas 26.5 % of them disagreed with the stated views. On the other hand, 6.8% of them neither agreed nor disagreed with the views (Table 5.18).

The result of the second question reveals that 61.2 % of teachers agreed with the views that students can easily understand concepts, words, and content given in the textbooks. In other words, teachers are of the view that students could understand all the concepts, expressions and contents provided in their textbooks without difficulties. On the contrary, 31.3% of them responded that they disagreed with the stated view (Table 5.18, second question). From these reflections, one can conclude that there were some conceptual difficulties in the content of the textbooks. Thus, these challenges could affect students' understanding and use of their intellectual capacities.

The result of the third question reveals that 42.1% of the teachers agreed with the view that the majorities of concepts, words and content given in AO textbooks did not match with students' ability and understanding (Table 5.18). In other words, the respondents think that concepts, expressions and contents used in students' textbooks written in Afan Oromo did not fit with students' levels of experiences and knowledge. However, 48.9% of them disagreed with the stated view. According to this view, the majority of the concepts, words and content given in students' textbooks matched with students' ability and understanding. From the above reflections, it is possible to say that nearly half of the teachers believed that the concepts, expressions and content given in Afan Oromo textbooks matched with students' levels of understanding and ability.

The result of the fourth question portrays that 80.2% of the teachers agreed with the views that half of the concepts, words and content given in the textbooks were relevant to the students' culture and experience. This may mean that some of the concepts, content and words given textbooks written in Afan Oromo were relevant to students' culture and experiences. On the contrary, 11.2% of them disagreed with the view that some concepts, expressions and contents were not relevant to the students' socio-cultural backgrounds.

The outcome of the fifth question expresses the difficulty level of concepts, words and content with reference to teachers. As shown in Table 5.18, 58.3 % of the teachers disagreed with the view that the majority of the concepts, words, and the content given in Afan Oromo textbooks were even difficult to understand for teachers. On the contrary, 30.9 % of them agreed with the view. From these reflections, it is possible to conclude that teachers were of the view that students could understand the majority of the contents and concepts given in the textbooks while some hold the view that the concepts of content were difficult for the students to understand.

The sixth question explores that whether or not the concepts, words and contents given in Afan Oromo textbooks were below the students' level of understanding and abilities. Regarding the view, 14.9 % of the teachers agreed with the stated view, whereas 77.9 % of them disagreed (Table 5.18, sixth question). This implies that the majority of them believed that the concepts, contents and words given in Afan Oromo textbooks were easy and they were not below the students' level of understanding and abilities.

In general, based on the teachers' responses to the open-ended question, it is possible to say that some words related to dialect, lack of illustrative examples and absence of some graded reading materials/text were some of the constraints observed in students' textbooks. These constraints could create misconceptions that affected education through Afan Oromo. Some of the constraints mentioned by the respondents are listed as follows.

5.2.3.3.1 Dialect related constraints

Regarding dialects of Afan Oromo, some researchers identified various dialects of Afan Oromo into various groups. Some of them classified Afan Oromo dialects into four main groups depending on geographical locations. These were Eastern, Western, Southern and Central dialects of Afan Oromo speakers. Some classified Afan Oromo dialects depending on the people's accents/utterance while speaking or writing. In this case, they classified the dialect of Afan Oromo as a dialect of Arsi, Guji, Borena, Tulema, Macha, Harar (Anniya and Afran Qalloo) and Wollo (Kamisee and Rayya Oromo). Some of the dialect classifications were not based on scientific research and they were based the Oromo's traditions and oral history.

These various dialects are also observed in learning materials designed for various grade levels in primary schools. Thus, lack of standard dialects can have impacts when the textbooks are prepared and written in Afan Oromo. The respondents affirmed that the dialects used to write students' textbooks mostly came from limited areas and might create confusion among students who encountered words or expressions unknown in their local dialects. This would mean that textbook preparation failed to consider centred and balanced dialects from all Oromia Zones. Students/ other people used to utter, "This is not our dialect or it is *taboo* word or expression in our dialect." As most children joined the schools for the first time without having any exposure and awareness about the standardised language used in education, they might get confused when they were exposed to learning words or expressions that could have different meanings from that they know in their area. Therefore, children may be confused with some words and face difficulty understanding the vocabulary and expressions used in students' textbooks.

In general, without language standardisation and effective implementation, people could develop negative perceptions towards various dialects used in the textbooks as some dialects might have different meaning in other local dialects. Thus, before writing textbooks and distributing them to the schools, they should be effectively evaluated and commented by various stakeholders and language planners who know and understand various dialects of Afan Oromo. Standardisation could minimise disagreement that occurs among speakers of various dialects of this language.

5.2.3.3.2 Conceptual difficulties and knowledge gaps

According to respondents, some concepts and content given in students' textbooks written in Afan Oromo might challenge students to understand and conceptualise. They have the view that since children who enrolled into the schools for the first time did not have the basic literacy skills, they may have difficulties conceptualising content of the textbooks. Some concepts of content did not relate to students' previous knowledge and experiences as the majority of the children did not go to kindergarten to learn basic literacy skills particularly those children who come to schools from rural areas where there is no kindergarten. The situation could also create knowledge gaps between students who attended pre-primary education as they had already developed basic literacy skills in their mother tongue.

In general, concepts and cultural elements used in children's textbooks should consider children's experiences, knowledge and creativity. Since children who grow up in urban or rural areas have different experiences and exposures to various cultural elements and modernity, the concepts and content used in the textbooks may affect their learning and understanding. Thus, concepts in the textbooks should match with children's socio-cultural, developmental and psychological backgrounds as children usually adopt the culture and experiences that they observed and practised in their areas.

5.2.3.3.3 Lack of graded reading materials in Afan Oromo

The respondents noted that the reading texts given in students' textbooks were not well graded according to their levels of difficulty. They stated that the reading texts were difficult for students to conceptualise and understand. Some reading materials were not equally accessible to all students with various socio-cultural backgrounds. They were also beyond students' experience and abilities. In addition, they lacked logical arrangement and clarity. The respondents also remarked that some contents had no sufficient explanations with illustrative examples that enable children to relate the ideas to their own experiences.

5.2.3.4 Teachers' views about availability of reference materials and their accessibility to the school

This section presents teachers' views regarding the availability of reference materials in the schools and their accessibility to teachers and students.

Table 5.19 Teachers' views regarding availability of references and their accessibility

questions	References and the users	Teachers' Responses in % (n= 634)			
		Yes		No	
		Frequency	Percentage	Frequency	Percentage
1.	Reference books written in AO	5	0.8	629	99.2
2.	Fictions written in AO	3	0.5	631	99.5
3.	Folk tales written in AO	3	0.5	631	99.5
4.	Newspapers in AO	6	0.9	628	99.1
5A	All teacher	3	0.5	631	99.5
5B	All students	3	0.5	631	99.5
5C	All school communities	3	0.5	631	99.5
6.	References written in Amharic	3	0.5	631	99.5
7.	English References (1*)	7	1.1	626	98.7

Notice: *missing, AO = Afan Oromo

Teachers' responses to the first to seventh questions show the availabilities of reference books and their accessibilities to teachers, students and school communities in the schools (Table 5.19). As depicted in Table 5.19, almost there were no references in the schools. For example, more than 98.7 % of the teachers responded that there were no reference books in their respective schools. Similarly, the interviews made with some directors and teachers and observations conducted in the schools revealed that almost all the schools had no reference materials in their schools. In addition, there were no school libraries where the reference books could be reserved.

On the other hand, a few directors responded that they bought a few references, but they were not accessible to teachers and students due to lack of library and librarians in their schools.

In addition, from interviewees' responses, the key reasons for the absences of reference materials written in Afan Oromo in the schools were indicated as follows:

1. lack of adequate budgets to buy references;
2. lack of attentions and commitments from the concerned bodies to allocate finances that enable the schools to buy reference materials;
3. absence of transparency and inability to organize and use the existing school resources effectively to buy additional reading materials;
4. inability to organize and mobilise local communities and cooperatively to produce reading materials from local resources: oral literature, cultures and knowledge and.
5. Limitation of information sharing and cooperation between the schools and the Bureau of Oromia Culture and Tourism.

5.2.4 Students' proficiency in Afan Oromo and the classroom situations

5.2.4.1 Students' proficiency in Afan Oromo

This section reveals teachers' views regarding proficiency of students in Afan Oromo. Moreover, it assesses students' language skills, classroom interaction, performance and overall proficiency they have in the language.

Table 5.20 Teachers' views regarding students' proficiency in Afan Oromo

question	Skills and proficiency in Afan Oromo	Teachers' responses in percentage (%), (n= 634)		
		Good	Medium	Poor
1	Reading ability	67.2	22.1	10.7

2	Speaking ability	93.4	3.9	2.7
3	Reading comprehension	60.6	28.5	10.9
4	Writing ability	59.5	27.1	13.4
5	Performance	64.9	27.8	1.9
6	Classroom interaction	81.8	13.7	4.4
7	Overall proficiency	81.3	14	4.6

As depicted in Table 5.20, 67.2%, 93.4%, 60.6% and 59.5% of the teacher affirmed that the students had good proficiency in reading, speaking, reading comprehension, writing and classroom performance respectively in the language. 81.3 % of the teachers stated that students' overall proficiency was relatively good (Table 5.20). According to the teachers, levels of students' language skills and their performance in the classroom as a whole were encouraging. However, students' reading and writing skills in the language was lower than they did in other skills (Table 5.20).

5.2.4.2 Teachers' views regarding students' proficiency in Afan Oromo

This part reveals students' social background they came from and its impact on their learning through Afan Oromo.

Table 5.21 Teachers' views regarding students' background and their proficiency in Afan Oromo

	Teachers' responses (n= 634)		
	Urban	Rural	Other
Frequency	64	547	23
Percent	10.1	86.3	3.6

The results of the eighth question show that students' proficiency could depend on their socio-cultural backgrounds and the areas where they used to live in (urban or rural areas). This is because a language has a close relationship with cultures and cultural elements that are peculiar to certain areas and people's worldviews around them. Thus, elements of that culture could communicate information using a language as a symbol. If concepts, expression and cultural norms that students learn through the medium of instruction are irrelevant to their sociological

and cultural background, their learning can be hampered. This can be a factual reality where the standardisation of a language of learning and teaching could be at the beginning and /or was not effectively demonstrated at the national or local level. For instance, when children do not comprehend expressions, content and concepts which or when concepts are not related to children's real life situations and experiences, their academic achievement could be negatively affected. This means that expressions and concepts could be related to either rural or urban cultures. For instance, if a child comes from urban areas and does not have exposure to rural cultures, the child may face the difficulty understanding those concepts and expressions related to rural areas. Similarly, the same difficulty could challenge a child who grew in rural area. For instance, if a child has no access to urban related material and cultural concepts, he/she may face comprehension problem.

As depicted in Table 5.21, 86.3 % of the teachers responded that children who were from rural areas were better than those who came from urban areas in the use of Afan Oromo as most children grew in the communities that used the language in their everyday activities. This would mean that children who were from rural areas had better exposure to Afan Oromo and cultures communicated through this language in the community.

On the other hand, children who were from urban areas may have less exposure to Afan Oromo and cultures communicated through this language as they have exposed to various languages and cultures in urban areas. Children who live urban areas or main metropolitan cities or towns may often opt to speak the dominant language. The cases may also be observable among parents who are reluctant to teach their cultures and language to their children. As a result, their children may opt to speak dominant languages used in schools in the urban areas. However, parents who are aware of their cultures and the use of their language may teach their children about cultures and speak their language to their children at home. In this view, children who come from urban or main cities could be competent in their mother tongue and they become bilingual and/or multilingual depending on their exposure to various languages.

In this case, in the majority of the urban areas in Ethiopian main cities, Amharic has been the dominant language and the majority of other language speakers could speak this language, as it

was a national language used at the expense of other Ethiopian languages. Thus, children who grew in the major cities or urban areas were obliged to use the language. Depending on the existing situations, children may sometimes use their parents' language with their grandparents at home. These children may have no exposure to the language that was used as a medium of instruction in primary schools in the Oromia Regional State. This would mean that children who come from rural areas might understand concepts, expressions and cultural elements used in students' textbooks better than students who come from urban areas if a child who is from urban area has no exposure to the language, Afan Oromo. In addition, the teachers' responses to the open-ended question that reads, "What language problems did you observe with students while you were teaching them through Afan Oromo in your school?" identified some constraints related to students' deficiency in Afan Oromo as follows:

1. Lack of basic literacy skills (mainly reading and writing) in Afan Oromo;
2. Students' poor reading comprehension in the language;
3. Students' lack of awareness in the writing systems of the language;
4. Students' reluctance to learn through the language thinking that the language is theirs and they know it;
5. Students' lack of awareness about roles and values of mother-tongue use in education;
6. Students' lack of support from their parents to develop their literacy skills;

5.2.4.3 Teachers' views regarding convenience of classrooms for student-centred teaching approach

This section portrays information about classroom situations and their convenience for teaching and learning.

Table 5.22 Teachers' views regarding suitability of classrooms to foster student-centred teaching approach

	(N= 634), Teachers' responses	
	Yes	No
Frequency	260	374

Percent	41.0	59.0
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Table 5.22 reveals that 59 % of the teachers responded that classrooms were not suitable for student-centred teaching approaches. Teachers’ views replied in response to the open-ended questions suggested that classrooms were inconvenient to teach by using student-centred teaching approaches. First, in the majority of the rural classrooms, first cycle (grades 1-4), seats and tables/ benches were long and fixed so that it was difficult to re-arrange students into small groups or pairs. Classrooms were also not attractive. Second, the number of students in the classroom was so large that it could be difficult to manage their learning activities. Third, most students were reluctant to do class and home works due to lack of awareness. Fourth, students were unwilling to participate actively in the classroom interaction assuming that they knew the language. Fifth, students’ textbooks were inadequate as the number of students was highly increasing from time to time. Sixth, there were a few qualified teachers in the language and their number was small when compared to the number of students.

5.2.5 Support given to the enhancement of education through Afan Oromo

5.2.5.1 Teachers’ views regarding support given to school enhancement

This section assesses teachers’ views regarding support given to the enhancement of learning and teaching through Afan Oromo in primary schools. It focuses on the support given to schools and parents by various stakeholders to raise parents’ awareness about the use of Afan Oromo in education in the primary schools.

Table 5.23 Teachers’ views regarding support given to enhance teaching and learning through Afan Oromo

Question	Stakeholders (n= 634)	Teachers’ response in percent (%)			
		High	Medium	Low	No opinion
1	The experts of <i>OEB</i>	27.0	32.0	33.1	7.9
2	The experts of the ZEO	20.7	32.6	36.3	10.4
3	The experts of the district	27.6	36.3	26.7	9.5
4	The school directors	43.4	28.9	16.7	11

5	The local community	27.0	31.9	33	8.2
6	Administrators of the district	18.5	33.9	38.5	9.1
7	The NGO	26.2	21.0	35.6	17.2
Average		27.20	30.94	31.41	10.47

Notice: OEB = Oromia Education Bureau, ZEO = Zonal Education Office,
NGO = Non-Government Organization

The teachers' responses to the sub-question listed from one to seven refer to levels of support given to the schools (Table 5.23). For example, 33.1% and 36.3% of the teachers responded that the support given to the schools by the experts of OEB and ZEO was low respectively. Similarly, 33%, 38.5% and 35.6% of them remarked that the support given to the schools by the local community, administrators of the district and the NGO is low respectively. On the other hand, 36.3% and 43.4% of them claimed that the support given by the experts of the district and the school directors is medium and high respectively. The teachers' responses suggested that support given to the schools by various bodies was remarkably low.

5.2.5.2 Teachers' views regarding support given to parents to raise their awareness about the use of education in Afan Oromo

This section reveals support given to parents by various stakeholders to increase their awareness about mother-tongue education in primary schools.

Table 5.24 Teachers' views concerning support being given to raise the parents' awareness

question	Stakeholders (N= 634)	Teachers' Responses in percentage			
		High	Medium	Low	No opinion
1	The experts of OEB	30.4	26	32.5	11.0
2	The experts of EHZORS	25.7	30.6	33.4	10.3
3	The experts of district	34.2	36.1	22.4	7.3
4	The director of the school	36.6	28.2	25.2	9.9
5	The teachers of the school	44.3	24.4	19.4	11.8
6	The language experts and researchers	21.6	22.6	36.6	19.2

7	The district administrators	25.9	29.3	33.6	11.2
8	The NGO	22.2	19.2	38.5	20
Average		30.11	27.05	30.20	12.59

Notice: OEB = Oromia Education Bureau, EHZORS= Eastern Hararge Zone of Oromia Regional State, NGO = Non-Government Organization

The sub-questions listed from one to eight refer the support given by various bodies in order to raise parents' awareness about the use of learning and teaching through Afan Oromo (Table 5.24). Table 5.24 apparently shows that support given to parents varied from group to group. For example, 32.5 % and 33.4 % of the teachers responded that support given to parents by the experts of the OEB and the EHZORS was low respectively, whereas 36.6%, 33.6% and 38.5% of the teachers responded that support given to the parents by the language experts and researchers, local administrators and the NGO was low respectively. On the other hand, 36.1% of them indicated that support given to parents by the experts of the district was medium while 31.4%, 36.6% and 44.3% of them responded that support given to parents by the school directors and the teachers was high respectively.

In general, the overall support given to parents in order to raise their awareness regarding the use of Afan Oromo in education was low except support given to them by the experts of the district, teachers and school directors. Support given to parents by others was less than the medium point (Table 5.24).

5.2.5.3 Teachers' views about support given to parents to enable them to develop and strengthen their children's literacy skills

This part shows support given to parents concerning how they can develop their children's literacy skills at home.

Table 5.25 Teachers' views regarding support given to parents on how they can develop their children's literacy skills

question	Stakeholders	(n= 634), teachers' response in %			
		High	Medium	Low	No opinion
1	The experts of the OEB	24.3	27.1	37.4	11.2
2	The experts of EHZOEB (1.3) *	22.1	29.7	37.1	11.2
3	The experts of EO of a district (0.8) *	31.5	30.8	30.4	7.3
4	The directors of the school (0.8) *	40.9	28.7	19.9	10.6
5	The teachers of the school (0.6) *	48.7	26.5	12.1	12.6
6	The NGO (0.8) *	19.2	25.6	36.4	18.8
7	The administrators of a district (0.5) *	21.5	31.2	36.9	10.4
8	The language experts/researchers (3.3) *	18.6	21.8	39.9	19.7
Average		28.35	27.68	31.26	12.73

Notice: EHZORS = Eastern Hararge Zone of the Oromia Regional State, EO= Education Office
 NGO= non-governmental organization, OEB= Oromia Education Bureau, *missing

Teachers' responses to the sub-questions listed from one to eight assessed support given to parents by various bodies to enable them develop their children's literacy skills in Afan Oromo. From the teachers' responses to the first, second, sixth, seventh and eighth question, it is apparent that support given to parents to let them help their children in the development of their literacy skills was low. Regarding this point, 37.4%, 37.1%, 36.4%, 36.9% and 39.9% of the teachers reported that the support given to parents by the OEB, EHZOEB, NGO, the

administrators of the district, and language experts and researchers was low respectively (Table 5.25). On the other hand, 31.5%, 40.9% and 48.7% of them responded that support given to the parents was high. Some teachers responded that support was medium, but a few of them remarked that they had no opinion about support given to parents.

In general, it is understandable that parents could play vital roles in their children’s academic achievements in many ways. They can provide their children with the necessary learning materials. In addition, they can also develop their children’s awareness and general knowledge by sharing their experiences that can have important impacts on children’s future learning. They can also support their children with school activities. They can assist their children with homework that is relevant to their cultures as a medium of instruction is a home language of both children and parents.

5.2.5.4 Teachers’ views about consultative support given to the schools to enhance education in Afan Oromo

This part reveals support given to parents on how they can develop their children’s literacy skills at home.

Table 5.26 Teachers’ views regarding support given to the schools

question	(n= 634), Stakeholders	Response in percentage			
		High	Medium	Low	No opinion
1	The experts of OEB	29	24.6	32	14.4
2	The experts of EHZOEB	28.4	26	31.7	13.9
3	The experts of EO of the district	33.3	29	27.6	10.1
4	The directors of the school	48.4	27.8	13.9	9.9
5	The local community	27.3	34.2	29	9.5
6	The student’s parent	25.2	35.2	30.3	9.3
7	The administrators of a district	28.2	27.8	33	11
8	The NGO	16.4	23.5	38	22.1
9	Language expert/researchers	20.3	19.1	39.6	21
Average		28.5	27.47	30.57	13.47

Notice: OEB= Oromia Education Bureau, EO= educational office, EHZORS =Eastern Hararge Zone of Oromia Regional State, NGO =non-governmental organization

Table 5.26 reveals the consultative support given to the schools by the concerned bodies about learning and teaching through Afan Oromo in primary school. Teachers’ responses in Table 5.26 show that 32% and 31.7% of them responded that the consultative support given to the schools by the experts of the OEB and the experts of EHZOEB is low respectively. Similarly, the teachers’ responses to the third and fourth questions show that the consultative support given to the schools by the administrators of a district, the experts of a language and researchers is low (Table 5.26).

On the other hand, teachers’ responses to the third and the fourth questions reveal that the consultative support that was given to the schools by the experts of education office of the districts and school directors was high. However, support that was given to the school by the parents and the local community was medium (Table 5.26).

In general, teachers’ responses suggest that the overall consultative support given to the schools by the concerned bodies was low. The levels of their consultative support given to the schools were placed between medium and high, whereas others’ consultative support was less than an average point (Table 5.26). The evidence also suggests that the school should consult with stakeholders about the practice and implementation of mother-tongue education to create positive learning environments and to ensure the advancement of education through the mother tongue.

5.2.5.5 Teachers’ views regarding support of learning materials supplied to schools by the education office of the zone and/or the districts

This part explores teachers’ views regarding support of learning materials given to the schools to advance mother-tongue education in primary schools.

Table 5.27 Teachers’ views regarding support of quality learning materials

	(n= 634) Teachers’ responses
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	High	Medium	Low	<i>Almost no</i>
Frequency	166	76	146	246
Percent	26.2	12	23	38.8

Table 5.27 shows that 38.8% of the respondents remarked that almost no support of learning materials written in Afan Oromo was given to schools by the education office of the zone and/or the district, whereas 23 % of the respondents claimed that support was low. On the contrary, 26.2% and 12% of them reported that the support was high and medium respectively.

In general, learning and teaching materials given to the schools by the local education office for the enhancement of learning and teaching activities are inadequate. This suggests that in the absence of teaching materials, education through mother tongue cannot be successful when education through mother tongue is at its implementation phase.

In addition, from respondents' responses to the open-ended question that says, "What was the learning material support given to your school by the local education office in order to enhance the processes of teaching and learning through Afan Oromo?" the respondents emphasized the following key challenges:

1. N
no clear guidelines and commitments to support education through Afan Oromo from the concerned bodies at schools and district levels;
2. S
support given to schools to enhance education through Afan Oromo was poor;
3. P
particularly, they mentioned that there were shortage of teaching materials to teach natural sciences and mathematics for grades seven and eight;
4. S
students' textbooks were not distributed on the time they were needed;
5. L
lack of support for teachers teaching the language and developing learning materials in the schools.

5.2.5.6 Incentives given to teachers to motivate and retain them in the schools

This section assesses the types of incentives given to teachers to enhance mother-tongue education and to motivate and retain teachers in schools.

Table 5.28 Teachers' views regarding incentives

question		(n=634), Teachers' responses in %	
		Yes	No
6	Teachers' observations regarding incentives	12.5	87.5
7	Teachers' responses if they received incentives	8.5	91.5

Table 5.28 assesses whether or not primary school teachers received incentives that encourage them to be active participants in the processes of teaching. According to the table, 87.5 % of teachers responded that they did not observe any incentives given to their colleagues in their schools. On the other hand, 12.5 % of them responded that they noticed while their colleagues received the incentives.

Similarly, 91.5% of the teachers responded that they, themselves, did not receive any incentives from their schools as a part of their motivation. However, 8.5% of the teachers agreed that they took incentives. This may imply that despite merits of the incentives, the majority of teachers did not receive any incentives. The evidence shows that they were not encouraged to become hard workers and creative in their teaching activities. In addition, respondents' responses to the open-ended question revealed that there were no incentives given to them except the overall support given to their schools by the NGOs.

5.2.6 Teachers' awareness about education through Afan Oromo

This part of the analysis assesses teachers' awareness regarding the use of education through mother tongue and English. It mainly focuses on the use of Afan Oromo as a medium of instruction in primary schools.

5.2.6.1 Teachers' awareness towards the use of mother tongue in education

This section explores teachers' views regarding education through mother tongue in primary schools and impacts on students. It revealed people's perceptions and belief about the use of mother tongue in primary school education with reference to the use of English.

Table 5.29a Statements (4-13): teachers' views about education through mother tongue

question	(n=634) Statements	Teachers' responses in %		
		<i>Agree</i>	<i>Disagree</i>	<i>Not sure</i>
4	Learning and teaching through MT in primary schools enhances students' academic achievement.	84.3	12	3.3
5	Teaching and learning through one's own language in primary schools limits students' understanding and knowledge.	28.3	68.3	3.8
6	Teaching and learning through MT increases student's participation in the classroom.	88.3	7.1	3.2
7	Education through MTs hinders students' academic performance at higher institution.	26.8	67.8	5.4
8	Dropout rates can be minimized because of using MT.	65.9	25.5	8.2
9	Repetition rates can be minimized because of using MT.	71.5	20.8	8.2
10	Teaching and learning through MT in primary schools enables the children to learn additional languages.	55.4	36	8.2
11	Students who have better literacy skills in MT can have also better literacy skills in second and/ or third languages.	65.9	24.5	9.6
12	Learning through MT is a waste of time.	10.1	87.3	2.5
13	It is no use learning all subjects through MT in primary schools.	9.8	87.3	3

Notice: MT= mother tongue

As explicated in Table 5.29a, the majority of teachers had positive attitudes towards the use of mother tongue in education. They also believed that the use of mother tongue in education minimized students' repetition and dropout rates. However, some had negative attitudes towards mother-tongue education and others were not sure about the advantage and use of mother tongue in education.

5.2.6.2 Teachers' awareness towards use of education through Afan Oromo

Table 5.29b presents teachers' views regarding education through Afan Oromo in the primary schools.

Table 5.29b Statements (1-3): teachers' views regarding education through Afan Oromo

question	(n=634) Statements	Teachers' responses in %		
		Agree	Disagree	Not sure
1	Learning and teaching through Afan Oromo in primary schools is a good idea.	82.8	15.6	1.6
2	Learning and teaching all subjects through Afan Oromo in primary schools enables students to be confident in their learning.	93.2	5.4	1.4
3	Afan Oromo should be taught only as a subject in primary schools.	26.5	69.7	3.8

Table 5.29b reveals how primary school teachers felt towards the use of Afan Oromo as a medium of instruction across the curricula in primary schools. Table 5.29b shows that the majority of the teachers had positive feelings towards the language use in education. For example, 82.8% of them responded that they agreed with the idea that learning and teaching through Afan Oromo in primary schools is a good idea. On the contrary, some had negative

feelings towards the use of Afan Oromo as a medium of instruction in primary schools. For example, 15.6% % of them responded that they disagreed with the stated idea (Table 5.29b).

Table 5.29b reveals that 93.2% of the teachers indicated that learning and teaching all subjects through Afan Oromo in primary schools enables students to be confident in their learning'. On the other hand, other 5.4 % of them responded that they disagreed with the view.

With reference to the third statement, 26.5% and 69.7% of the teachers responded that they agreed and disagreed with the idea that Afan Oromo should be taught only as a subject in primary schools respectively. This could mean that they supported the teaching of Afan Oromo only as a subject. In other words, they claimed that Afan Oromo should not be used as a medium of instruction.

In general, the majority of the teachers agreed with the use of Afan Oromo as a medium of instruction in primary schools. However, a few of them disagreed to the use of the language as a language of learning and teaching in primary schools. They believed that it should be taught only as a subject rather than using it as a medium of learning and teaching.

Moreover, respondents' responses to the open-ended question that solicited reflection on the major problems observed in schools in relation to education of all subjects through Afan Oromo generated some key challenges:

1. Education through mother tongue affects students' proficiency in English as it creates confusion to students. As a result, students have difficulty learning all subjects through English in secondary schools and beyond.
2. Teachers' lack of proficiency in Afan Oromo affects children's literacy in the language, particularly students' writing and reading comprehension;
3. Some teachers had difficulties identifying the writing systems of Afan Oromo. For this reason, they made mistakes in spelling while they were writing words and sentences in the language;
4. Lack of on-job training given to teachers to enhance their awareness regarding the use of Afan Oromo in education and how the writing system of the language works;

5. Teachers' misconceptions regarding self-contained classrooms and inefficiency of teachers to handle classrooms. This would mean that promoting children from first grade to next grades without developing their necessary literacy skills in the language affected children's literacy development;
6. Teachers' negative perceptions towards use of Afan Oromo in education;
7. Parents' lack of awareness about the use of Afan Oromo in Education;
8. Parents' expectations of children's achievement and their doubts about their children's achievement in secondary schools when a medium of instruction shifts from Afan Oromo to English;
9. Teachers, schools, students and community have uncertainty about students' education as Afan Oromo (mother tongues) has no continuation in future education.
10. Teachers' deficiency in the methodology of teaching a language and their lack of confidence in the use of the language particularly English;
11. Lack of recruiting well-trained teachers who have viable knowledge and methodology of teaching both in children's mother tongue and English;
12. Lack of effective support that could enhance teachers' professional skills and teaching creativities.

5.2.6.3 Teachers' views towards the use of English in education

This section discusses teachers' views regarding the use of English as a medium of instruction in primary schools.

Table 5.29c Teachers' views regarding education through English

question	Statements	(n=634), teachers' responses in %		
		Agree	Disagree	Not sure
14	Primary education through English is much better than other languages as it is a global language.	25.3	70.8	3.8
15	The teaching of all subjects through English at high school affects students' learning of all	30.9	63.9	5.2

	subjects through MT in primary schools.			
16	It is advisable to teach all subjects through English starting from grade four rather than teaching through the MT.	32	63.1	4.9
17	Setting national examination in English at grades 10 and 12 has negative effects on primary education through the MT.	33.1	61.3	5.5

Notice: MT = mother tongue

With regard to statement 14 (Table 5.29c), 70.8% of the teachers disagreed with the views that primary education through English is much better than other languages as it is a global language. On the other hand, 25.3% of them responded that they agreed with the idea mentioned in the item. In general, from the idea overtly stated in the item 14, 25.3 % of them believed that the use of English as a medium of instruction in primary schools is much worth than that of local languages since English is a language of wider communication.

In addition, the teachers' responses to statement 15 show that the use of English as a medium of instruction in secondary schools and higher education negatively affected education through mother tongue in primary schools. In this regard, 63.9% of the teachers responded that they disagreed with the views. In other words, the majority of the teachers believed that the use of English as a medium of instruction in high schools and higher institutions did not affect learning and teaching primary education in mother tongues. On the contrary, some agreed with the view stated under item 15. This means that 30.9 % of the teachers believed that the use of English as a medium of instruction in high school affects learning and teaching of primary education through mother tongue in primary schools (Table 5.29c).

The result of the item 16 also reveals that the majority of the teachers were against the use of English as a language of learning and teaching for all subjects starting from grade four. The evidence reveals that teachers preferred mother tongue to English (Table 5.29c). For example,

61.3% of them responded that they disagreed with the view expressed under item 16. This means that, in general, 63.1% of the teachers favoured the use of mother tongue in education.

On the contrary, 32% of the teachers responded that they acknowledged the use of the English as a medium of instruction in primary schools starting from grade four. This may mean that they did not recognize the use of mother tongue as a language of learning and teaching in primary schools. Some of them favour the use of foreign language (i.e. English) at the expense of indigenous language in education.

As expressed under item 16 (Table 5.29c), the majority of the teachers in the primary schools were against the view that setting national examination in English for grades 10 and 12 has negative effects on primary education which was given through the mother tongue. Regarding this view, 61.3% of them remarked that they disagreed with the stated view. This may mean that most teachers believed that setting national examination in English for high schools has no negative effect on primary education through local language. On the other hand, 33.1% of teachers responded that they agreed with the stated view. This shows that some of them felt that preparation of national examination in English for high school had negative effects on primary education through the children's mother tongues (Table 5.29c).

In conclusion, from the facts obtained through interviews and quantitative data, one can note that some teachers and members of the local communities felt that use of mother tongues in primary education had drawbacks. The people tried to justify their opinions by saying that as English is a medium of instruction for all the subjects in high schools and beyond, the majority of the students cannot succeed in their future learning as they fail in the National Examinations set in English at grades 10 and 12.

5.2.6.4 Teachers' language preferences as a medium of instruction: their linguistic groups versus their language preferences

This section reveals teachers' language preference as a medium of instruction in primary schools. Teachers' language preferences and their ethnic backgrounds are also associated to see how their

ethnicity affects choices of a language of teaching and learning in primary school.

Table 5.30 Teachers' language preference as a language of instruction

(N= 634) Linguistic groups	Language preference		
	Afan Oromo	√Other languages	Total Row
Oromo	*405 (80.5%)	*98 (2.8)%	503
Non-Oromo	93 (71%)	38 (1.1%)	131
Total column	498 (78.5%)	136 (21.5%)	634

Notice: *within linguistic group, √English and Amharic,
 The value of the tabulated chi-square (X^2) =3.84, degree of freedom (df) =1,
 P-value = 0.05, whereas, the value of calculated chi-square (X^2) = 5.60, df=1, P =0.018.,

Table 5.30 reveals that teachers' language preferences as a medium of instruction for primary education were dependent on their ethnic backgrounds. For instance, 78.5% of the primary school teachers favoured Afan Oromo as a language of learning and teaching in primary schools, whereas 21.5% of them preferred other languages. Within the Oromo, 80.5% of the teachers who were the Oromo preferred Afan Oromo as a language of teaching and learning in primary schools, whereas 19.5% of them preferred other languages. Of the non-Oromo teachers, 71% of them preferred Afan Oromo and the remaining percent of them preferred other languages. This would imply that teachers' language preferences as a medium of instruction depended on their ethnic backgrounds.

The association of teachers' language preferences and their ethnic backgrounds could also be found statistically significant. For example, the value of the tabulated chi-square [χ^2 (1, 0.05)] is 3.84, whereas the value of the calculated chi-square (χ^2) is 5.60. This would suggest that there is a significant difference between teachers' ethnic backgrounds and their language preferences. This implies that teachers' language preferences were dependent on the perceptions they hold towards a particular language. Their perceptions could also be formed by the status of the language in the communities. In other words, functions that a language has in the wider societal communication and its powers in social and economic development of the individuals and the whole societies could shape people's perceptions towards a particular inclination. For example, if

their mother tongue does not guarantee people a job opportunity in the markets, they may not want to use their own language in education. Instead, they aspire for a language that could solve their problems and affect their future socioeconomic fate.

In responses to the open-ended question that says, “Which language do you prefer to be a medium of instruction for all subjects in primary schools and why?” The majority of the teachers preferred Afan Oromo as a medium of instruction. For this they pointed out their reasons why they preferred the use of Afan Oromo as a medium of instruction as follows:

1. T
The importance of using Afan Oromo as a language of literature, education, research, science and technology and to develop the language;
2. P
Psychological, cognitive and pedagogical reasons: a medium of instruction through Afan Oromo helps learners understand and conceptualise their learning activities.
3. F
High potential to learn other languages: once children mastered their basic skills and confidence in learning through their home language, they have no difficulties learning subjects in English at high schools. Therefore, they can be successful in their general academy in high schools and beyond.

5.2.6.5 Teachers’ preference regarding grade levels to be taught through Afan Oromo

This section reveals grade levels that teachers’ preference regarding grade levels to be taught using Afan Oromo as a medium of instruction in primary schools.

Table 5.31 Teachers’ preference of using Afan Oromo as a medium of instruction

	(n=634), Teachers’ responses					
Grade levels	1-3	1-6	1-8	1-12	Other	Missing
Frequency	59	307	190	61	17	22
Percent	9.3	48.4	30	9.6	2.7	3.5

Table 5.31 shows that the majority of the teachers wanted the use of Afan Oromo as a medium of instruction from the first to sixth grades. For instance, 48.4 % of the teachers prefer Afan Oromo

as a language of teaching and learning starting from grade one to six (Table 5.31). However, 30.0% of them wanted the use of Afan Oromo as a medium of instruction from the first to eighth grades. On top of that, 9.6% of them opted for this language as a medium of instruction starting from the first to twelve grades.

Generally, the study suggests that most teachers preferred education through mother tongue (Afan Oromo) in primary schools. Teachers those who responded to the questionnaire reported that they education through Afan Oromo should start from grade one to grade six. For example, 30% of them favoured the use of the language in primary education. This view is in line with current language policy that says primary education should be in the child’s mother tongue starting from grade one to eight.

From the above reflections, teachers’ views regarding grade levels to be taught through Afan Oromo as a medium of instruction varied. Some prefer the use of Afan Oromo from the first to the eighth grade that is consistent with language policy in use.

5.2.7 Teachers’-self concept in various languages

In this section teacher’ self reports regarding their proficiency and skills in Afan Oromo, Amharic and English were discussed as follows.

Table 5.32 Teachers’ linguistic self-concept

Question related to the type of languages	Language skills	Teachers’ response in %, (n=634)	
		Good	Low
1. Afan Oromo			
1.1	Listening	98.9	1.1
1.2	Speaking	98.4	1.6
1.3	Reading	98	2.1
1.4	Writing	96	4
Average		97.83	2.21
2. Amharic			
2.1	Listening	80.7	19.2
2.2	Speaking	72	27.9
2.3	Reading	71.3	28.5
2.4	Writing	67.9	32

Average		72.98	26.91
3. English			
3.1.	Listening	75.4	24.4
3.2.	Speaking	52.5	47.3
3.3.	Reading	83.2	16.5
3.4.	Writing	75.9	24
Average		71.75	28.05

This part of the analysis assesses teachers' self-perception regarding their own language proficiency in Afan Oromo, Amharic and English. Table 5.32 shows teachers' language proficiency in the three languages: Afan Oromo, English and Amharic. Of the three languages, Afan Oromo is the language of learning and teaching in the Oromia Regional State, whereas Amharic is taught as a second language for the Oromo and it is a working language of the Federal Government. It is taught as a subject starting from grade five in the Oromia Regional State, but English is taught as a subject starting from grade one and is used as a medium of instruction for secondary and higher education.

In general, the majority of the teachers reported that they were competent in Afan Oromo. For example, 97% of them have good proficiency in Afan Oromo, whereas 2.21% of them reported that they had low proficiency in the language. On the other hand, 72.98% of them responded that they had good proficiency in Amharic, whereas 26.91% of them reported they had low proficiency in the language. On top of that, 71.75% of them stated that they had good proficiency in English, whereas 28.05% of them pointed out that they had low proficiency in this language (Table 5.32).

It is expected that teachers who can teach in primary schools through children's mother tongue must have the necessary teaching qualifications and competency within that language through pre-service and in-service trainings. Teachers' self-reports reveal that the majority of them have good proficiency in all the languages, but when the three languages are compared, teachers could have much better proficiency in Afan Oromo as it could be their first language. As explicated by the teachers, themselves, they had even poor proficiency in the writing skills in the language when compared to other skills within the language (Table 5.32).

Regarding English and Amharic, teachers have varied proficiencies. When teachers' English proficiency is compared to the two major Ethiopian languages (Afan Oromo and Amharic), their proficiency in English is not satisfactory.

5.2.7.1 Teachers' views about proficiency of other teachers in Afan Oromo

This section discusses teachers' views regarding their colleagues' proficiency in Afan Oromo in their schools. It is also used to analyse teachers' proficiency in the language.

Table 5.33 Teachers' evaluation of other teachers' proficiency in Afan Oromo

question		(N= 634), teachers' responses in %		
		High	Medium	Low
4	Teachers' evaluation of other teachers' speaking skills in Afan Oromo	65.4	31.1	3.5
5	Teachers' evaluation of other teachers' overall proficiency in Afan Oromo	64	22.7	13.2

Table 5.33 reveals teachers' self-report regarding their speaking proficiency and other skills in Afan Oromo. The table shows that 65.4% of the teachers responded that their proficiency in Afan Oromo is high, whereas 31.1% of them stated that their proficiency is medium. On the other hand, 3.5% of them responded that their speaking proficiency is low.

From teachers' responses regarding the proficiency of their colleagues, 64% and 22.7% of them responded that their colleagues had high and medium proficiency in Afan Oromo respectively. On the other hand, 13.2% of them reported that their colleagues had low proficiency in the language (Table 5.33).

Moreover, teachers those who responded to open-ended questions reported challenges regarding teachers' proficiency in Afan Oromo as follows:

1. Inadequacy of some teachers' proficiency in Afan Oromo and a report of common complaints from their students;
2. Some teachers' difficulty identifying and using the writing systems of the language;
3. Problems of frequent code switching while teaching through Afan Oromo;

4. inability of teachers to use suitable and active teaching methods;
5. Reluctance on the part of some teachers to prepare themselves to teach the lesson assuming that they know the language and think that it was easy to teach or teach through their own language.

1.2.7.2 Teachers' views about stakeholders' awareness of education through Afan Oromo

This part assesses awareness of some stakeholders about the use of Afan Oromo in education in primary schools and levels of their awareness revealed in percentage.

Table 5.34 Teachers' views regarding stakeholders' awareness

(n= 634)	Teachers' responses in (%)		
Stakeholders	High	Medium	Low
Students	56.2	31.9	11.9
Parents	43.7	26.3	29.9
Teachers	75.6	18.8	5.6
Local community	45.4	28.9	25.8
School community	53.3	24.8	21.9
School directors	76.5	13.4	10.1

According to teachers' views, the majority of the stakeholders had positive attitudes towards the

use of Afan Oromo in education. In this regard, 58.5% of them reported that awareness of the groups listed in Table 5.34 was high, whereas 24% and 17.5% of them responded that awareness of the groups was medium and low respectively (Table 5.34). As explicated by the respondents, some people have yet low attitudes towards the use of Afan Oromo in education and their level of attitudes ranges from low to high.

Teachers' responses to the open-ended questions and interviews about people's awareness in the community identified some key factors as follows:

1. parents' low involvement in assisting their children to develop literacy skills;
2. Parents' limitation of their involvement in school activities;
3. Parents' poor follow-up activity to their children's learning in and after the schools;
4. Doubts and scepticism from some parts of the communities about power of mother tongue in education as they know that the language has no continuation in future education given in higher institutions.

5.3 Analysis of students' responses to questionnaire

5.3.1 Demographics of the students

In this section, students' demographic characteristics, students' and parents' language proficiency are discussed. All the data obtained through survey questionnaire from the students are also presented and analysed below.

Table 5.35 Students' personal information

question	(n= 134), Variables/ groups	Variables/ classes	f	p
4	Ethnic group	Oromo	129	96.3
		Non-Oromo*	5	3.7
6	Students' first language	Afan Oromo	128	95.5
		Other languages	6	4.5
7	The number of languages spoken by the student	One	80	59.7
		Two	36	26.9
		≥ Three	18	13.4

8.1	Mother's first language	Afan Oromo	126	94
		Other languages	8	6
8.2	Father's first language	Afan Oromo	127	94
		Other languages	7	5.2
9.1	The number of languages spoken by the mother	One	96	71.6
		Two	28	20.9
		Three or more	10	7.5
9.2	The number of languages spoken by the father	One	75	56
		Two	43	32.1
		≥Three	16	11.9
10	Students' birth places	Town	29	21.6
		Rural	105	78.4
11	Someone who looked after the students	Mother and father	119	88.8
		Father alone	4	3
		Mother alone	5	3.7
		Other	6	4.5

Notice: *Amharic and Somali, f = frequency, p = percentage

5.3.1.1 Students' linguistic/ethnic groups

Students' responses to the question referring to their ethnic group reveal that the majority of them belong to the Oromo and a few of them responded that they were non-Oromo. For instance, 96.3 % of the students reported that they were the Oromo, whereas 3.7% of them were non- Oromo (Table 5.35). This may imply that most of the populations that live in the area were the Oromo, most students in the schools were also the Oromo. This is the reason why only few students who belong to other ethnic groups are selected by chance and included in the study.

5.3.1.2 First language of the students

As indicated earlier, the majority of the students were the Oromo and their first language was Afan Oromo while some were from other linguistic groups. However, there were some differences between their ethnic origin and their first language. For example, students' responses to the sixth question revealed that Afan Oromo was the first language for 95.5 % of the students included in the study, whereas other languages (Amharic and Somali) were the first language for

4.5% of them (Table 5.35).

5.3.1.3 The number of languages spoken by the students

In relation to the number of languages spoken by students, 59.7%, 26.9% and 13.4 % of the respondents reported that they could speak one, two, three or more language(s) respectively (Table 5.35). The majority of them were monolinguals and they may speak only their first language.

In general, the majority of the students in the primary schools were monolinguals. Some claimed that they could speak two and more languages and they were multilingual.

5.3.1.4 Parents' first language

The information obtained from students' responses to the sub-questions listed under 8.1, 8.2, 9.1 and 9.2 revealed that Afan Oromo was the first language for most of the parents (Table 5.35). For example, 94% of the students stated that Afan Oromo was the first language for their mothers and fathers, whereas 11.2% of them responded that Afan Oromo was not the first language for their fathers and mothers. Thus, from the above reflection, one could conclude that Afan Oromo was the first language for almost all the parents whose children were attending primary education in the schools.

Moreover, regarding the number of languages spoken by parents, 71.6 % and 56 % of the students responded that their mothers and fathers could speak only one language respectively (Table 5.35). On the other hand, 28.4 % and 44% of them reported that their mothers and fathers could speak two and more languages respectively.

From the evidences presented above, the majority of the parents and the students were monolinguals. The number of monolingual mothers was even higher than the number of monolingual fathers. In multilingual society, monolingual community can have negative impact on education through national and/or international language. In diversified society, it is expected that individual's proficiency in two and more languages was more advantage for social and

economic reasons.

5.3.1.5 Students' birthplace and their caretakers

According to information obtained from students' responses to the tenth question, the majority of them were from rural areas. For example, 78.4% of them responded that they came from a rural area, whereas 21.6% of them remarked that they were from urban areas (Table 5.35). Regarding their caretakers, 88.8% of them remarked that both their parents looked after them. However, 3% and 3.7% of them reported that their fathers and mothers separately looked after them respectively. The remaining 4.5 % of them pointed out that other relatives looked after them.

Overall, the data suggested that most students who were attending primary school education in the sampled schools came from rural areas. It is also possible to think that they came to the schools with various experiences, societal wisdom, skills and the socio-cultural logic that they constructed from their local societies and cultures. Similarly, the students who were from the urban areas had rich socio-cultural dynamics they acquired from their communities they used to live in so that they could bring their cumulative skills and experiences into classrooms.

5.3.2 Occupation of parents and family members

In the section, parents' and family members' occupations are presented from students' responses to the questionnaire.

Table 5.36 Students' responses about their parents' occupations

Family members		Employed		*Unemployed	
		Frequency	Percentage	Frequency	Percentage
1	Father	21	16	113	84
2	Mother	9	7	125	93
3	Brother	26	19	108	81
4	Sister	13	10	121	90
5	Others	19	14	115	86
Average		17.6	13.2	116.4	86.8

Notice: *Farmers, merchants and others

From the students' responses to their father's occupation, it is apparent that 84% of the students responded that their fathers were unemployed, whereas 16% of them stated that their fathers were employed. On the other hand, 93% of them remarked that their mothers were also unemployed, while 7% of them reported that their mothers were employed.

From the information obtained from the students, most fathers were farmers making their living by farming and rearing animals. On the other hand, the majority of the mothers were housewives whose jobs were mostly limited to houses and around their houses. Students' responses, for example, revealed that 13.2% of the family members were employed, whereas 86.8% of them reported that their parents were unemployed. This would imply that the majority of the family members had no education that enabled them to obtain jobs required education.

In general, regarding students' academic success, parents' occupation could have impact on students' academic performance. For example, if parents have a better salary and quality job, they can support their children's learning by buying them materials that enable them to read and build their reading skills. Thus, children who have adequate learning materials and financial support from their parents could be successful in their academic achievements. In other words, students whose parents have better income and education could have better chances to succeed in their learning. On the contrary, children whose parents have no better income and education may not succeed in their education since parents cannot provide them adequate support to foster their learning and growth. In other words, if parents do not adequately support their children's education with learning materials, children may not be successful in their academy. In addition, parents' awareness regarding the use of mother tongue in primary education can have impact on their children's learning. Thus, parents' support is vital to build their children's confidence in their learning and to enhance their cognition and psychology.

5.3.3 Education of parents and family members

This part reveals that education levels of parents and family members are presented and analysed influences of parents' and family members' literacy skills. In addition, support parents could provide to children who attend primary school education is discussed.

Table 5.37 Students' views about education levels of parents and family members

Question	Levels of literacy skills or Education	Students' responses, (n=134)			
		Fathers		Mothers	
		Frequency	Percentage	Frequency	Percentage
1 and 2	Cannot read and write	68	51	84	63
	Can only read and write	29	22	21	16
	Grade 1-8	25	19	19	14
	≥ Grade 9	12	9	10	7
		Brothers' education		Sisters' education	
3 and 4	Cannot read and write	16	12	27	20
	Can only read and write	13	10	15	11
	Grade 1-8	49	37	39	29
	≥ Grade 9	37	28	33	24
	Not applicable	19	14	20	15
		Relatives' education			
5	Cannot read and write	22	16		
	Can only read and write	15	11		
	Grade 1-8	10	7		
	≥ Grade 9	19	14		
	Not applicable	68	51		

The results of the first and second questions show that the majority of the parents could not read and write while some could only read and write. For example, according to students' responses to the first and second question, 51 % of the students responded that their fathers could not read and write, whereas 22% of them reported that their fathers could only read and write (Table 5.37). On the other hand, 63% of the students reported that their mothers could not read and write, while 16% of them reported that their mothers could only read and write.

From the above evidences, one can conclude that the majority of their parents had no education or basic literacy skills. According to students' responses, the number of mothers who could not read and write was much higher than the number of fathers who could not read and write. This may imply that parents' literacy skills and awareness about education could affect children's academic achievements and performances in schools. If parents have better literacy skills, they can assist their children in developing their literacy from the beginning. In addition, they could take more accountability to develop their children's learning and they can guide their children's learning and learning processes at home.

5.3.4 Reference materials

This section discusses availability of reference books that enable children to build their reading skills either in their schools or at home.

Table 5.38 Students' views regarding availability of reference materials

Question	Questions related to references	Types of variables	Frequency	Percentage
1	Afan Oromo references	Yes	62	46.3
		No	72	53.7
2	The number of books the students have at their home	One	15	11.2
		Two	17	12.7
		≥ Three	30	22.4
		Not applicable	72	53.7
3	English references	Yes	57	42.5
		No	77	57.5

4	The number of books the students have at their home	One	27	20.1
		Two	21	15.7
		≥ Three	9	6.7
		Not applicable	77	57.5
5	Amharic references	Yes	19	14.2
		No	115	85.8
		None	2	1.4
6	The number of books the students have at their home	One	14	10.4
		Two	4	3
		≥ Three	1	0.7
		Not applicable	114	85.1
7	Whether or not a student borrowed references	Yes	41	30.6
		No	93	69.4
8	The reasons why the student did not borrow references from their school	Since there was no library	88	65.7
		Since there were no references	3	2.2
		Since the students have references at home	31	23.1
		Other	12	9

Table 5.38 shows that 53.7% of the students responded that they did not have any references for the subjects they learned in the schools while 46.3% of them remarked that they had only a few references. 11.2% and 12.7% of them also reported that they had one and two reference book(s) written in Afan Oromo at their home respectively, whereas 22.4% of them reported that they had three or more references. In addition, 57.5% of them reported that they did not have any English references, but 42.5% of them replied that they had only a few English reference books. On the other hand, 20.1% and 15.7% of them remarked that they had one and two references written in English at their home respectively (Table 5.38).

Moreover, almost all the students reported that their schools have no library so that they could not get references from their schools to read and build their general reading skills. For example, 69.4% of the students responded that they did not borrow reference books, as their schools had no reference books and library. In other words, students suggested that absence of libraries and references in their schools affected their literacy development and hindered their general reading abilities in subjects they studied at school. This may mean that the habit of their reading skills

was affected and their reading abilities were limited to textbooks.

To sum up, availability of reference books and library in schools can boost students' learning and academic achievement. They enable students to build their knowledge of the subjects they study in schools and their general reading skills.

5.3.5 Availability of textbooks written in Afan Oromo

This part of data presentation focuses on the availability of students' textbooks in various subjects they learn in primary schools.

Table 5.39 The questions (1-8)

Questions	Textbooks	Distribution	The ways students took the textbooks, (n=134)			
			Individual	Pair	≥ Three	Not at all
1	Afan Oromo	Frequency	94	13	10	12
		%	70.1	9.7	7.5	9
2	English	Frequency	100	12	14	8
		%	74.6	9	10.5	6
3	Amharic	Frequency	100	13	11	10
		Percentage	74.6	9.7	8.2	7.5
4	Mathematics	Frequency	100	11	15	8

		%	74.6	8.2	11.2	6
5	Biology	Frequency	99	13	15	7
		%	73.9	10.4	11.2	5.2
6	Chemistry	Frequency	97	15	11	11
		%	72.4	11.2	8.2	8.2
7	Physics	frequency	103	8	12	11
		%	76.9	6.0	8.9	8.2
8	Social Science	Frequency	98	11	13	11
		%	73.1	8.2	9.7	8.2

According to students' responses to the first question, 70.1 % of them responded that they received Afan Oromo textbooks individually, whereas 9.7% of them responded that they took the textbooks in a pair (i.e., one textbook to two students). In addition, 7.5% of them responded that they took the textbooks in a group of three and more students (Table 5.39). On the contrary, 9% of the students reported that they did not receive textbooks at all.

In conclusion, availability of textbooks written in Afan Oromo in schools plays great roles in students' academic achievement. If there is a shortage of textbooks in schools, the processes of learning and teaching activities can be disturbed. Students' learning can also be affected and their academic failure can be in place. When education through mother tongue is implemented for the first time and at its implementation phase, the availability of students' textbooks are vital to enhance their learning. At the implementation stage, resource mobilisation and collaboration among stakeholders also play vital roles to carry on successful mother-tongue education if there are supportive policies in its implementation.

5.3.6 Students' attitudes towards education through Afan Oromo

This section presents students' attitudes towards education through Afan Oromo. Students' learning confidence through Afan Oromo and/or a language they preferred is discussed.

Table 5.40: Students' attitudes towards education through Afan Oromo

Questions	Attitudinal challenges	(N= 134), variables	f	p
1	Whether the student is happy or not with his/her	Yes	128	95.5

	learning in primary education through <i>AO</i>	No	6	4.5
2	The extent of student's happiness with his/her learning in primary education through <i>AO</i>	Happy	119	88.8
		To some extent	9	6.7
		Not applicable	6	4.5
3	Students' confidence	Yes	98	73.1
		No	36	26.9
4	The extent of the student's confidence	Low	3	2.2
		Average	16	11.9
		High	98	73.2
		Not applicable	17	12.7
5	Students' views regarding the attitude of their parents towards education through <i>AO</i> in primary schools	Not good	11	8.2
		Neutral	2	1.5
		Good	121	90.3
6	Student's language preference for primary education	English	62	46.3
		Afan Oromo	70	52.2
		Amharic	2	1.5
7	Students' views regarding attitudes of local communities toward education through <i>AO</i>	Not good	15	11.2
		Neutral	2	1.5
		Good	117	87.4
8	Students' views regarding attitudes of their classmates toward education through <i>AO</i>	Low	8	6
		Average	18	13.4
		High	108	80.6

Notice: *AO*= Afan Oromo, p = frequency, p= percentage

5.3.6.1 Students' attitudes towards the use of Afan Oromo as a medium of instruction

Table 5.40 shows that 95.5% of the students responded that they were happy to learn primary education through Afan Oromo, whereas 4.5% of them remarked that they were unhappy. Regarding the extent of their happiness, 88.8% of them reported that they were happy while 6.7% of them responded that they were happy to some extent (Table 5.40).

By and large, the students acknowledged the use of Afan Oromo in primary school education and they were happy to learn all subjects through the language and learn the language as a subject. However, a few of them remarked that they were unhappy to learn through this language.

5.3.6.2 Students' confidence towards learning through Afan Oromo

Table 5.40 reveals that 73.1% of the students remarked that they were confident to learn primary education through Afan Oromo, whereas 26.9% of them reported that they were not confident. Concerning the levels of their confidence, 73.2% of them remarked that their confidence was high, whereas 11.9% and 2.2% of them reported that their confidence was medium and low

Overall, the majority of the students explicated that they had good confidence towards learning primary education through Afan Oromo. However, a few of them remarked that they had low confidence.

5.3.6.3 Students' views regarding their parents' attitudes towards education through Afan Oromo

The response to the fifth question reveals that 90.3% of the students reported that their parents had better attitudes towards mother-tongue education. On the contrary, 8.2% of them claimed that their parents did not have good attitudes towards the medium. On the other hand, 1.5% of them stated that their parents had neither negative nor positive attitudes (Table 5.40).

In general, one can see that the majority of the parents had positive attitudes towards education through Afan Oromo in primary school. However, a few of them hold negative attitudes towards mother-tongue education in general and Afan Oromo in particular.

5.3.6.4 Students' language preferences

The students' responses to the sixth question reveals that 52.2 % of them responded that they preferred Afan Oromo as a medium of instruction in primary schools, but 46.3% of them preferred English. The other 1.5% of them favoured Amharic as a medium of instruction (Table 5.40).

Generally, the data obtained from students' responses to the questions show that the majority of the students preferred the use of Afan Oromo in education the primary schools. English was also the second preferred language as a medium of instruction in schools. It was evident that there were strong demands for English as a medium of instruction next to Afan Oromo, especially in

upper primary schools (i.e., grades 7 and 8). The interviews conducted with teachers and school directors revealed that the majority of the communities needed education through their language, but they wanted English as a medium of instruction in the primary school thinking English is used as a medium of instruction in secondary schools. Accordingly, they thought that students' proficiency in English should be developed from start to prepare them for higher education through the language.

5.3.6.5 Students' views about communities' attitudes towards education through Afan Oromo

Local communities had varied attitudes towards the use of Afan Oromo as a medium of instruction in primary schools. Some preferred Afan Oromo as a medium of instruction while others preferred English. For example, the result of students' responses to the seventh question shows that 87.4% of the students remarked that communities had positive attitudes towards the use of Afan Oromo in education, whereas 11.2% of them reported that overall attitudes of the communities towards the language as a medium of instruction were not good (Table 5.40).

In sum, evidences suggest that the majority of the local communities need children to learn through mother tongue (Afan Oromo) in primary schools. Most communities have positive attitudes towards mother-tongue education and they believe that education through one's own language is beneficial. However, some still hold negative attitudes towards education through the language in primary schools.

5.3.6.6 Students' views about classmates' attitudes towards education through Afan Oromo

The result of the eighth question shows that 80.6% of the students remarked that attitudes of their classmates towards education through Afan Oromo were high, whereas 6% of them responded that their classmates' attitudes towards education through the language were low. On the other hand, 13.4% the students remarked that their classmates' attitudes towards learning and teaching through Afan Oromo were medium (Table 5.40).

In general, according to students' views regarding their classmates' attitudes in their schools, the majority of the students have positive attitudes towards learning and teaching through Afan Oromo. The evidence shows that there were high demands from students in order to learn through Afan Oromo.

5.3.7 Educational support given to students

This section presents support given to students to enable them to succeed in their academic advancement. It assesses levels of support given to students by parents, the school and other concerned bodies. It also discusses consultative support and the support of learning materials to enhance children's learning.

Table 5.41a Students' views regarding educational support provided for them

q/n	Questions related to activities done	Types of variable	f	P
1	Support given to the student with homework or assignment at home	Yes	73	54.5
		No	61	45.5
3	Whether or not the parents motivated their children to learn all the subjects in Afan Oromo	Yes	101	75.4
		No	33	24.6
4	Whether parents advise or not their children about the advantage of learning all subjects through the mother tongue	Yes	98	73.1
		No	36	25.4
5	Whether or not the school advised the students about the use of learning through one's one language	Yes	102	76.1
		No	32	23.9
7	Whether a student received textbooks on time or not	Yes	111	82.8
		No	23	17.2
8	Whether or not teachers give a supportive advice to encourage students to study hard	Yes	120	89.6
		No	14	10.4
10	Whether school directors give supportive advice	Yes	123	91.8

	to students or not	No	11	8.2
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5.3.7.1 Motivational support given to students by parents

The students' responses to the third question reveal that 75.4% of them responded that their parents motivated them to learn subjects through Afan Oromo in primary schools, whereas 24.6% of them remarked that their parents did not motivate them. In addition, 73.1 % of them responded that their parents advised them about advantages of learning subjects through Afan Oromo. On the other hand, 25.4% of them responded that their parents did not advise them (Table 5.41a).

In general, from the information given by students, the majority of the parents motivated and advised about advantages of learning and teaching through their language. However, as most parents had no basic education, they could not assist their children in developing their literacy skills at home. On the contrary, some did not encourage and advise their children about benefit of education through their own language.

5.3.7.2 Supportive advice given to students by the school

Students' responses to the fifth question show that 76.1% of them responded that the school advised them about the use of learning and teaching through mother tongue, whereas 23.9% of them responded that they were not advised (Table 5.41a). On the other hand, 17.2%, 27.6%, and 28.4% of the students reported that school directors, teachers and parents advised them about the use of learning through Afan Oromo respectively. Thus, from the data, one can note that parents hold a higher role and responsibility than the schools in advising children about the use of learning through one's own language.

5.3.7.3 Support regarding distribution of students' textbooks on time

Students' responses to the seventh question reveal that 82.8% of them reported that they received textbooks on time, whereas 17.2% of them stated that they did not receive textbooks on time (Table 5.41a).

In general, the majority of the students received textbooks beforehand. On the contrary, some students claimed that they did not receive textbooks on time. This would imply that the distribution of students' textbooks had some problems and it was not uniformly distributed to students on time as depicted by the interviewees.

5.3.7.4 Advice provided to students by teachers and school directors

Students' responses to the eighth and tenth questions revealed supportive advice given to students by teachers and school directors respectively. For example, 89.6% of the students responded that their teachers encouraged them to be effective learners and better achievers in their learning activities, whereas 10.4 % of them responded that their teachers did not give them advice. In addition, 76.9% of the students indicated that their teachers said that their teachers always advised them to study much better, whereas 9% of them remarked that teachers advised them sometimes (Table 5.41a).

On the other hand, 91.8% of the students reported that school directors advised them to attend their education continuously without repeating and dropping out. On the contrary, 8.2% of the students responded that directors did not give them any consultative advice about their educational achievements.

Overall, the evidence reveals that the majority of the teachers and school directors seemed to advise and encourage students to be better learners in the academy. However, the data also shows as well that some did not advise and encourage students to be active learners.

Table 5.41b Students' views regarding educational support provided for them

q/n	Questions related to types activities done	Types of variable	f	P
2	One who supports the student with homework or assignment at home	Mother alone	5	3.7
		Father alone	5	3.7
		Father and mother	13	9.7
		Brothers and sisters	29	21.6
		Other	21	15.7
		Not applicable	61	45.5
6	Someone from the school or government bodies who	School director	23	17.2

	advise students about the use of learning through one's one language is	Teachers	37	27.6
		Parents	38	28.4
		Experts of a district	1	0.7
		Other	3	2.2
		Not applicable	32	23.9
9	The extent to which the teachers give supportive advice to students	Sometimes	12	9.0
		Always	103	76.9
		Rarely	5	3.7
		Not applicable	14	10.4
11	The extent to which the students used to consult their mother about their future learning	Not at all	38	28.4
		One or two times	34	25.3
		≥ three times	62	46.3
12	The extent to which the students used to consult the father about their future learning	Not at all	36	26.9
		One or two times	24	17.9
		≥three times	74	55.2
13	The extent to which the mothers help their children with homework	Not at all	37	27.6
		Sometimes	18	13.4
		Every day	79	59
14	The extent to which the fathers help their children with homework	Not at all	38	28.4
		Sometimes	16	11.9
		Every day	80	59.7

5.3.7.5 Support given to students with homework or assignment at home

The majority of the students responded that their brothers and sisters helped them with homework and assignments at their home, while some reported that they did not have anyone who helped them. For example, students' responses to the second question shows that 21.6%, 3.7% and 15.7% of the students reported that both their brothers and sisters, either their fathers or mothers alone and others helped them with homework in their home respectively (Table 5.41b). In addition, 9.7% of them reported that their father and mother help them. However, 45.5 % of them stated that they had no one who could help them with assignments or homework.

5.3.7.6 Extent of students' consultation with their parents

Students' responses to the eleventh question portray that 46.3% of them remarked that they used to consult their mothers three or more times about their future learning, whereas 25.3% of them responded that they consulted their mother once or twice. On the other hand, 28.4% of them

claimed that they did not consult their mother at all. In addition, students' responses to the twelfth question revealed that 55.2% of them reported that they consulted their fathers about their future education three or more than three times. Moreover, 17.9% of them remarked that they consulted their fathers about their high school education one or two times. On the contrary, 26.9% of them claimed that they did not consult their fathers at all (Table 5.41b).

In general, the data show that the majority of the students consulted their parents about their future learning in high school. The evidence also reveals that most students consulted their fathers more often than they consulted their mothers.

5.3.7.7 Parents' follow-up the children's school activities

Students' responses to the thirteenth question reveal that 59% of the students responded that their mothers checked their homework every day, whereas 13.4% of them reported that their mother checked it sometimes. On the contrary, 27.6% of them stated that their mother did not check at all. On top of that, students' responses to the fourteenth question reveal that 59.7% of them claimed that their fathers checked their exercises everyday, whereas 11.9% of them remarked that their fathers sometimes checked it. On the contrary, 28.4% of them responded that their fathers did not check it at all (Table 5.41b).

In general, the students' response strongly suggested that some parents would check their children's school activities while others did not. This implies that some parents were reluctant to make a continuous follow-up to ensure their children's progress in their learning and academic performances. On the contrary, some would seriously make follow-up activities about the strength and weakness of their children in their academic performance to assist them continuously after identifying problems in their children's learning.

5.3.7.8 Students' views regarding their parents' education versus their perceptions towards education through Afan Oromo

This section presents parents' educational levels and the impact of parents' education on their children's academic achievements.

Table 5.42a Students' views about their fathers and mothers' education levels

Parents' literacy or education levels		Students' responses			
		Fathers		Mothers	
		f	%	f	%
Cannot read and write		68	50.7	84	62.7
Can only read and write		29	21.6	21	15.7
Grades 1-8	<i>*27.6 % and **21.7%</i>	25	18.7	19	14.2
≥ Grade 9		12	8.9	10	7.5

Notice: percentage of *fathers and **mothers attending first grade education and above respectively

The results of students' responses in Table 5.42a show that the majority of their parents had no basic literacy skills. For example, 50.7% and 62.7% of them responded that their fathers and mothers could not read and write respectively. On the other hand, 21.6 % and 15.7 % of them suggested that their fathers and mothers could only read and write respectively. Moreover, 27.6% and 21.7% of them responded that their fathers and mothers attended first grade education and above respectively.

Students' responses showed that the majority of the parents had no basic education. In other words, 18.7% and 14.2% of the students responded that their fathers and mothers had first to eighth grade education, whereas 8.9% and 7.5 % of them remarked that their fathers and mothers had ninth grade and above education respectively (Table 5.42a).

From evidence produced from the data, parents' education is vital to assist children in academic learning. This would mean that parents who have better educational backgrounds and good awareness about education could help their children develop literacy skills. As parents are immediate teachers and counsellors of their children, parents play a profound role in their

children’s academic achievement. Thus, parents’ education and awareness about education play a good role to shape behaviours of their children from the beginning. However, parents who do not have basic education and good awareness about education may not assist well their children in developing basic literacy skills. During interviews, teachers affirmed that the majority of the children who came from the educated parents could have better performances and basic literacy skills than children who came from uneducated parents.

Table 5.42b Students’ views about parents’ education and their perceptions

Parents’ literacy or education levels	Parents	Positive Attitudes		Negative Attitudes		Total
		Frequency	P*	Frequency	P*	
Cannot read and write	mother	75	89	9	11	84
	father	61	90	7	10	68
Can only read and write	mother	19	90	2	10	21
	father	27	93	2	7	29
Grade 1-8	mother	18	95	1	5	19
	father	23	92	2	8	25
≥ Grade 9	mother	9	90	1	10	10
	father	11	92	1	8	12

Notice: P = percentage, *some percentages were rounded into non-decimal point

As depicted in Table 5.42b, the majority of the students remarked that their parents had positive attitudes towards education through Afan Oromo in primary schools. However, a few of them had negative attitudes. For example, 11% and 10% of the students whose mothers and fathers could not read and write reported that their mothers and fathers had negative perceptions respectively, whereas 89% and 90% of them responded that their mothers and fathers had positive attitudes respectively. On the other hand, 10% and 8% of the students whose parents had ninth grades and above education responded that their mothers and fathers had negative perceptions respectively, whereas 90% and 92% of them remarked that their mothers and fathers had positive perceptions respectively (Table 5.42b). As depicted in Table 5.42b, parents’ perception towards education through Afan Oromo seemed to vary between parents who had better education and those who had no basic education.

Overall, the study revealed that the majority of the parents had positive perceptions towards education through their language, yet some had negative perceptions. The interviews conducted with school directors and teachers affirmed that parents had acknowledged the use of their languages in education. However, as stated by the interviewees, some parents had doubts about the effects of using mother tongue in primary education, as it had no continuity in children's future education in secondary schools and beyond. This means that a medium of instruction at secondary schools and thereafter shifted from Afan Oromo (mother tongue) to English. It seems that the shift in a medium of instruction in late primary and in secondary schools negatively affected people's perceptions towards their language use in primary school education.

5.3.7.9 Students' views regarding their own confidence and their parents' education

This section reveals students' confidence in their learning through their own language in relations to parents' education levels or literacy skills.

Table 5.43a Students' confidence and their fathers' educational levels

Fathers' literacy skills or education levels	(n=134), Students' confidence				Total
	Yes		No		
	Frequency	*percentage	Frequency	*percentage	
Cannot read and write	44	65	24	35	68
Can only read and write	18	62	11	38	29
Grade 1- 8	24	96	1	4	25
≥ Grade 9	12	100	0	0	12

Notice: *some percentages were rounded into non-decimal point within the groups.

Table 5.43a reveals that there could be association between students' confidence and their fathers' education levels. The data show that students whose father had education of first grade and above had better confidence than students whose father had no basic education. For example, 65% and 35% of the students whose father could not read and write responded that they had confidence and no confidence in the use of mother tongue in education respectively. On the other hand, 96% and 4% of the students whose fathers' education ranged from first to eighth grades responded that they had confidence and no confidence respectively.

In general, as depicted in Table 5.43a, students whose father had better education had better confidence than students whose fathers had no basic education. This may imply that there could be an association between students' confidence and their fathers' educational levels in their learning than students those whose father had no basic education.

Table 5.43b Students' confidence and their mothers' education levels

Mothers' literacy and education levels	(n=134), Students' responses concerning their confidence				
	Yes		No		Total
	Frequency	*Percentage	Frequency	*Percentage	
Cannot read and write	56	67	28	33	84
Can only read and write	15	71	6	29	21
Grade 1-8	17	89	2	11	19
≥Grade 9	10	100	0	0	10

Notice: *Some percentages were rounded into non-decimal point within the groups.

Table 5.43b shows that students whose mother had basic literacy skills and better education had better confidence than the students whose mothers had no basic literacy skills. For example, 67% of the students whose mothers could not read and write responded that they had confidence in their learning through Afan Oromo, whereas 33% of them responded that they had no confidence. On the other hand, 89% of the students whose mothers' education was first to eighth grades responded that they had confidence in mother-tongue education, whereas 11% of them had no confidence (Table 5.43b). In other words, mothers who had better literacy skills and education could enhance their children's confidence in their learning by building their children's academic confidences in schooling. The data suggested that mothers played great roles in assisting their children at home and schools in providing various experiences that they obtained from the surrounding environments.

In general, students' responses suggest that parents' education could determine children's academic achievements. Parents with better education and literacy skills can assist their children in developing their reading and writing skills from start (Tables 5.42 (a-b) and 5.43 (a-b)). Thus, parents' education can serve as one of the inputs that help children develop confidence in their

academic environment. For example, children assisted by their parents and family members in their reading, counting and writing at home could have better performances in schools.

5.3.7.10 Students' views regarding the frequency of the parents' support with homework versus parents' education levels

This section portrays parents' support for their children with homework and impact of their education levels. It also assesses how often parents assist their children with homework.

Table 5.44a Frequency of parents' support for their children with homework versus parents' education levels

Parents' literacy skills and education	Parents	(n=134), Students' responses						Total
		Not at all		Sometimes		Every day		
		F	*P	F	*P	F	*P	
Cannot read and write	Mother	26	31	10	48	48	57	84
	Father	21	31	8	12	39	57	68
Can only read and write	Mother	3	14	2	10	16	76	21
	Father	7	24	2	7	20	69	29
Grade 1-8	Mother	5	26	5	26	9	47	19
	Father	7	28	3	12	15	60	25
≥ Grade 9	Mother	3	30	1	10	6	60	10
	Father	3	25	3	25	6	50	12

Notice: f=frequency, p: percentage, * Percentages were rounded into non-decimal point.

As shown in Table 5.44a, the majority of the students responded that their parents regularly assisted children by checking their children with homework. Parents' support may consist of various forms. First, parents may assist their children's learning by directly assisting their children with homework. Second, they can assist by checking their children's daily activities at both school and home. Third, they could help them by monitoring their learning processes and progress. Fourth, they may assist the children by monitoring their children's exercises to check whether or not they do their home works satisfactorily.

In general, the data reveal that parents' education and expectation could affect children's academic performance. For example, if parents do not check regularly their children's schooling and their homework at home, children may delay behind other children in their learning. As a result, they may be weak in their academic performance especially when they join schools for the first time or during their early learning. Therefore, if the parents have no basic education or if there is no one who could assist child in developing their literacy skills and with homework at home, children may not develop their literacy skills effectively. In other words, children's literacy development depends on their parents' literacy skills and educational levels. Parents who have better literacy skills seemingly assist their children with homework regularly (Table 5.44a).

Table 5.44b Parents' education levels versus extent to which students consult their Parents about their future learning

Parents' literacy skills and education		(n=134), Students' responses						
		Not at all		One or two times		Three or more		Total
		F	*P	F	*P	F	*P	
Cannot read and write	Mother	22	26	21	25	41	49	84
	Father	21	31	9	13	38	56	68
Can only read and write	Mother	7	33	8	38	6	29	21
	Father	8	28	8	28	13	45	29
Grade 1-8	Mother	5	26	5	26	9	47	19
	Father	4	16	3	12	18	72	25
≥ Grade 9	Mother	4	40	0	0	6	60	10
	Father	3	25	4	33	5	42	12

Notice: f=frequency, p: percentage, *some percentages were rounded into non-decimal point

As depicted in Table 5.44b, the majority of the students responded that they used to consult both their fathers and mothers three and more times about their plan of learning in the future. On the contrary, some of them did not consult their parents at all.

In general, students' consultation with their parents about their future education varied according to parents' education level. Students who had parents with better literacy skills and education could consult with their parents on their future academic career. As indicated in Table 5.44b, even though some children had parents with basic education, they were reluctant to consult their

parents about their education. In other words, despite having better literacy skills and education, some parents did not make follow-up activities of their children's learning in and outside the schools. They did not check their children's homework. On the other hand, some parents who had no basic education used to make a follow-up help for their children's activities both at home and at schools. Therefore, parents' education, support and expectations could affect negatively or positively children's academic achievements in school.

5.4 ANALYSIS OF INTERVIEWEES' RESPONSES

The interviews conducted with various stakeholders and their transcriptions were presented in the following sections. The stakeholders that were interviewed included from teachers' Training Institutions, primary schools, communities and the offices of education at regional, zonal and district levels in the Oromia Regional State. Their responses to the interviews were transcribed and presented below.

INTERVIEWEE 01M

An interviewee 01M is a teacher-educator and he trains teachers who can teach in primary schools at the Teachers' Training College (TTC). He has a Master degree in teaching Afan Oromo. He also worked as an expert in various educational offices in the Oromia Regional State.

1. The interviewee believed that the use of mother tongue in education was unquestionable as it was a legitimate right for individuals to learn or learn through their mother tongue. He added that the use of children's home language enabled children to grasp easily content or concept of a subject matter that children were exposed to learn. He also stated his view that children could actively participate in the classroom interaction with their peers and teachers without any communication barriers related to a medium of instruction. As stated by the interviewee, when children were taught subjects through their mother tongue, they could love their learning, develop their confidence and develop their creativity that made them better achievers in their learning. As a result, they could secure their lifelong learning.

2. Moreover, the interviewee has expressed his view that children could develop a sense of self-identity and be aware of their language use, cultures, history, values and norms. He also stated that children became competent in their future academic achievement. When asked to express his view, he explicated that children could obtain better confidence, had better performance in their learning. Moreover, as stated by the interviewee, children could develop a sense of belonging in academic affairs in the community.
3. On the other hand, as spelt out by the interviewee, since learning through unfamiliar language has no connection to children's lives, social psychology and cultures, they could have a big challenge to understand concepts taught through unfamiliar language and they could face difficulties learning in classroom due to language barriers. In this view, children could face challenges inhibiting them to communicate through a language of instruction as they are unfamiliar with the concepts, vocabularies, terminologies and cultural concept used in a language that they learn through. According to him, the other challenge was constraint that children could face because of their inability to understand concepts of the subject matters they were exposed to learn through unfamiliar language. Thus, students' struggle with language use and concepts of the subject that they were taught through unfamiliar language. The interviewee concluded that educating children through unfamiliar language hindered the use of their natural skills, knowledge and creativity because of language factors. Thus, children may feel uncomfortable and they think as if their language did not solve their problems.
4. Moreover, the interviewee spelt out his concerns that some candidates who joined the Teachers' Training College (TTC) had difficulties in the writing systems of Afan Oromo, which is used as medium instruction in primary schools. He stated that although the trainees were screened based on their proficiency and performance in the language, they had deficiencies in the writing systems of the language. As stated by him, the candidates made spelling errors in their writing (grapheme and coherent ideas). The interviewee also commented that candidates' deficiency could be resulted from the way they were educated in previous grades. He stressed his view that educational inputs and processes employed in both cycles (grades 1-4 and 5-8) of their education needed a rigorous exploration again.

According to his observation, some teachers, teaching in primary schools, had taught through traditional methods or teacher-centred approaches. Accordingly, the use of poor methods of teaching across previous grades could produce weak and unproductive students. When asked to explain the situations of the candidates attending their education in his college, the interviewee stressed his observation that some candidates were no good at academic performance. He also suggested that before the candidates were trained as teachers for primary school, they should have basic knowledge, experiences, motivation and skills enabling them to teach students at grade levels they were required to teach.

5. According to the interviewee, although some outstanding candidates were available, some were poor in their academic performances in some subjects. As stated by him, the student-teachers enrolled into the college during the summer program had difficulty writing in Afan Oromo although they had teaching experiences during wintertime before they joined the college to up-grade their profession from a certificate to a diploma level. He expressed his concern that a spelling error could make a change of meaning in Afan Oromo if words were not written carefully with their intended meaning. The change in spelling of a word might result in the distortion of the idea or information one intended to communicate. In addition, the interviewee commented on the problems he observed with student-teachers who joined the Teachers' Training College during the summer programme to upgrade their teaching profession. Although they had long experiences of teaching at primary schools at various grade levels, some of them had difficulty writing in Afan Oromo and they made many spelling and conceptual errors in the language.
6. Regarding self-contained classrooms in first cycle (grades 1-4), the interviewee commented that although self-contained classroom had many advantages in the aspects of identifying children's academic weakness, social problems and needs by providing them continuous assessments according to their performances, it was wrongly used and mistreated by teachers and schools. According to him, teachers were reluctant in supporting children thinking that since children could freely pass from grade one to next in the first cycle, it was not important to give much attention to teaching. According to the interviewee, some teachers used free promotion as pretext to cover their deficiencies in

their teaching methods. He also stated that teachers were deficient in the use of English. In this regard, a self-contained classroom that was held by lazy teacher could not be productive as a teacher taught all subjects through a semester or an academic year. As stated by the interviewee, if a teacher is weak in the methods of teaching and has no adequate knowledge in the subjects she/he teaches, children may not gain expected skills and knowledge in the subject matters that they are exposed to learn through in an academic year. As a result, they would be the victims of the situations and could not acquire sufficient skills and knowledge. As a result, they remained unproductive and uncreative. Moreover, he stated that if a teacher teaching all subjects in primary schools (grades 1-4) is not proficient in a language of instruction, Afan Oromo, the problems can be more pragmatic with a teacher being incompetent in a language of instruction as a result children's performance in their academy remained weak and ineffective. The interviewee emphasized that if teachers were assigned according to their interest, skills, subject knowledge by using semi-self-contained classrooms or in the subject streams, mother-tongue education could be more progressive and useful. He stressed his view that if teachers from a language stream were assigned to teach languages and those from a science stream were assigned to teach subjects related to sciences, teachers, themselves could be more confident in their teaching. He suggested that if teachers were assigned according to their interest and ability that they had in a subject, they could be more active and creative in their teaching.

7. Based on his observation, the interviewee has expressed his concerns that some teachers, students and parents had negative attitudes towards the use of Afan Oromo (mother tongue) in education. Asked to express his view, he stated that in spite of the supportive national language policy introduced in the Education and Training Policy of the 1994 and the Ethiopian Constitution of the 1995 about use of mother tongue in education, some individuals argued against the use of various languages in education. The interviewee also commented that people always used some baseless rumours to create confusion and suspicion among parents and students to discourage mother-tongue education. Based on his observation, the interviewee stated that at the end of 2004/5, there were huge rumours

disseminated by some people to reverse the use of local languages in education, especially in the upper primary education (grades 7 and 8). The rumours had created confusion among many of the students and local community. Based on these rumours, Oromia Education Bureau (OEB) together with researchers and experts had conducted an extensive survey at various Colleges and Universities where students from Oromia secondary schools joined tertiary education to check the reality of the rumours. As stated by the interviewee, he was one of the participants of the survey research conducted by the OEB in 2004/5. He explicated that the results of the research showed that the rumours were groundless as the findings were positive. He stated his view that students who joined the higher institution from Oromia secondary schools had obtained good results, and they were able to join various fields of studies like medicine, engineering and law. According to the interview, the survey research proved that the majority of the students who joined the higher institutions were successful and they had shown good performance in all of the fields they joined to study. He concluded that all the rumours used against the use of mother tongue in education were false. According to him, the survey research had proved that the rumours were conspiracy used to discourage the use of Afan Oromo in education. He concluded that the misinformation was ideological weapons created by some elites to bar the use of local language in education. The interviewee expressed his concerns that the rumours and conspiracies could be happened repeatedly everywhere at any time and speakers of the language should work against the bad rumours for the development of their language in the main domains. He also suggested that every concerned individual should tackle and refuse to accept any conspiracy against their rights and the right of using their language in education and the public.

8. According to the interview, the other problem the interviewee observed with some students, teachers and parents was that they were reluctant and lacked awareness about the use of their own language in education. He also stated that some parents preferred to send their children to the schools where a medium of instruction was the dominant local language and/or English in primary schools. He stressed his view that parents assumed that learning through the national and/or English could give quality education and job

opportunity to their children even though the constitution and language policy of the country promoted the use of mother tongue in primary school education. He emphasised his opinion that due to lack of awareness about the use of mother tongue in education, some parents, teachers and students would prefer English as a medium of instruction in primary schools. In this view, people were more ambitious for the use of English in primary school education at the expense of their own language, thinking that since English is an international language and used as a medium of instruction in secondary schools and beyond in Ethiopian education systems. They think that learning and teaching through English from the start enabled students to develop adequate proficiency in the language. In this connection, Mutasa (2003: 290) observed that some people had the perception of “English as the key to success socially, economically, politically and educationally and, inversely, African languages are viewed as inferior, uneconomically viable and ‘land locking’.” Similarly, the use of English as a medium of instruction in secondary schools affected the development of Afan Oromo (mother tongue) in education.

9. Basing on his observation and experience, the interviewee stated that there was a shortage of reference materials, teachers’ guides and syllabi in some subjects written in Afan Oromo. As stated by him, almost all primary schools had no library. He stressed his fear that since students were limited to their textbooks, they might not develop their reading skills and general knowledge that they could acquire through their reading. As a result, their reading comprehension could be affected and their understanding across the curricula could be affected. This may mean that the unavailability of additional reading materials could affect students' reading ability in all academic subjects and their reading habits left behind to reach expect performances, which later could deter their comprehension across all school curricula. Regarding relevance of the content of the courses taught at the college and those of textbooks taught in primary schools, the interviewee stated that they had relevance to some extent. He added that there had been a vertical relevance between curricula taught in Teachers Training College and the one taught in primary schools, but content of the curricula taught in the Teachers’ Training Institution was more or less an advanced one and they were not specific to certain grade levels.

10. The interviewee recommended that every concerned individual should take part in the development of mother-tongue education in all the domains as a language had a power to influence human communication in the aspects of education, economy, culture and politics. In this regard, he has the view that educators played great roles by producing various reference books: fictions, short stories, folk tales and textbooks written in Afan Oromo for the development of the language and the human mind as children and other readers were encouraged to read the materials written in their language. He added his view that if written materials were accessible in children's language, children could develop their reading habits that could aid them to develop their reading comprehension and benefit them in all their academic performances.
11. The interviewee also stated that parents' participation in school was of a paramount significance to enhance education through mother tongue as parents and local communities were some of the stakeholders who could participate in the enhancement of mother-tongue education. He stated his view that parents' and community involvement in school activities could create positive relationships between parents and schools and beneficial relationships could be bridged using mother tongue in education. He added that mother-tongue education could enable communities to take part in the development of quality education through children's first language. As expressed by him, the majority of parents and the communities have not yet developed awareness about the use of mother tongue in education since most local communities and parents who were in the rural areas had no basic education. He also stressed his view that the majority of these parents could not assist their children in developing reading and writing skills at home. They could not help their children with homework, school subjects and other school-related activities even though most of the parents wanted their children to learn through Afan Oromo. He suggested that it was vital to provide parents with a comprehensive awareness raising activities, sufficient skills and knowledge, which could enable them to assist their children with school subjects. The interviewee believed that parents could share their experiences, knowledge, history, social norms and values they constructed from the society and cultural elements. He emphasized that parents who had better education and literacy skills could

effectively help their children learn successfully if a medium of instruction was children's home language. According to him, education through children's mother tongue can bridge strong relationship between the schools and the home.

12. On the contrary, teaching children through a language that is unfamiliar to their lives can disable children to use their cognition, culture and experiences. The interviewee emphasized his view by saying that "Removing children from their culture is like taking a 'fish out of a big river and putting it into a small swimming pool.'" He stressed his view that language and cultures could be everything for the communities and serve the norms and values of the society. Individuals are socially constructed and prized in the society and become useful parts of the community. They enable children to develop their knowledge, skills and awareness for personal and societal purposes. The interviewee also stressed his belief that children who came to school from various social backgrounds had various experiences, skills and attitudes that they acquired through their language and culture. He added that the experiences and skills they acquired through their language could help children relate to what they learned in the classroom. However, as stated by the interviewee, if children are denied learning through their first language and enforced to learn through unfamiliar language, they cannot fully use experiences and abilities they constructed and acquired from their communities through their indigenous language. Thus, they become victimized in their academy and are unlikely to achieve in their learning.

THE INTERVIEWEE 02N

The second interviewee was a female that trained primary school teachers in the Teachers Training College (TTC). She had also a rich working experience as educational officer with different responsibilities at various educational offices in Oromia Regional State before she was assigned to teach in the College. She was working as a teacher-educator and acted as a head of the language stream at the College when she was interviewed.

The researcher realised that the interviewee had similar views with the interviewee 01M. They had almost similar experiences as both of them were working in various schools as teachers and

educational officers in the Oromia Education Bureau. However, some additional views, suggestion, comments and arguments forwarded by the interviewee 02N were presented as follows.

1. Based on her experience and observation, interviewee 02N stated that teachers who were teaching particularly in the low primary schools were deficient in methods of teaching. She emphasized that many of them used poor methods of teaching and they had low motivations. She stated that some teachers who were trained for one year as a primary school teachers had some deficiency in teaching methods particularly in a large class size.
2. Moreover, interviewee 02N expressed her view that teachers did not give much attention to children's learning particularly in first cycle (grades 1-4) and they considered it as a free promotion policy in which children were promoted freely from grade to grade without repeating in a particular grade. According to her, some teachers were reluctant and simply gave marks to children and let them pass to the next grade. She indicated that children were promoted to next grades without developing the necessary literacy skills that was expected from them at a particular grade. She also expressed her concern stated that teachers were not only weak in the methods of teaching, but also deficient in knowledge of subject areas. She is of the view that sometimes teachers refused to teach subjects like mathematics and English particularly in primary schools thinking that the subjects were difficult. The interviewee emphasized her view that when an English classroom was observed, the problem was more difficult for teachers to teach the language as it was a foreign language and they were deficient in the language. She emphasized that when poor methods of teaching added to teachers' incompetence in English, children would remain without developing their basic literacy skills in the language and they perform poorly and become unproductive. The interviewee also expressed her worry that it was clear to explain the extent how teachers were genuinely teaching English in which they themselves were not proficient in to communicate the intended knowledge to the learners.
3. Based on her observation, interviewee 02N suggested that some teachers had difficulties in teaching Afan Oromo since the language was their second language. As a result, it was

noted that students and parents complained to teachers as stated by the interviewee. The interviewee had the view that some teachers used poor methods of teaching in Afan Oromo or teaching other subjects through Afan Oromo and they were incapable of using interactive methods of teaching their first or second language or school subjects. As noted by the interviewee, if they teach Afan Oromo as first language using interactive methods and active learning methods, they can apply similar methods of teaching to teach other languages as all languages share certain skills used to teach second or third language. She explicated that the methods of teaching employed to teach children's first language at primary schools were not engaging. If the first language is carefully and interactively taught by using various active learning methods, similar methods of teaching can also be applied to teach second and/or third languages. In general, as stated by her, methods used to teach children at primary schools were not helpful and they were not a student-centred approach. If teachers are able to use effective methods of teaching the language or through the language, children can have less difficulty managing their learning in which they are taught through their mother tongue as they may be taught by using real situations and active learning methods. In general, she holds the view that if children are taught effectively their first language, they can easily learn a second language or other language as language skills acquired in their first language can be transferred to learn the second and/ or other languages.

4. In general, the interviewee concluded that teachers played great roles in equipping children with effective learning skills, knowledge and behaviours that enabled them to be competent learners. Thus, it is crucial to harness teachers with sufficient teaching methods and knowledge of subject matters they could teach in primary schools. The interviewee concluded that competent and diligent teachers in their teaching should be encouraged and awarded. She also suggested that to incentivize competent and creative teachers, schools and other concerned bodies should arrange mechanisms. She thinks that such mechanisms created active and resourceful teachers who could love their profession. Moreover, as noted by her, a sense of positive competition that enabled teachers to be effective in their teaching would be created in schools.

INTERVIEWEE 03U

Interviewee 03U was an educational officer working in the Education Bureau of the East Hararge Zone (EHZ) in the Oromia Regional State (ORS). The interviewee had long working experience as an educational officer at the Zone and District in the East Hararge Zone. He was aware of the use of mother tongue in education, as he had participated in its implementation from the beginning since the language policy was in place.

1. Interviewee 03U stated that the use of mother tongue in education enabled children to understand content of the subjects they learnt and they helped them express their ideas confidentially with little linguistic and conceptual barriers. He commented that if education through mother tongue continued through higher education, students' creativity and academic achievement would be increased and more importantly feasible. Thus, he also thinks that students could be more resourceful and productive in their learning. This, in turn, enhanced the development of a nation as every citizen could take place in the development of his/her country by contributing her/his skills and knowledge. He had also the view that students could have a better understanding of sciences and apply their creativities they obtained from their learning. He stated that students could easily understand subject matters they learned through the first language and they could easily manage their learning activities they were given to learn through their mother tongue.
2. Regarding community's awareness about mother-tongue education, the interviewee expressed his observation that although an increase in communities' awareness about the use of mother tongue in education played significant roles, the raising of their awareness was not conducted on a large scale among communities and parents. A creation of awareness was given to some school directors and teachers, but it was inadequate since the activities regarding awareness did not reach all the local communities. At school level, awareness was given to a few teachers teaching the previous curriculum and who could speak Afan Oromo used as a medium of instruction for all subjects in primary schools. As stated by the interviewee, after teachers' awareness was created, they were assigned to teach Afan Oromo and other subjects through Afan Oromo in primary

schools. He expressed his view that there were problems with teachers, as they had no experience to teach through Afan Oromo even though they were fluent speakers of the language. He also commented that an increase in awareness of mother-tongue use in education should have continuity and be given to all stakeholders at large until all stakeholders have begun realizing advantages of education through mother tongue. Unless continuous awareness is given to them, it can be difficult to change the entrenched people's attitudes and myths within an hour or a day discussion about the use of mother tongue in education. Thus, intensive and continuous awareness raising activities should be given to stakeholders about the use of mother tongue in education.

3. Interviewee 03U also pointed out that when Afan Oromo was introduced as a medium instruction in primary schools, there were strong resistances from some people and elites at the beginning of its implementation. As stated by the interviewee, there were attitudinal and material constraints inhibiting mother-tongue education at the beginning of implementation before the textbooks were written and distributed to the schools. He expressed his observation that those arguments against the use of Afan Oromo in education were gradually reduced after some individuals have come to awareness of mother-tongue use in education. As a result, the majority of the communities accepted the use of Afan Oromo in education. He expressed his concerns that some people were against the use of Afan Oromo in education and they tried to confuse and create misconceptions against the use of the language in education particularly in the seventh and eighth grades. He expressed his observation that at the beginning of the 1990s, when Afan Oromo was introduced as a medium of instruction in primary schools, there were some resistances from some elites and people. He stated that negative attitudes towards education through Afan Oromo were high and challenging during its implementation and the attitudes had implicitly been perpetuating themselves to repudiate mother-tongue education. He added that some people who were educated and benefited in the ousted regime were working against the multilingual language policy introduced in the early 1990s. As expressed by him, some people thought that in a nation building, a common language should be needed for national unity. For this reason, as explicated by him,

ideology of one language for national unity has not yet been eradicated and there are still individuals who conspire against mother-tongue education. He elucidated that some people wanted to keep the *de fact* linguistic hegemony in the name of a state building. He thought that some elites had favoured the use of one common language or predominantly a dominant language as a national language for national integration. For this reason, they think that the use of many languages in the main domains like in education and public sectors weakened national unity.

4. Regarding the preparation of curriculum materials written in Afan Oromo, interviewee 03U stated that the previous textbooks written in Amharic and English were translated into Afan Oromo for all subjects taught through Afan Oromo in primary schools (grades 1-8). He added that teachers' guides and syllabi were translated into Afan Oromo used for teaching in the early 1990s. The translation of educational materials into Afan Oromo was used to alleviate shortages of learning materials written in the language as it was introduced for the first time as a medium of instruction in primary schools. In general, the translation of the subjects from a previous medium of instruction enabled the Education Bureau to make the availability of educational materials for teachers and students in the language. The first translated textbooks were written and published in 1995 for the first grade. Subsequently, textbooks from second to eighth grades were published in the following years and were distributed to schools in the Oromia Regional State.
5. Interviewee 03U also mentioned that there were serious problems regarding reference materials written in Afan Oromo, especially in rural schools. According to the interviewee, shortages of reading materials written in mother tongue hindered the development of children's reading skills. As stated by him, shortages of textbooks also affected children's literacy development. Moreover, they could fail to develop their literacy skills, knowledge and attitudes enabling them to be capable in academic learning.
6. According to the interviewee, the Oromo enthusiastically accepted the use of Afan Oromo in education and they began sending their children to school without hesitation. He expressed his view that schools were soon flooded with a large number of children and teenagers that previously left schools for many years. The interviewee stated that

parents realised that their children had shown better progresses in their academic performance particularly in the National Examination given at the end of grade eight. The respondent also pointed out that one of the obstacles that came from communication barriers in school was solved and children had the rights to learn through their language. However, as mentioned by the interviewee, the groups who did not want to see the use of mother tongue in the main domains tried to create misconceptions and disseminate misinformation among parents and students. He added that they tried to justify their argument against mother-tongue education by saying that children could be encountered with problems when learning through English in secondary schools since they might not have good proficiency in English. Thus, as stated by the interviewee, the groups who argue against expressed that students should start learning through English from the start to develop students' proficiency in English. The misconception was disseminated among parents, students and local communities to discourage the use of Afan Oromo in education. As a result, people had gradually developed negative perceptions towards the use of the mother tongue in education particularly in the upper primary schools. As stated by him, despite all myths and misconceptions created to discourage the use of Afan Oromo in education, people's negative perceptions towards the use of their language in education were reduced after students had begun learning through their first language and had shown a good progress in their academic achievement. The majority of the local communities had also increasingly shown positive attitudes towards the use of their language in education.

7. Regarding community involvement in school activities, the interviewee stated that community had begun participating in the school activities like school construction, teacher recruitment and consultation about the learning, performance and school attendance of their children. He also stated that due to the use of mother tongue in education, a favourable learning environment was created and it could bridge schools and student's home. He also added that parents began developing a positive attitude toward teaching and learning through children's home language. Moreover, the interviewee had the view that community engaged in constructing schools near to their villages where

small children could attend their learning without travelling a long distance from their home. According to his observation, the construction of schools in every rural village and urban areas had increased children's school enrolments. According to the interviewee, almost all primary schools were crowded with schoolchildren especially in the first cycle (grades 1-4). He emphasized that teachers and school directors were busy arranging classes and sections to facilitate learning notably at the beginning of the first semester. One of the concerns pointed out by the interviewee was that lack of learning materials and skilled teachers in a medium of instruction during its implementation were key constraints affecting education through Afan Oromo.

8. The interviewee expressed his view that some people felt as if modern education did not include their cultural elements and they became reluctant to send their children to the schools. Particularly, some cases were noticed with community those who lived on the peripheries. He added his fear that people felt as if modern education might jeopardize their religious values and norms. He added that a few individuals preferred to send their children to attend religious schools. According interviewee's opinion, after local administrators' and teachers' awareness were created, the majority of the communities had begun sending their children to schools and their awareness about modern education had shown some improvements. The interviewee's observation revealed that as children in the neighbourhood began schooling and showing their progress in academic performance, the other children who previously refused to go schooling became motivated and began going to schools. Moreover, the interviewee stated that children's school enrolments increased since the majority of the children in their neighbourhoods or villages became successful in education and were recruited in various local and regional government offices. The interviewee concluded that in order to secure educational rights and create a sense of equality and belongings, every citizen of a country should engage in the development of their language, culture and history. He added that to create responsible and productive future generations of the country, children should be educated and have access to quality education through their mother tongue.

INTERVIEWEE 04AB

Interviewee 04Ab is an educational officer working in the Education Bureau of the East Hararge Zone (EHZ) in the Oromia Regional State (ORS). He had long working experience as an expert at various levels in the Education Bureau of the zone. He participated in the implementation of education through Afan Oromo. When Afan Oromo was introduced as a medium of instruction, he was working as a teacher in primary school. Based on his long and rich experiences, he forwarded the following points.

1. Regarding trained teachers in Afan Oromo, interviewee 04Ab pointed out that at the beginning of introduction of education through Afan Oromo, there were various challenges. One of the challenges explicated by the interviewee was shortages of trained teachers who could teach all subjects through Afan Oromo. He expressed his view that some of the teachers who previously taught various subjects in other languages could not speak and understand Afan Oromo. Some had inadequate proficiency in the language to teach all subjects through the language. According to him, since the language had no standardized forms and terminologies, it was also challenging for teachers to teach through the language by translating concepts and terminologies from other languages (English and Amharic). The interviewee expressed his observation that since there had been various local dialects within the speakers of Afan Oromo, some confusions and disagreements were also created among teachers and students which words or expressions from various dialects could be used because of lack of appropriate standardisations of terminologies of Afan Oromo dialects.
2. This interviewee commented that people were usually resistant to the new changes and they refused to take new changes soon. They began opposing the use of mother-tongue education at the beginning, but they gradually adapted to the changes through processes. He concluded that the use of Afan Oromo as a medium of instruction was the issue of its speakers' legitimacy and children's full rights to get education through their languages. The speakers of the language could decide about the destiny of their language use in the main domains and they have the right to decide the fate of their children's education and

develop their language use in education. The interviewee believed that discouraging their language use in education could be the act of violation of one's natural rights. Denying children's learning through their home language is disabling them to use their endowed creativities and experiences they acquired through during interaction with their peers and society in their communities. He emphasised that in the current situation of education through Afan Oromo, no one could remove children from learning through the language. Students and their parents have recognised the use of learning through their home language. They are aware of using their language since it is their natural rights to learn and work through one's language.

INTERVIEWEE 05SH

Interviewee 05SH was an educational officer. He supervised the education system operated in the primary schools in Haramaya district. His opinions were almost similar with the aforementioned interviewees.

1. Regarding teaching loads, interviewee 05SH stated that the number of periods teachers taught was dependent on the availability of teachers and the number of students in each school. According to the interviewed officer, the teaching loads allocated to a teacher teaching in the first to fourth grades were determined on the number of students taught in grades (1-4). According to him, if teachers are loaded with heavy teaching time, teachers' teaching and students' learning can be affected badly as teachers might be exhausted teaching long times and they might not effectively deliver the lessons at last periods. He said that teachers could not effectively assess students' learning and achievement. He also stated that currently teachers could teach up to 30 periods in a week in which one period was equivalent to 40 minutes of teaching load. This means that 30 periods had 20hours allocated to a teacher to teach in a week. In general, the interviewee asserted that on the average, weekly periods allocated a teacher ranged from 22 hours to 27 hours in case of his district. The interviewee had the view that teachers were burdened with teaching loads and the teaching loads might affect teachers to assess students' learning

regularly. He added that as the number of students was higher in some grades, it could be difficult for teachers to assess continuously students' learning.

2. The interviewee held the belief that self-contained classrooms in the first cycle (grades 1-4) affected students' learning as a single teacher handled a classroom throughout the academic year. According to him, in the self-contained classrooms, there was a misconception among teachers and administrators. In other words, he thought that self-contained classrooms had misused by teachers thinking that since students were not allowed to repeat in the same grade, teachers became reluctant to assist children in developing their literacy skills. As a result, children were simply given passing marks and promoted to the next grade without having the necessary skills expected from them.
3. In general, the interviewee pointed out some key problems regarding the use of Afan Oromo in education. Some key challenges he mentioned are listed as follows.
 - a. Teachers' use of poor methods of teaching was observed in primary schools. As suggested by him, teachers need continuous training and awareness creation from time-to-time regarding effective methods of teaching and how they can use active learning methods in the classrooms. He also noted that some teachers who taught in the lower grades had a serious problem in teaching English as their teaching methods were unattractive. He added that poor methods of teaching might produce incompetent children who could not use the language effectively to learn other curricula through the language.
 - b. Some teachers were reluctant to prepare lessons and had poor motivation in the teaching. As explicated by the respondent, the teachers pretended as if teaching through Afan Oromo (mother tongue) were easy. They would not prepare themselves beforehand to teach the lesson in their classrooms. Basing on the assumption that teaching through mother tongue was not difficult; they do not make much preparation to teach through the language. As explicated by the respondent, teachers, parents, students and local communities assumed that education through mother tongue might hinder students future learning since mother tongue might have no continuation in future academy in secondary education and beyond.

- c. The interviewee thought that challenges related to teachers' inability in the writing systems of Afan Oromo might also affect education through this language. He expressed his view that teachers who attended their education during the regimes prior to 1991 were assigned to teach various subjects without having adequate training in mother-tongue education. According to him, the teachers were unable to write in Afan Oromo as the language was introduced as a medium of primary school education for the first time. This means that the writing system of the language was new, as many people did not formally know Afan Oromo writing system before the 1991 except some Oromo scholars who devoted to develop Orthography for this language and its writing systems. The interviewee pointed out his observation and experience that some teachers thought that if a person was the speaker of the language, one could teach the language and through that language. This means if a person speaks and understands the language, he/she can teach the language or through that language without having any training. He stressed that the misconception had created complex challenges and it affected children's literacy development in their language. This, in turn, may have negative impacts on students' literacy development in the other languages like English or their second language if they do not adequately develop literacy in their mother tongue.
- d. According to the interviewee, lack of adequate on-job training in the mother tongue and absence of incentives given to teachers to enhance their motivation and creativity in their teaching inhibited education through Afan Oromo (mother tongue). To enhance the use of Afan Oromo in education, the interviewee recommended that teachers who taught Afan Oromo or other subjects through this language should also be given incentives to motivate them since they are the key stakeholders in the implementation of education through the language (mother tongue). He concluded that training on mother-tongue education; incentives and continual awareness raising activities are key factors to develop education through Afan Oromo as a mother tongue.
- e. As explicated by the interviewee, lack of learning materials written in Afan Oromo could greatly affect learning and teaching through this language. The interviewee stated that in primary schools, especially in the first cycle (grades 1-4), students' textbooks,

teachers' guides and syllabi were unavailable in some subjects in the schools. Only a few teachers' guides and some photocopies were available for some subjects in schools. Regarding students' textbooks, some textbooks were given to students in the ratio of one textbook to two or more students in some cases.

- f. The interviewees stated that unavailability of school library and reading materials written in Afan Oromo seriously hampered the reading skills of teachers and students. As stated by him, this, in turn, affected education through Afan Oromo in primary schools. The interviewee also affirmed that almost all primary schools in his district had no library. Schools were unable to construct the library because of lack of financial resources. Moreover, due to shortages of budgets, schools were unable to buy additional reading materials. According to the interviewee, despite an attempt made by some schools, the problems of library and supplementary reading materials had not resolved. Schools had no appropriate funds to construct the library and purchase reference books.
- g. Attitudinal problems and myths were one of the key factors that inhibited the use of Afan Oromo (mother tongue) in education. The interviewee has the view that elites who were educated in the old curriculum and those who wanted to keep the dominance of one language had negative attitudes towards the use of Afan Oromo in education. Basing on his experiences and observation, the interviewee mentioned some attitudinal challenges inhibiting education through Afan Oromo in particular as follows.
 - i. As stated by the interviewee, people aspired for the use of English as a medium of instruction in primary school at the expense of Afan Oromo. He had the view that people's aspiration for English and their preference for this language to become a medium of instruction in primary schools affected the development of Afan Oromo in education. In this regard, Mutasa (2003:301-302) also noticed, "It is generally assumed that English is inherently superior and better suited in education." In this view, the use of mother tongue in education was discouraged in most of the African countries that were under the impact of colonial power and ideology.

- ii. As explicated by the interviewee, some people were against mother-tongue education. They protested against mother-tongue education by comparing students those who learned primary education through English with those students who attended their education through mother tongue in some Ethiopian regions. According to his observation, some people think that students' proficiency in English could be weaker if they learned primary education through Afan Oromo (mother tongue). As a result, as stated by him, students might fail in National Examinations given at grades 10 and 12. He believed that the problem was not the use of Afan Oromo in education, but the methods used to teach Afan Oromo had methodological shortcomings. According to the interviewee, the ways Afan Oromo was taught as a subject had negative impacts on the methods used to teach English as a subject in primary schools. In English classrooms, teachers might be affected by subject area knowledge and the methods used to teach English as a foreign language. If a teacher used effective methods to teach mother tongue (in this case, Afan Oromo), he/she could also use the methods to teach second and third languages as languages have some interlinked skills and universalities.
- iii. People's lack of awareness regarding the use of Afan Oromo or mother tongue in education also affected the implementation of mother-tongue education. The interviewee thought that the majority of the parents, students, teachers and local communities had positive attitudes towards the use of Afan Oromo in education, but when they thought about secondary school education given in English, they have doubts about their children's success in education at secondary schools and beyond due to students' low proficiency in English. For this reason, as explicated by the interviewee, the communities wanted their children to learn through English in primary schools or they wanted continued use of their language (Afan Oromo) in secondary school education and thereafter. According to the interviewee, some negative perceptions resulted from the myths rooted in the view that mother-tongue use in education affected children's proficiency development in English. Thus, children were unable to cope with learning through English in secondary schools

and thereafter. As stated by the respondent, some people believed that English could work in higher education as it is an international language' and its use as a medium of instruction in the upper primary schools was better to develop children's proficiency in English from the start. By implication, people were referring to the reputation of mother-tongue use in education and the use of mother tongue as a medium instruction affected children's English proficiency. As stated by the interviewee, the use of local languages in education should be limited to lower primary grades since the language was their own language and they knew it. The interviewee also noted that since a medium of instruction shifted from mother tongue to English in secondary schools and thereafter, people thought that the use of mother tongue in primary school education was irrelevant. He reflected that people had doubts about children's achievement in their future academy when a medium of instruction shifted from mother tongue to English thinking that students' proficiency in English could be inadequate.

- h. The interviewee stated that the community would have no problems in assisting schools if the school encouraged them to participate in the school activities. As explicated by the respondent, the community usually helped the school by contributing money, constructing schools or additional classrooms, recruiting teachers and directly taking part in school committees. The interviewee had also expressed his fear that parents were reluctant to make a follow-up activity of their children whether they attended school or not. According to his view, most parents were unable to discuss with their children what they learned and how they did their learning in the schools as the majority of the parents had no basic literacy skills and lack awareness of education through mother tongue in primary schools. As a result, they could not assist their children with homework and assignments.
- i. Interviewee 05SH concluded his views by recommending the following activities.
 - i. The concerned bodies should work together to enhance school improvement activities and teachers' professional development;

- ii. On-job training should be given to teachers on the methods of teaching mother tongue or other subjects through mother tongue to up-grade their teaching skills, to enhance their confidence in their teaching and to build their creativities in teaching and assessing students' learning;
- iii. Awareness raising activities about mother-tongue use in education should be given to teachers, students, parents and local communities;
- iv. Incentives should be designed to motivate and retain experienced and effective teachers in schools;
- v. The strategies used to teach Afan Oromo should be used as a basis to teach English or other languages. According to the interviewee, despite differences in the language, teachers can adopt effective methods and strategies they used to teach Afan Oromo and second language or English as a foreign language have some peculiarities in common. This means that if teachers have effective skills in teaching mother tongue, they can adopt strategies and skills to teach other languages effectively. Thus, the interviewee suggested that all the concerned bodies should work effectively to enhance teachers' effective teaching skills in either mother tongue or other languages.

INTERVIEWEE 06AD

Interviewee 06AD was a school vice-director and worked as a teacher in the primary schools in Haramaya District. He had long experiences of teaching in primary schools. Basing on his experiences, he pointed out his suggestions, comments and observation listed below.

1. Regarding teachers' teaching loads in his school, he stated that teachers had varied loads depending on the availability of the teachers and the number of students in the school. He asserted that the minimum periods a teacher engaged in teaching was 10 periods per a week (7 hours a week). He also stated that teachers with least periods could handle other administrative activities assigned to them, whereas teachers who did not take part in the administrative works could have a maximum of 25 periods per a week (17 hours per a week).

2. Regarding the medium of instruction, interviewee 06AD holds the view that learning and teaching through mother tongue “by any means” had no problems. He stressed his view that education through mother tongue had advantages for both the teachers and students as both were at their ease in the processes of learning and teaching. According to him, there were no communication barriers between teachers and learners while learning was carried out through one’s own language. As a result, a meaningful learning and teaching processes could take place without communication barriers. He suggested that teaching through mother tongue enabled teachers to use authentic examples from students’ cultures and experiences.
3. Interviewee 06AD also expressed his observation that there were shortages of teachers who could teach English. He noted that those who were trained in the language streams had fear of handling English class due to lack of confidence in the language. He stressed his view that shortage of teachers with good proficiency in English compelled the school to bring students into one classroom. This made the class to get crowded during English classrooms. However, the number of students in a class for certain grades was small. The interviewee emphasized that the school tried to have classrooms, which could accommodate a medium number of students in a classroom. He had expressed his concerns that a large number of students in a classroom had negative impacts on teaching and assessing students’ learning progress. As a result, the quality of mother-tongue education might be affected and be difficult to obtain the desired goals. He added that teachers might take a long time to assess and mark students’ papers if students were too many in classrooms.
4. Regarding availability of students’ textbook and references, the interviewee stated that the majority of the students had received textbooks and distribution of textbooks was almost one to one ratio except in some subjects like Chemistry, Biology, Social Sciences and Natural Sciences (see also Tables 5.16, 5.39). According to the interviewee, shortages of the textbook were mainly observed in the first cycle (grades 1-4). He also affirmed that shortages of the syllabi and teachers’ guides almost in all subjects were seen in schools. He also stated that schools had no library and reference books. Thus, the

aforementioned constraints had negative impacts on the quality of education through mother tongue in general and Afan Oromo in particular.

5. The interviewee also expressed his concerns that even though library was available in schools, students did not need to use library as they had no experiences and awareness about reading in library. He expressed his observation that after schooling children used to help their parents with domestic activities like shopping, farming and looking after cattle. He stressed his view that most children did not give much attention to their learning and their parents did not encourage their children to read and study while they had free time due to lack of awareness and basic education.
6. Regarding awareness of local communities and teachers about the use of mother-tongue education, the interviewee expressed his observation that local communities had less awareness about mother-tongue education, but they wanted the use of their language in the main domains. According to the informant, the majority of the teachers had awareness about the use of mother tongue in education, but they had uncertainty about students' academic achievement in secondary schools and thereafter since a medium of instruction shifted from mother tongue to English. Since the use of mother tongue would have no continuation in future education, people's perceptions towards the use of mother tongue in education was negatively affected. For this reason, some people think that it was no good using mother tongue in education as stated by the interviewee. The respondent also held the view that some were against mother-tongue education thinking that children's proficiency in the dominant languages could be weakened and they might limit to in their area. He stressed his view that some of them complained about the use of the mother tongue in education by comparing the achievement of students in some government schools with that of students attending in some community and private schools. Basing on his experience and observation, the interviewee mentioned some reasons why some people used to discourage mother-tongue education as follows:
 - a. According to the interviewee, some parents and peoples compared primary schools where children are taught mother tongue and those children that are taught through

English in the seventh and eighth grades. For example, in the Oromia Regional State, students learn all subjects through Afan Oromo or mother tongue from first to eight grades, whereas in some regions and towns like Addis Ababa, SNNPR, Harari and Dire Dawa children attend their learning the majority of the subjects through English starting from seventh grades. As stated by the interviewee, discrepancy in the implementation of mother-tongue education in primary schools has created various public opinions and it opened the door for groups who were against the use of mother tongue in education in primary schools.

- b. They compare and contrast the government schools with private and community schools that were well equipped with adequate learning materials, better school facilities and some selected teachers. As stated by the interviewee, in some of these schools, the selected teachers were recruited with better salary and incentives to motivate and retain them in the schools.
- c. According to the interviewee, parents who have better incomes send their children to the private and community schools where English is used as a medium of instruction in the schools. In this sense, parents who have better education, incomes and awareness could also assist their children in learning at home. The interviewee also has the view that children whose parents helped them develop literacy skills at home were more likely to succeed in their academic achievement.
- d. The interviewee noted that people's views regarding education through mother tongue and their pre-presumed negative perceptions about mother-tongue education had negatively affected the use of mother tongue in education. According to him, people assumed that children who learned primary school education in their mother tongue would not be competent in English. The interviewee added that some parents and people had uncertainty about their children's success in their future education since a medium of instruction shifted from Afan Oromo (mother tongue) to English in higher education.

INTERVIEWEE 07AH

Interviewee 07AH was working as an educational officer in Haramaya district. He was a teacher in primary schools before he was assigned to work as an education officer. He had long experiences as a teacher in primary schools.

1. Interviewee 07AH believed that the use of Afan Oromo in education played a profound role for psychological, pedagogical and cognitive reasons. As stated by the interviewee, learning through one's own language enabled children to understand content of the subjects they were taught. As stated by him, they could easily conceptualise knowledge of the content using their mental creativity.
2. Regarding challenges related to the use of the language in education, the interviewee stated that students were reluctant to attend their learning and they lacked motivation in their academy. Moreover, according to him, teachers' lack of motivation, shortages of reference books written in Afan Oromo, inadequacy of textbooks, lack of awareness and professional constraints were some of the challenges observed in school particularly in some suburban areas.
3. The Interviewee has noted that in some schools, particularly, in the first cycle (grades 1-4), some teachers were not good at teaching and they could not assist children to help them understand subject matters and acquire knowledge adequately. He stressed his observation that some primary schoolteachers had inadequate knowledge of subject matters. Another problem was that some teachers refused to handle subjects like English and mathematics because they thought that the subjects were difficult to teach. As explicated by the interviewee, the problem was more serious when teachers taught English, as they were not confident and incompetent in English teaching. The interviewee had the view that teachers could not deliver their ideas and lessons or content given English textbooks. He also suggested that continuous and intensive training in the methods of teaching Afan Oromo and English should be given to primary school teachers to enhance their professional effectiveness.
4. According to the interviewee, some parents had no awareness and forced their children to do domestic activities rather than sending them to the school. Accordingly, many students

left the schools during the time of harvest since parents wanted them to assist them with agricultural activities. He added that during the time of harvest, students' dropout rates were highly observed. The dropout rates were increasingly observable among female students after fourth grade and this led to decrease in the number female students. However, according to the interviewee, in the first cycle (grades 1-4), the number of female students was equal to or greater than the number of male students. He concluded that parents' awareness about educating female students was also low and parents' lack of awareness was more serious among rural parents.

INTERVIEWEE OBIKE

The interviewee was working as a community leader and a farmer in the rural area. He attended his education up to ninth grade 15 years age.

1. The interviewee stated that community had a good desire to involve in school enhancement activities by constructing schools, sending children to schools and solving school related problems. However, as stated by him that the school was reluctant to fully involve parents and local communities in school activities. Moreover, the interviewee expressed his fear that some schools were far away and it was difficult for small children to go to schools on foot. According to the interviewee, sometimes children came to schools late due to their age and long distance between the schools and their home. This problem also affected mother-tongue education in primary schools in remote rural areas.
2. The interviewee stated his observation that local communities were worrying about their children's future learning when they joined secondary school education and thereafter. He stressed his view that after students were promoted to ninth grade, they might face challenges of learning through English. As a result, some left schools thinking that they might not pass to the next grade. He emphasized his view that as students left schools, parents began complaining. According to his view, parents think as if the use of mother tongue in primary school education affected students' learning in secondary schools where English is used as a medium of instruction. The view was that since students might not understand English effectively, they might have difficulty in learning subjects taught

through English in secondary schools. For this reason, as stated by him, students might abandon their learning. He stated his observation that some students and parents wanted the use of English as a medium of instruction in primary schools starting from seventh grade.

3. Moreover, the interviewee stated that the impact of English as a medium of instruction affected children's and parents' perceptions towards learning through mother tongue in primary schools. He added that students' dropout and repetition rates in grade nine impinged on students' perception towards learning through mother tongue in primary schools. The interviewee also expressed his observation that parents wanted their children to learn through the language used as a medium of instruction in secondary schools. This is because students repeated many times in secondary schools to improve their learning in English without telling parents' reasons why they repeated in the same grade. The situations also discouraged parents to assist their children in their learning. For this reason, the parents became reluctant to assist them again.
4. Moreover, the interviewee expressed his concerns that free promotion given to students in the first cycle (grades 1-4) was not convincing because children were simply promoted from grade to grade without having basic literacy skills. He added that free promotion affected students' academic performance in later grades in primary schools and the quality of mother-tongue education was affected. As a result, the situation of mother-tongue education made people develop negative perceptions towards learning through language. He stressed that self-contained class affected children's learning, as all teachers had no similar teaching skills and subject matter knowledge. Finally, he suggested that more attention was required to enhance children's learning from the start and teachers should be assigned according to their subject areas, knowledge and experiences.

INTERVIEWEE 09KKe

Interviewee 09KKe was working as a supervisor of six primary schools in a cluster and he acted as a teacher. Many of his views were almost similarity with the other interviewees. Some of his additional views were presented as follows.

1. Interviewee 09KKe stated that communities had low awareness about education through mother tongue in particular. He stressed that parents preferred their children to assist them with some domestic activities around and at home. However, as stated by the interviewee, after they had been given awareness creation, they became aware about the use of mother tongue in education and they began sending their children to schools. He also stressed that some students did not like to go to the schools and instead preferred to participate in household activities like farming, driving cars and trading.
2. Regarding community involvement in the school, the interviewee stated that if schools involved the community in the school activities, they could improve their participation. According to him, if the communities were requested to participate in school activities and encouraged to follow their children's learning, the communities could have no problems and they could take responsibilities to enhance schools.
3. As indicated above, interviewee 09KKe mentioned that there were shortages of teachers, reference books and teachers' guides. As pointed out by him, lack of learning materials hindered students' learning and affected mother-tongue education.
4. Furthermore, the informant stated that some teachers who taught in the first cycle were poor in their teaching. These situations of teachers affected students' learning particularly in lower primary grades where one teacher taught all subjects in self-contained classrooms.
5. Regarding on-job training, the interviewee noted that the majority of the teachers were not given the on-job training to build their capacity of teaching through mother tongue. According to the interviewee, training was given to teachers who taught English, but those teachers who taught mother tongue as a subject or through mother tongue were not given the opportunity.

INTERVIEWEE 10TS

She was working as a school director and a teacher in the primary school. She had also long experiences of teaching Afan Oromo as a subject in primary schools. Some of her views and comments are presented as follows

1. Interviewee 10TS stated that teaching through Afan Oromo was profoundly important for students, teachers and communities as it is related to their identity and social psychology. She viewed that people were happy with a medium of instruction. She believed that their language and culture could be reserved for their next generations through the record of their language. She added that people felt that their rights to educate their children through their language were respected and children could be confident in their learning. She felt that she was very happy with the use of Afan Oromo as a medium of instruction in primary schools. She stressed her view that it would be realistic if the use of Afan Oromo as a medium of instruction had continuation in secondary schools.
2. She thinks that if children are taught through their home language, they can be effective and creative in their learning and maximise their potentiality. She is also of the view that children could effectively communicate their ideas and opinions without linguistic barriers. According to her, if a medium of instruction is common to both teachers and students, teachers will also have no difficulty in using appropriate and relevant examples from children's cultures, oral narratives, folktales, history and experiences used to clarify some ambiguities related to concepts and ideas. Thus, according to her view, children could use their higher cognitive domains in their learning, increase their creativity and become critical thinkers. The interviewee stated that when students were taught by giving examples from their experiences and cultures, they could have strong confidence in their learning.
3. However, the interviewee expressed her observation that some people had negative attitudes towards education through mother tongue (Afan Oromo) and discouraged its uses in primary school education. According to the interviewee, some people who had developed an ideology of the dominant language use in the main domains tried to create misconception among parents and students to discourage mother- tongue education. Instead, according to the interviewee, they wanted to install the use of the dominant

language at the expense of other local languages. Those who were against the use of mother tongue in education in primary schools tended to mislead students and parents. She stressed that there were appalling stances and challenges used to discourage mother-tongue education in primary school. As explicated by her, the negative stance was also observed among teachers who disseminate misinformation among students and parents to weaken the use of Afan Oromo in education.

4. She stated that teachers had some difficulties in the writing systems of Afan Oromo, but they taught through the language as some were trained in the old curricula designed prior to 1991. According to her view, students sometimes challenged teachers who were not proficient in the language since a few teachers did not know cultures and the rules of the language. She stated that teachers who were teaching in the old curricula were assigned to teach Afan Oromo or through this language in primary schools without having the necessary training. Some elites who graduated prior to the implementation of mother-tongue education in primary schools in the early 1990s tended to discourage the use of the language in education. She has the view that teachers who were trained in teaching prior to 1990 did not have adequate information or skills in the writing systems of Afan Oromo. Some discouraged the use of the language as a medium of instruction thinking that it was not a national language and limited children in their area. As stated by her, some people think that the use of a national language could be best for national unity.
5. Moreover, as explicated by the interviewee, self-contained classrooms used in the first cycle will be better strategies if strategies of semi-self-contained classrooms are used in primary schools as all teachers have no similar knowledge and skill of teaching all subjects. As stated by the interviewee, if a teacher in self-contained classrooms has bad behaviours in his/ her teaching, students may be victimized and are academically disadvantaged.
6. She concluded that all stakeholders should work together for the development of Afan Oromo until it secures its development in all the domains like English and other dominant languages. As expressed by the interviewee, all the concerned bodies should work

strongly and in a harmony towards the development of Afan Oromo since a language has political, economical and social powers that can determine the development of its speakers or a nation.

INTERVIEWEE 11AGu

Interviewee 11AGu was working as a teacher and school director in primary schools. He has long experience in teaching and two years of working experience as a school director. According to him, suggestions, opinions and comments were given as follows.

1. The interviewee 11AGu believed that the use of Afan Oromo as a medium of instruction in primary schools is crucial to enhance quality of education and facilitates students' learning and academic achievement. As explained by interviewee 11Gu, education through mother tongue enables children to understand concepts and content given in their learning materials.
2. Interviewee 11AGu also stated that shortages of teachers who were trained in mother-tongue education could affect children's learning and academic achievement. The interviewee stated that due to lack of teachers, the schools were forced to pull sections into one class in order to alleviate the problem temporarily. He stressed his view that the community recruited teachers who could teach the subjects. He also stated that the scarcity of teachers exacerbated classroom management, as the number of students in a class was very high particularly in the first cycle (grades 1-4). According to his view, the number of students sometimes extended from 100 to 200 in a classroom particularly at the beginning of the first semester when the students' enrolments were high. He expressed his fear that the presence of a large number of students in a classroom could affect quality of mother-tongue education as well as children's learning.
3. Moreover, the interviewed school principal has the view that in the first cycle (grades 1-4) the majority of children had been promoted without effectively developing basic literacy skills. Large class sizes, as stated by the respondent, were problematic in self-contained classrooms where a large number of students made to learn in a crowded and

uncomfortable classroom. This, in turn, hindered the quality of teaching and learning. He added that, under this circumstance, children might remain without developing basic learning skills that may later affect their achievement in their academic life.

4. According to the respondent, the community involvement was good and they could do more when the school involved them to participate in the school enhancement activities. However, as mentioned by him, the school was reluctant to involve the community in school improvement programme.
5. Moreover, the interviewee stressed that there were shortages of students' textbooks in some subjects. According to him, scarcity of students' textbooks was highly observed in the first cycle (grades 1-4) and exacerbated mother-tongue education. The challenges created people and students to develop negative perceptions towards the use of mother tongue in education. According to him, due to shortages of textbooks, parents complained that school administrations did not work enough to make available student's textbooks for their children.
6. The interviewee stated his observation that challenges were posed to mother-tongue education because of people's less awareness and their negative perceptions. He noted that some parents used to send their children to the schools where they could attend their religion rather than sending them to secular schools. According to the interviewee, the impact of the entrenched negative perceptions created during the Emperor Haile Silasie affected people's perceptions negatively towards sending their children to schools. As stated by the interviewee, some people think that schools taught cultures and religions that were not relevant to their cultures and belief. As stated by the respondent, some old parents had associated current education to the teaching of other people's cultures. They used to associate education to the education of the Emperor Haile Silasie's regime since educational curricula of the regime were prepared by churches to produce church workers (Kembo-Sure, 2008:19). This may mean that education had been closely connected to the church and religion. This view has yet in the mind of some old parents who had no basic education. The interviewee stated that these misconceptions were passed from generation to generation in the community. However, the view is reduced and limited to the

peripheries as well as the new generations have already realised that assumption was a myth created to remove children of the dominated groups from education.

7. The interviewee expressed his observation that some teachers did not use real situations and teaching aids while they were teaching and instead used traditional methods of teaching. According to the interviewee, the teachers' poor methods of teaching and absence of teaching aids and learning materials affected children's understanding and achievement in their learning.

INTERVIEWEE 11NGu

Interviewee 11NGu was a man working as a community leader of the local peasants. Some schools were under his control and he worked in collaboration with school principals in the area. He has only basic education that enables him to read and write.

1. The interviewee stated that since the majority of the parents had no awareness about education, they did not control and assist their children in learning. According to the interviewee, some parents think that modern education belonged to other groups who had been ruling the country during the previous regimes, particularly, the Emperor Haile Silesie. According to the interviewee, although an attempt was made to create awareness of the local communities, a few old parents preferred their grandsons to learn religion since they had less awareness about secular education.
2. The interviewee also observed that some teachers had problems in teaching and handling children in the classroom. As reported by the interviewee, he realised that when one of his children asked some written questions from her exercise book, he noted that a teacher made mistakes and taught wrongly. According to the interviewee, one of his children told him that a teacher did not know well the writing system of Afan Oromo as teacher was from other linguistic groups. He expressed his observation that the teacher was not fluent in the language and did not know the way a language system was operating, but the teacher could speak the language to some extent. The interviewee suggested that if teachers who understood and was fluent in a language of instruction were assigned, it could be good for students. This is because children were speakers of the language and

they could easily understand the language usage and cultural elements used in the language than teachers who were not fluent in the language. According to the interviewee, teachers who could understand the language as well as the culture of the community should be assigned. Moreover, they should be carefully selected before assigning them to teach. According to the interviewee, some complaints regarding students' repetition, dropout and incompetence in English in the secondary schools were received from some parents. As stated by the interviewee, these complaints were used by some people as a strategy to attack schools and mother-tongue education with the aim of discouraging the use of mother tongue in education particularly in the upper primary schools. Finally, the interviewee suggested that everybody who participated in the implementation of mother-tongue education should be aware of the conspiracies used to discourage the use of the Afan Oromo (mother tongue) in primary school education.

3. According to the interviewee, the other problem noted in the classroom was a large size of students. As students' enrolments increase from time to time, classrooms become crowded with a large number of students due to lack of teachers and classrooms. In some grades particularly in the first cycle, 100 to 200 students were observed in classrooms, particularly in the rural areas at the beginning of the year. The researcher also confirmed that the number of the students in some classrooms were large while observation was conducted and the classrooms were stuffed and difficult to manage them. When asked why the classroom was not divided, the interviewee responded that there was shortage of teachers. The interviewee stressed his view that the community built additional classrooms and had no problems in constructing the classrooms. As stated by him, teachers were not adequately available in some schools. As a result, the community recruited some teachers and they were assigned to handle some classes.
4. According to the interviewee, there were problems of seats in the classrooms in some schools. The seats were long and fixed to the ground particularly in lower grades. He stated that the seats were not suitable and attractive. He also explained that the community was trying to fix the problems of the seating and additional classrooms. He

added that the community could contribute money to buy chairs and tables and they were contributing money based on their willingness to solve the problems.

INTERVIEWEE 12NGu

Interviewee 12NGu was working as an educational officer. He has long years of teaching experience in primary schools before he was assigned to work as an educational officer in the district. Based on the information given by the interviewee, some of his observations, suggestions and comments were listed as follows.

1. Interviewee 12NGu affirmed that there were shortages of students' textbooks, additional reading materials, trained teachers and library in almost all primary schools. According to the respondent, some people had negative attitudes towards mother-tongue education and some of them lacked awareness about its use in education. Moreover, the community involvement in school activities had shown a convincing improvement, but the schools and the concerned bodies should work more activities to involve the community in school activities at large as they could contribute a lot to the enhancement of mother-tongue education.
2. The interviewee also added that some teachers were deficient in teaching Afan Oromo and used teacher-centred approaches. He expressed his observation that almost half of the teachers who could teach in lower primary schools did not want to teach English. As stated by him, since some teachers were not confident in the language even though they graduated in the language streams (Afan Oromo, Amharic and English), they were reluctant to take an English class. It was also observed that their proficiency in English was weak and they were ineffective to teach the language.
3. Regarding their training backgrounds, some teachers who were deficient in English and methods of teaching graduate from some colleges. They were simply recruited as a teacher to reduce shortages of teachers. He suggested that quality of the trainees who were trained as a teachers should be improved either in the government or in private colleges. In the training institution, strong emphasis should be given to teachers' training and their recruitment.

4. The interviewee has some concerns that some parents had doubts about their child's academic achievement in the future, thinking that the use of mother tongue (Afan Oromo) in primary education affected children's proficiency in English. According to the interviewee, parents' doubts had changed after they noticed that some students who completed their higher education assigned to work at various levels of the government offices.
5. According to the interviewee, the free promotion of children who attended their education in the first cycle (grades 1-4) affected their learning as some teachers wrongly used and misconceived the self-contained classrooms. In this regard, he stated that some teachers had lacked awareness about how children learn from first to fourth grades and about the use of self-contained classrooms. He added that since children could freely pass from grade to grade, teachers did not worry to teach children and they thought that whether they were taught or not they could pass to the next grade. As a result, it was not good worrying about their learning. This misconception also affected mother-tongue education and children's literacy development in their language and this, in turn, hampered learners' second language learning and general academic achievement of the children.
6. He also stated that the ratio of students to teacher was high in rural schools as students' enrolment and school expansion were on the increase. The increase of students' enrolment and school expansion created shortages of teachers and classrooms.

INTERVIEWEE 13NaH

Interviewee 12NaH was a teacher teaching in Haramaya District. He has two years of teaching experience in primary schools. He graduated in language steams and taught Afan Oromo and English in primary schools.

1. Regarding convenience of classrooms, the interviewee stated that classrooms were not convenient to teach interactively as they had long and immovable tables that were fixed into the ground. He added that they were challenging to teach through student-centred

approaches. They would make teaching and learning challenging, as they were inconvenient to arrange students into various forms of groups.

2. The second challenging situation mentioned by interviewee 12NaH was that some people had negative perceptions towards the use of Afan Oromo as a medium of instruction in primary school. According to the interviewee, people realised the importance of using the mother tongue in education and they wanted its continuation as a medium of instruction in secondary schools. In the view of the interviewee, if children continued to learn curricula through mother tongue in the secondary schools and thereafter, they would be effective in their learning. They would succeed in their academy as well. One of the reasons affecting classroom interactivity, as mentioned by the interviewee, was that long and fixed bench and tables used in the classrooms affected teachers' teaching approaches.
3. The other view observed by the interviewee was that people think that English as a medium of instruction had to start early in primary schools since it was used as a medium of instruction in secondary schools and thereafter. According to the interviewee, people think that the development of students' proficiency in English could be achieved if they started learning all subjects through English in primary schools. On the other hand, as stated by the interviewee, people think that since children knew their language (Afan Oromo), it was not important to learn through the language.
4. The interviewee also noticed that teachers were assigned to teach subjects they were not trained in or they were irrelevant to teach subjects as they did not study them in the Teachers' Training College as primary school teachers. According to his view, teachers who graduated in relevant subjects were usually assigned when there were shortages of teachers graduating in a subject.

INTERVIEWEE 14OEBR

Interviewee 14OEBR was working as an education officer at Education Bureau of Oromia Regional State. He was a man who participated in the preparation of curricula for primary school education. Some of his suggestion and recommendations were presented below.

1. The interviewee argued that education through mother tongue was unquestionable and rights of everyone. Thus, its use in education also plays a profound significance to enhance quality mother-tongue education. As stated by the interviewee, he had concerns that if children did not learn others' language especially the dominant language(s), they would be affected both economically and socially. He had the view that since they were enforced to learn through unfamiliar language that they could not communicate with the other language speakers, their learning could be hampered.
2. The interviewee believed that the view that children were required to learn all the major Ethiopian languages as they could obtain larger opportunities to work in other regions within Ethiopia. He stressed his view that since a language had economic and social advantages, speaking and understanding many languages could be more advantageous than knowing only a single language or being monolingual. Thus, the interviewee commented that the Oromo might not remain and work in the Oromia Regional State and they had to move and work in other regions in Ethiopia. He stressed his opinion that it could be vital for people to learn other dominant national and international language for politics, economy and inter-trading communication. Finally, he suggested that people should be empowered economically, educationally and politically to be successful citizens.
3. The interviewee argued that during the beginning of education through mother tongue, there were shortages of trained teachers and learning materials in mother tongue. According to him, immediately soon after the 1991, the advocacy groups who had a high ambition for the development of Afan Oromo began writing various curricula for primary school education. According to this interviewee, preparations of educational materials were translated from the previous curricula written in Amharic and English. However, later, in the new language policy, learning materials were prepared by considering the culture of students with some modification in the previous curricula. For the third time, as stated by him, newly designed curricula were renewed and launched again with various changes in its content and concepts. This happened because it was the first time learning

materials were prepared in Afan Oromo for primary school education. Moreover, there were shortages of terminologies to be used for various concepts for various subjects.

4. According to the interviewee, during the distribution of textbooks and other learning materials, there were problems again as textbooks were not evenly distributed to schools and some were distributed late. He stressed his view that some people who did not want the use of Afan Oromo in education were creating problems in the distribution of textbooks since they had negative attitudes towards education through mother tongue. According to him, some people tried to create misconceptions and conspiracies to reverse mother-tongue education and created obstacles in the distribution of textbooks to primary schools.
5. Regarding the preparation of syllabi, he stated that syllabi for all subjects were prepared centrally and then, they were distributed to the Regional Education Bureau. He stated that the Oromia Education Bureau at regional level assigned writers of curricula depending on their field of their study.
6. Regarding misconceptions created to discourage the use of Afan Oromo in education, as stated by the interviewee, in the 2004/5 (1997 E.C.), there were rumours and misconceptions disseminated among communities to discourage the use of language in education. According to the interviewee, based on the information disseminated, the Oromia Regional Education Bureau had conducted survey to check the base of the rumours, but the finding revealed that the rumours remained baseless and were found to be false. He stated that the rumours were systematically created a misconception among communities to repudiate the use of mother tongue in education.
7. Regarding the use of Afan Oromo, as explicated by the interviewee, the use of the language as a medium of instruction in secondary and higher education should be taken into consideration. He stated that rather than abandoning the use of mother tongue in education in general and Afan Oromo in particular; it should be strengthened as that of the dominant language of the world like English. Finally, the respondent suggested that

awareness of the community, methods of teaching either first or second language, preparation of learning materials and teachers training should be carefully carried out.

INTERVIEWEE 15OR

Interviewee 15OR was working as an educational officer at regional level. She was a coordinator of Afan Oromo Curricula. She had also an experience of teaching Afan Oromo in primary schools since 1996 (1988 E.C.). She had participated in the implementation of Afan Oromo curriculum at primary schools and had rich experiences in the implementation of mother-tongue education. Her views, suggestions and comments are presented below.

1. Interviewee 15OR stated that in the standardization of Afan Oromo, many activities were expected from all stakeholders as some shortcomings were noticed in the textbooks. She stated that textbooks had some conceptual and dialectal problems. She added that as Afan Oromo had various dialects, standardisation could minimise some disagreements that could occur among speakers of various dialects of the language. As stated by the interviewee, the standardised forms should be disseminated and made to reach users at various levels. She also pointed out that the community members should participate in the standardisation. She added that community should make consent on which standardised forms were used to write textbooks and all users should stick to consents and agreements in which all the stakeholders agreed with. She expressed her fear that various books on various literary genres like fictions, folktales and dictionaries were prepared in the language, but they might not be distributed to all schools due to budget constraints to reprint the educational materials in a large numbers.
2. Moreover, she stated that shortages of textbooks were observed and they were not equally distributed to all schools those which were in remote areas. In some grade levels, there were shortages of syllabi and teachers' guides. Additional reading materials were almost not available in primary schools.
3. She has expressed her observation that some people were not confident in using the language in work places in the office particularly in towns. She noticed that some officers were observed when they were speaking frequently other dominant language in the area.

According to her, there were code switching observed among some people. According to her view, in the Oromia Regional State, the language policy and training policy of the 1994 permitted every nation to use and develop their language and culture. As stated by her, the development of a language could not take place in a vacuum unless its speakers use their language in workplaces, home, schools, business centres and banks. However, as noticed by her, at work office some officers used Amharic when they communicated with people who could speak Afan Oromo. As stated by her, it is noticed when they used other language among themselves in the office. This would mean that half of the workers who used to work in their office usually used to communicate through the dominant language, Amharic. According to her, using various languages has no problems as a language could have economic and political advantages, but being reluctant to use one's own language and giving a lip service to one's own language would seriously affect its development. She suggested that the Oromo had to develop their confidence in the use of their language and they should reset their linguistic self-esteem.

4. Regarding teacher training, she stated that the Oromia Education Bureau at regional level planned to give training to teachers who taught Afan Oromo and through Afan Oromo, but the plan had not conducted due to shortages of budgets and absence of the officers who took the responsibility to run the training. She believed that the on-job training could give teachers' awareness and enabled them to be creative and active in their teaching.
5. Regarding the development of Afan Oromo, she suggested that the Oromo themselves should encourage speakers of other languages to learn and love the language, Afan Oromo. She argued that the Oromo should motivate and teach other ethnic groups those who wanted to learn the language. Other linguist groups should be allowed to work through the language as they could contribute their efforts to the development of Afan Oromo. She stated that awareness raising activities about Oromo's language and culture should be given to the non-speakers of Afan Oromo. She had the view that in the development of Afan Oromo, the Oromo had to work collaboratively and harmoniously with mutual respects and benefits.

He was working as educational coordinator in Teachers' Professional Development and Training in the Oromia Education Bureau at regional level. He had a long working and teaching experience in various offices and the schools in the Oromia Regional State.

1. The interviewee explicated that the use of Afan Oromo in education had psychological and pedagogical advantages. As stated by him, students who learned Afan Oromo as a subject and/or through it as a medium of instruction might love their schooling. The interviewee had also the view that the use of one's own language in education could ease children's learning since they could easily understand content and concepts of the subjects they were exposed to learn. Moreover, as learning through ones' own language could create and enhance children's academic achievements, they could be confident in their learning and develop sense of self-identity.
2. The interviewee expressed his observation that at the beginning of the implementation of Afan Oromo as a medium of instruction, there were strong resistance from the community and some elites. Moreover, he stated that learning materials, attitudinal challenges and the teachers trained in a medium of instruction were the main challenges in its implementation. However, this was easily overcome as the Oromo educators and the communities had high ambitions towards learning and teaching through Afan Oromo as a medium of instruction in primary schools. In education and other public sectors, the community had contributed their parts to the development of the language in education like preparation of learning materials, consulting schools, sending their children to schools and motivating parents to send children to schools.
3. According to the interviewee, primary school education in Afan Oromo started in 1992 and the training of primary school teachers began in 1993 and thereafter. The training was conducted through Afan Oromo to train teachers who could teach children in the first cycle (grades 1-4) and second cycles (grades 5-8) respectively.
4. When asked to explain constraints encountered in the implementation of mother-tongue education, the interviewee stated that during teachers' training in the college, there were shortages of references written in Afan Oromo. Moreover, as stated by the interviewee,

lack of adequate teacher-educators was observed. Again, it was difficult to train teachers as most of teacher-educators had no training in the language, but teachers who knew Afan Oromo and those who were teaching English and Amharic were recruited to teach Afan Oromo. He added that the three languages were taught to the students assuming that they could teach the languages in schools where they were assigned to teach to minimise shortage of the teachers.

INTERVIEWEE 17 GGu

Interviewee 17GGu has long working experiences as a school director and a teacher in primary schools. He was teaching physics and environmental science. He pointed out some suggestions, observations and comments below.

1. Regarding education through mother tongue, he stated that learning through one's own language was human linguistic rights. As stated by him, learning was one of the rights that people could acquaint themselves with knowledge and experiences of the world. It also helped children easily understand concepts and content of the subject matters. When asked to explain his view, he expressed that when children learned through unfamiliar language it took them a long time to understand content they were taught in the classroom due to language barriers. He added that before children understood concepts or content of the subjects, they could struggle with words to understand their meanings. According to the respondent, children might confront with linguistic concepts and content of subject matters while they learned through a language they did not speak and understand. He stressed his view that when children learned through their home language, they had no linguistic barriers and could easily conceptualise content of the subject they learnt.
2. Regarding constraints, the interviewee noted that there were no reference books written in Afan Oromo. He added that teachers' guides and syllabi were not available for some subjects and students' textbooks were inadequate. As a result, he thought that negative perceptions towards the use of mother tongue covertly reflected among elites who were against mother-tongue use in education.

3. The interviewee also stated that lack of teachers trained in Afan Oromo and their deficiency to speak and write the language was observed among some teachers since they were assigned directly to teach through the language without training. Teachers who taught through English and Amharic were assigned to teaching through Afan Oromo. According to the interviewee, teachers who trained and learned through the old curricula before the 1991 were assigned to teach in primary schools without adequate training in mother-tongue education. He stressed that problems were noted among some teachers whose Afan Oromo was not their first language. It suffices to say that as use of Afan Oromo in education was introduced in the early 1990s, people who were reluctant to speak and use it in public communication before began realising its use. As stated by him, speakers of Afan Oromo, those who used to communicate through a dominant language, began to think that they had an opportunity to get a job and work through the language in the country. Before 1991, other mother tongues except Amharic had no place in education and other public domains.
4. The interviewee expressed his view that standardisation problems observed in students' textbooks. According to the interviewee, children sometimes faced difficulty to understand the language used in textbooks as the textbooks were written in dialects used from a particular dialect which could not be understood by the students. In some cases, the dialects or words used to write textbooks might have another meaning in other dialects.
5. The interviewee stated that parents' participation in school activities had been low and the schools did not involve them adequately. He added that parents could not assist their children in developing their children's literacy at home as they had no basic literacy skills particularly parents who lived in rural areas. According to him, in most rural areas, parents wanted their children to assist them with domestic activities at home. They were reluctant to send them to schools because of their low awareness about education.
6. According to the interviewee, children who were in lower primary school (grades 1-4) were deficient in reading and writing skills. Some children could not even write their

name correctly. He stressed his view that children taught by some teachers with inadequate teaching skills remained unproductive and they were victimised in their learning.

7. The interviewee suggested that on job-training, continuous professional development, adequate supply of learning materials, preparation of supplementary materials and an increase in public awareness should be given to teachers to enhance the quality of mother-tongue education. The interviewee also suggested that adequate financial support should be given to schools to buy additional reading materials written in the mother tongue and build a school library so that both teachers and students could use it to develop their reading skills and comprehension.

INTERVIEWEE 18MKO

1. The interviewee believed that education in Afan Oromo could benefit students, teachers and the community and they were happy with the use of their language as a medium of instruction in primary schools. He stated that as the community in the areas were the Oromo, they recognised the language use in education. However, as expressed by the interviewee, there were a group of elites who used to create misconception about the use of the language in education assuming that children might face difficulty when they joined secondary schools where English becomes a medium of instruction. He stressed that misconceptions circulated around and in schools to discourage the use of the language particularly in the seventh and eighth grades.
2. As explicated by the interviewee, there were serious shortages of syllabi and teachers' guides in which teaching subjects were most likely difficult for teachers who had no teaching experiences particularly in the upper primary schools particularly in the 7th and 8th grades (see also Table 5.15). He also stated that students' textbooks were inadequate particularly in the first to fourth grades (see also Table 5.39).
3. The other constraint that the interviewee stated was that students' dropout rates were high and the entrenched problems were observed in some suburban and remote rural schools. He had the view that during harvests, students left schools and did not give

attention to their learning. He emphasised that students wanted simply to pass from grade to grade without giving much emphasis towards their learning. As a result, students' reluctance would affect their future learning in secondary schools. He added that parents' lack of awareness contributed to students' failures, as parents wanted their children to help them with domestic activities and discouraged their children to attend schools regularly.

4. The interviewee also stated that there was an impact of religion in some communities and parents preferred their children to attend their religious education. According to the interviewee, in some remote rural areas, some people perceived as if sending their children was forcing their children to learn other's culture and religion which did not belong to them. When asked reasons, the interviewee stated that during the Emperor Haile Silasie, education was closely connected to the church and the church was associated with the state. According to the interviewee, some parents who had no basic education think as if the current education was the same as the earlier regime particularly, the Emperor's one.
5. As explicated by the interviewee, in the classrooms, long and fixed benches were observed. Moreover, according to the interviewee, shortages of seating and large class size were some common problems in primary schools and they were seriously affecting mother-tongue education. Moreover, he stated that the communities were trying to fix the problems of the seating and additional classrooms by contributing money to buy tables, chairs and constructing classrooms. They would be contributing and willing to solve the problems if they were requested by the schools.

INTERVIEWEE 19TKO

The interviewee 19TKO was a man. He had long working experiences in teaching in primary and secondary schools. He also worked as an education officer in the Kombolcha at a district level. Some of his comments, suggestions and opinions are presented below.

1. He stated that teachers who were trained in the old curricula prior to the 1991 had some problems in the writing systems of Afan Oromo. According to him, teachers' inefficiency

in the language could affect students' learning, as teachers could not teach them how the writing systems of the language could work. He expressed his observation that his child was not well performing in schools and the teachers were not effectively teaching. When asked why, he stated that there were teachers who were not fluent Afan Oromo and they made frequently spelling errors in the language.

2. He also noticed that his child attending secondary school had faced difficulty understanding English used as a medium of instruction in secondary schools. He complained that education through mother tongue in primary school affected his child's learning through English in secondary schools. His reason was that his child had difficulty understanding English and content taught through English at secondary schools. He added that his child was struggling to understand concepts and expressions used in English language. He had the view that if his child learned through English in primary school, she would not have difficulty learning through English in secondary school. He stated that primary school education particularly in the seventh and eighth grades would be much better if it was taught through English to enhance students' proficiency in the language.
3. The interviewee also stressed that people were discouraging the use of Afan Oromo as a medium of instruction in the upper primary grades. He stressed that people whose first language was not Afan Oromo were against the use of language in education in the upper grades. People who were against the policy wanted to reverse the use of Afan Oromo in education. According to him, people thought that children's academic achievement could be affected when children joined secondary education because of English language as an obstacle.
4. In addition, according to the interviewee, some parents complained that their children could not read and write effectively through the language even in the upper primary school. He stated that teachers had not taught effectively due to their lack of motivation, students' reluctance, parents' lack of support to develop children's literacy skills and people's lack of adequate awareness about mother-tongue education. As a result,

students' learning could be affected and they were unable to attain expected goals that they should have at a particular grade.

5. The interviewee also commented that students' textbooks, syllabi and teachers' guides were inadequate particularly in the seventh and eighth grades. He expressed that content of the subjects were also difficult and did not match with children's age. Moreover, as stated by him, teachers did not take training on the subject they used to teach. the teachers should also be given on-job training as they lacked effective teaching skills based on student-centred teaching approaches.

CHAPTER 6

DISCUSSION OF THE RESEARCH FINDINGS

6.1 Introduction

This chapter discusses the major findings obtained from the data analysed in Chapter 5. The findings were synthesized in the light of scholars' contemporary views regarding language use in education. Basing on this situation, the researcher analysed the key findings and highlighted the constraints hampering the use of Afan Oromo in education.

6.2 People's ambivalence about education through mother tongue

The research findings revealed that people's perceptions regarding Afan Oromo (mother tongue in general) use in education varied from individual to individual. People argued against and in favour of its use in education in primary schools. Those who argued against its use in primary school education claimed that education through mother tongue in primary schools weakened students' proficiency in English and jeopardised students' academic achievement in secondary schools where English become a medium of instruction across the curricula in Ethiopia. For this reason, they thought that teaching all subjects through English from the start enabled students to develop better proficiency in the language. They also hold the view that students had no difficulty in learning through the language in secondary school. The other argument against mother-tongue use is that since English is an international language, students should develop adequate proficiency in this language from the beginning to compete with international students. Moreover, other people who were against local language use in education claimed that mother-tongue use in education weakened national unity and integration. For this reason, they think that a common national language is required for national unity and development. In this regard, Smith (2008:231-232) stated people's views that having a common language as a sole national language strengthened people's unity in multilingual settings of Ethiopia and using many languages might result in national division.

In addition, according to the interviewed school principals, teachers, education officers and community leaders, people who are against mother-tongue education have views that the use of mother tongue in education limited social mobility within a country. They hold the view that if children learned education through their first language in primary schools, they could be limited to their area. As a result, they could not communicate with other language speakers who were from other regions in Ethiopia. In this connection, Cohen (2006:174-175) also noticed that people might miss the opportunity to work in other areas within the country particularly the marginalised linguistic groups because of language barriers. The author added that marginalised groups could favour the use of dominant local language and English as a medium of instruction, particularly in the seventh and eighth grades for fear that they might be excluded. Adegbija

(1994:107) also noticed that the use of local language focused on multiculturalism and it enhances “ethnic chauvinism and thereby causes disunity”. The aforementioned people’s views revealed that in a nation building, the nation needed one language (official language) for national unity and integration. For this reason, they outwardly rejected the use of local languages in education and wanted to install the dominant language at the expense of other indigenous languages usually by using their language discourse to reject others languages (Skutnabb-Kangas and Phillipson, 2001:549).

On the other hand, the interviewed teachers and education officers believed that the national unity and integration could not be achieved without considering the rights of all the linguistic groups and their legitimate rights to use their languages in the main domains. They emphasised that through systematic suppression of others’ cultures, languages and identity, it could be difficult to create national unity and social cohesion. In that connection, Adegbija (1994:107) pointed out that “Monolingualism is not a panacea for national unity and integration.” The monolingual habitus at individual and societal levels do not create national harmony as it discourages other linguistic groups to use their languages in education and public sectors. It also creates a situation for linguistic death or linguicide (Phillipson, 1988:339, Skutnabb-Kangas and Phillipson, 2001:568). The interviewees have also the view that without the recognition of people’s rights and the rights of every individual to use their language in education, the use of one language as a sole national language could not bring national unity and integration. This means that the respect and recognition of all linguistic groups in multilingual settings and their language use in economy, culture and politics create national unity and integration.

Moreover, people who argued in favour of the use of Afan Oromo in education claimed that the Oromo had legitimate rights to use their language in the main domains. They have the view that people’s rights to use their own language in education and the public did not affect national unity as it might create respect for one’s right to use one’s own language and cultural symbols expressed through that language. Moreover, it may create mutual respect and harmony across nations and nationalities in multilingual and cultural settings without bias and discrimination.

They also stressed their views that mother-tongue use in education had psychological and pedagogical advantages and boosted socioeconomic status, identity, preservation of culture and historical heritages. They emphasise that mother tongue in education could enhance societal development and children's academic successes. Moreover, they stressed that using children's first language in education could increase their awareness and creativity in their learning. Their view goes well with International and Declarations regarding Linguistic Human Rights. For example, the article 48 of the Barcelona declaration of linguistic human rights (1996) benefits all people of different linguistic backgrounds to use and develop their languages in the main domains. Some of these declarations, for example, include the language plan of action for Africa, the Harare and Asmara declarations (Mutasa, 2006: 88-91). These declarations promoted the use of indigenous African languages in education and public sectors to solve the problems related to their uses in the main domains.

As explicated in Table 5.4, although 69.6 % the teacher-parents wanted their children to learn through Afan Oromo in primary schools, 24.6 % and 5.8% of them favoured the use of English and Amharic as a medium of instruction for their children respectively. The teacher- parents who discouraged the use of mother tongue in education claim that their children might face difficulties understanding subjects taught through English in secondary schools, as English becomes a medium of instruction across curricula. Moreover, some teacher-parents, parents, school principals and students compare students who learned some subjects through English in seventh and eighth grades in some regions and urban areas. In this regard, they claim that students who attended their education through mother tongue in the primary school could not compete with the students who learned their education through English. However, the research findings that have been done in Ethiopia and other countries do not support the claims mentioned herein. The findings revealed that children who learned in primary school education through their mother tongue could have better results in the national examinations set for grade eight than children who learned in English medium. For example, Ethiopian Third National Learning Assessment (ETNLA) of the eighth grade students revealed that students "whose language of instruction is not English performed better" particularly in science subjects (Ministry of Education (MOE), 2008: Viii; refer also Appendices 5, 6 and 7). Moreover, the results of the

assessments conducted in Ethiopia in the years 2000, 2004 and 2008 reveals that students whose medium of instruction was their mother tongue for eight years had better achievement results than students whose medium of instruction was shifted from mother tongue to English in the seventh and eighth grades (Heugh, et al, 2010: 292; refer also to Appendix 6). This may mean that children learn best by their home language and they can obtain better results in national achievement tests given to them at the end of grade eight.

The findings also revealed that 26.5% of the teachers agreed that some concepts and content in students' textbooks written in Afan Oromo were not relevant to students' abilities and experiences (Table 5.18). The interviewed teachers also have the view that concepts and expressions used in textbooks written in Afan Oromo had some limitations in their standardisation. They expressed their concerns that lack of standardised forms might affect students' understanding of concepts and content of the subject matters. For this reason, they held the view that students could face difficulties learning subjects. They also stated that teaching some scientific concepts in mother tongue could be difficult for teachers to teach subjects through mother tongue.

Furthermore, the interviewed teachers have the view that discouraging education through Afan Oromo lacked argumentative validity. They argued that denying the language use in education was based on a fallacy employed to systematically snub the use of the language in education. Their view is that a language does not inherently differ from other language with its own peculiarity. This would mean that despite communities' socio-historical, cultural and political backgrounds, all languages have common universality and similar functions in the speech communities. Moreover, they suggested that if a government of a country supported the use of the marginalised languages in education and enhanced their acquisition, status and corpus planning of the languages, the local language could have well-developed terminologies and concepts used in various domains like the dominant languages.

The interviewed teachers and school principals are of the view that if all the concerned bodies worked collaboratively to alleviate the problems related to corpus planning in the use of mother tongues in all sectors, all the indigenous languages could have expressive concepts as that of the

dominant local language and English. This suggests that communities, scholars, policymakers and the government should not castigate the use of mother tongue in education and instead, they should contribute their parts to develop concepts and expressions of their language in corpus planning. The rejuvenation of mother-tongue use in education in multilingual settings does not mean that the rejection of dominant local and international languages. It is means of saving linguistic loss, cultural preservation and enhancing societal development. In this connection, Mutasa (2006:113) stressed that the use of African languages in education enhanced their development and they could have concepts and subjects that reserved for colonial languages. It suffices to say that African languages can express concepts that cannot be described by the English language (Mutasa 2003:292). The interviewees also stressed that the development of the indigenous African languages needed the will of leaders' and intellectuals' collaborative works and resource mobilisations. Moreover, they stated that developing communities' awareness regarding the use of indigenous languages in education was of paramount importance as mother-tongue use in education needed rigorous approaches to its implementation.

The interviewees also believe that language-planning activities could also have a negative or positive impact on people's perceptions towards mother-tongue education. For example, language policies adopted in Ethiopian education systems prior to the 1991 favoured the use of Amharic as the only national language and English language as a foreign at the expense of other indigenous languages. The language policies have created various views among the speakers of various Ethiopian languages since their policies did not recognise the use of the languages of the marginalised groups in the main domains. As stated by the interviewees, the divisions of attitudes between the dominant ruling classes and marginalised linguistic groups had covertly or overtly created resistant forces on the grounds. They have also concerns that the groups against the use of mother tongue in education did not accept the partition of the feelings, thinking as if all people had internally the same beliefs, culture, language, history and socioeconomic status. The interviewees expressed their opinion that groups who were against mother tongue education had the views of linguistic homogenisation. In connection to this, Skutnabb-Kangas and Phillipson (2001: 549) stated that those who opposed the idea of multilingualism favoured the ideology of one nation-state, one language and culture. Their assumption is that the use of many

languages in education weakened the national unity. According to the interviewees, those who favoured the use of dominant local languages wanted to keep the *status quo* of the linguistic domination that deliberates and paralyses indigenous language use in education (Alexander 2003:9). According to the interviewed teachers, discriminatory primordial attitudes and beliefs are still observed among people and elites who have not yet accepted the use of other local languages in education.

Teachers interviewed also stated that attitudinal factors repudiating mother-tongue education remained in and round schools. According to them, the assumptions, beliefs, the inherited myths and stereotypes that might negatively affect the use of mother tongue in the domains hampered the development of indigenous languages in general and Afan Oromo in particular. Moreover, educational officers and teachers stated that attitudinal factors towards the use of mother tongue in education varied from individuals depending on social contexts and status of a language within and around the communities. For instance, language of the dominant groups, which had influential power in a country, could be the dominant language in a country and might have a high opportunity to develop as it could be backed by the language policy of a country. They also stressed that the dominant language could gain high-status, take valuable places in a language policy and have a high status in a country. They added their fear that this situation led the dominant language to gain high recognition and acceptance in the wider communities. On the contrary, the marginalised languages could gradually lose their function in the society. Finally, they might be lost forever in the multilingual settings if they were not treated appropriately in the same ways as those of the dominant languages (Skutnabb-Kangas and Phillipson, 2001: 567).

The above reflections suggest that although the Ethiopian language policy stipulated in the Education and Training Policy of the 1994 and in the Ethiopian constitution of the 1995 supported the use of local languages in education, some groups those who were against the use of local languages in education created misconceptions in and around the schools. According to the interviewees, the groups who wanted to reverse the use of mother tongue in education covertly created confusions among local people those who had less awareness about the use of mother tongue in education. This situation led the communities to be sceptical about the use of

their languages in education. It is noted that the groups who wanted to reverse the celebration of linguistic renaissance seemingly required installing the previous linguistic *status quo* in which the dominant language could only work at the expense of other Ethiopian languages. The groups held the ideology of one nation and one language policy in which the use of local languages in the main domains could be barred. This is one of the awful misconceptions used to disclaim the use of mother tongue in education. On the contrary, the groups that favour use of their language in education want the development of their language in all aspects of education, economy, politics and social psychology. Moreover, they stated that they wanted the development of their language as of the dominant local and international languages.

In general, the study strongly suggests that people's ambivalence covertly created in communities inhibited the use of mother tongue in education in general and Afan Oromo in particular. Some parts of communities have doubts about the success of mother-tongue education in primary schools and its effect on students' future education when they join secondary schools and beyond. Their doubts also created groups who were against and in favour of mother-tongue use in education particularly in the upper primary schools. In this regard, Benson and Kosonen (2010:147) also noticed that 'at least two language learning myths that focused on the more dominant language, the better and the earlier, the better are in operation in Ethiopia.' These perceptual factors apparently make people develop negative or positive attitudes towards mother-tongue education in primary schools.

6.3 Multilingualism as resource for the development of a nation

People's proficiency in various languages is a norm in multilingual environs and a prized benefit for individuals and the society. Having proficiency in various languages could be advantageous at individual and societal levels for socioeconomic, pedagogical and social psychological reasons since people's proficiency in various languages enable an individual to interact with various linguistic groups. In this view, individual's proficiency in various languages can strengthen their communication across various linguistic groups. In this connection, Edwards (1994:4) pointed out that the presence of multilingualism is valuable assets for human developments as it functions at both individual and societal levels for being social interactions.

The finding of this study revealed that although people had varied levels of proficiency in various languages in and around schools, they could speak two or more languages in their communities (Tables 5.1 and 5.35). For instance, the findings also showed that 32.2% and 60.1% of the teachers could speak two and three or more languages in the school respectively (Table 5.1). Of the teachers, 79.3 % and 20.7% of them were the Oromo and the non-Oromo linguistic groups respectively. Teachers' proficiency in two or more languages refers to the presence of bilingual/multilingual teachers in schools. On the other hand, the finding revealed that 59.7%, 71.6% and 56% of the students, mothers, and fathers were monolinguals respectively and the remaining percent could speak two or more languages (Table 5.35). The finding suggests that the number of students and parents who could speak two or more languages was less than the number of teachers who could speak more languages. In other words, most students and parents could speak their first language and this may imply that the majority of communities could speak only their mother tongue. For example, 59.7% of the students claimed that they could speak only Afan Oromo while the remaining percent could speak two or more languages (Table 5.35).

Moreover, the study reveals that the number of monolingual parents was higher than the number of bi/multilingual parents. The finding also suggests that the number of monolingual mothers was slightly higher than the number of monolingual fathers was. This means that most mothers were monolinguals. This finding has implied that being monolinguals might have negative impact on economy and communication of monolingual mothers since a language serves as a resource.

From the above information, the findings suggest that the majority of local communities were monolinguals and they had no basic literacy skills. However, the evidence from this study suggests that a few of the local communities could speak two or more languages and they were bilinguals or multilingual. The evidences also showed that the features of multilingualism were more observed in urban areas than rural areas (Table 5.35). This may mean that, in urban areas, people of different ethnic groups lived side by sides. While they live in neighbourhoods, they may make social gatherings and make various socioeconomic contacts that enable them to live in harmony. They can also adopt a language in which they can communicate in addition to their

first language. On the other hand, the evidences revealed that people living in a particular rural area are homogenous or they are ethnically interconnected. Moreover, they have the same language and socio-cultural psychological behaviours in their community. Nevertheless, in the urban areas, people with diversified linguistic and cultural backgrounds live close to each neighbourhood. Thus, urban areas can create situations that are more favourable for the presence of bilingualism or multilingualism than the rural areas can. For example, the finding suggests that most students who came to school from rural areas could speak only their first language besides the second language (s) that they were taught as a subject. It is noted that students who were from rural areas were culturally and linguistically homogeneous (Tables 5.21 and 5.35). Likewise, most of their parents had similar linguistic features in the same way as their children since they had no contact with other linguistic groups and cultures in their rural areas. In addition, the interviewed teachers and school directors stated that the majority of the students who came from rural areas could speak only their mother tongue. They added that students whose parents were educated during the previous regimes could speak their second language, Amharic, but they were even not fluent in the language. On the contrary, as explicated in this study, students that were from urban or suburban areas could speak two or more languages.

On the other hand, English is taught as a foreign language in Ethiopia and is not spoken in the local communities. This implies that students could not speak English outside classrooms since they have no opportunity to use the language outside schools. However, the finding reveals that students were ambitious of learning English as it is used as a medium of instruction in secondary and higher education in Ethiopia. Unfortunately, the study reveals that the majority of the students were inefficient in English and could not express themselves through English even if they learnt it as a subject for eight years.

In general, in a diversified society like Ethiopia, multilingualism is a norm and a resource. Thus, respect for all linguistic groups and their language use in the main domains enhance national development, integration, mutual benefits and harmony. As a result, every one develops a sense of belonging and participates in the development of their country. In national development, a language factor plays a profoundly significant role for success or failure a nation as a language

can facilitate communication (Wolff, 2006:28). In other words, the inclusion of communities' language in nation's development is a legitimate right of every community and it enhances the advancement of a nation in science, technology and creativity. In connection to this, Adegbija (1994:108) concurs that "Multilingualism and multiculturalism should be acknowledged as national resources that need to be accepted and developed, not stifled. Such a stance of acceptance, obviously, holds greater promise of national unity and integration than coercion to conform to mainstream norms and forced assimilation." In this connection, Ouane and Glanz (2010; 6), Mutasa (2003:293), May (1999:70) and Edward (1994:4) noticed that multilingualism was not a threat or a curse, but it was a resource for socioeconomic development of a country. This would mean that a nation state could be true if all linguistic groups were equally represented in power and in resource sharing in a country. The inclusion of every group in a national affair enhances social and individual development since human capital plays a profound role in the national development. Conversely, if citizen's legitimate rights have covertly or overtly been acted under coercion in the agenda of nation building, the celebration of national harmony and integration can be adversely acted on unexpected consequences.

Moreover, the use of many languages by an individual person in a community has economic and societal advantages. Thus, presence of linguistic pluralism can be valuable assets for human capitals if diversity of the linguistic groups are recognised and treated equally without any discrimination on the bases of their socio-historic and political backgrounds. Some of the educational officers and teachers also stated that recognition of the rights of all linguistic groups, their languages and cultures could have mutual benefits that could keep communities' unity and collaboration. On the contrary, without recognition of people's rights, their socio-cultural norms and values, it also is difficult to build a nation state. The nation state that may deny the right of its citizens cannot be appreciated and it may be encountered with multifaceted problems.

6.4 Inadequacy of trained teachers in mother tongue

In the implementation of mother-tongue education, positive language policy alone is not adequate. It needs support of all stakeholders with appropriate human and material resources without which education through mother tongue could not be feasible. In this view, teachers who

are well acquainted with teaching methods through children's home language can contribute positive impact on education through mother tongue (Rubagumya, 2009: 56).

The study revealed that teachers who could teach through Afan Oromo in primary schools were inadequate particularly in rural schools. From the evidences demonstrated in Tables 4.13, 4.16, 4.20 and 4.24, the ratio of students to teacher reveals that there were shortages of teachers in rural schools. According to the teachers and school directors, to solve teachers' shortage, the local community recruited teachers who had no formal training to teach subjects through the mother tongue in some schools. They also stated that the untrained teachers were made to fill the teaching positions to alleviate problem temporarily. During classroom observation, it was noticed that some classrooms were even crowded with a large number of students. Students from two classrooms were pulled together into one classroom due to lack of teachers. Shortage of teachers in the schools is a challenge to mother-tongue education since students' enrolment increases in primary schools in rural areas. For this reason, temporary teachers were recruited to teach in order to minimise some constraints related to teachers.

In urban schools, it is noticed that shortage of teachers was not the same as those of rural schools where the scarcity of teachers is serious. It was observed that the majority of teachers with long teaching experiences had moved to suburban and urban schools. It was also noticed that the ratio of students to teacher in urban classrooms was better than rural schools. This means that the number of students found in urban classroom was relatively lower than the number of students in rural classroom (Table 4:3 and 4:13).

On the other hand, the findings revealed that some irregularities were seen between subjects that teachers were trained in as teachers and subjects they taught in primary schools (Tables 5.2 and 5.3). The finding also showed that teachers were assigned to teach the subjects that they were not trained for (Table 5.2). For example, 13.1% of the teachers responded that they were trained in Afan Oromo as teachers to teach it, but 16.6% of them remarked that they taught Afan Oromo in primary schools without having the necessary training in the language. This implies that the subject some teachers were trained in and the subject they taught in primary schools had varied. Similarly, 82% of the teachers responded that they were trained through Afan Oromo as a

medium of instruction in the Teachers Training Institution (TTI), but 89.3% of them reported that they taught through the language as illustrated in Tables 5.2 and 5.3. This implies that 7.3% of the teachers were not trained through Afan Oromo as a medium of instruction, but they taught subjects through this language in primary schools.

The interviewed school directors, community leaders and educational officers believed that unless teachers had expected skills of teaching and proficiency in the language of instruction, students' academic achievement could not be improved. Teachers who had both the training in subjects they taught and proficiency in a medium of instruction were of paramount importance in providing students with effective skills and knowledge. They added that teachers' inabilities and their professional deficiency could hamper mother-tongue education and contribute to negative impressions in its implementation. The interviewees expressed their observation that teachers who had deficiency in the writing systems of Afan Oromo were teaching in primary schools. They stressed their concerns that some teachers had inadequate training in the language of instruction and they used ineffective teaching methods. During classroom observation, it was also noticed that the teachers taught through lecture and they dominated the whole period, whereas the students remained passive listeners and tended to copy notes from a blackboard. Moreover, the teachers did not use various active learning and teaching methods that engaged students. When the teachers asked questions, all students responded together at the same time. The majority of the teachers were reluctant to encourage students to participate the classrooms. From above reflections, one can conclude that most teachers used traditional methods of teaching that mainly focused on the interaction between a teacher and a student or a teacher and a whole class.

The findings portrayed that 80.1% of the teachers responded that they did not receive on-job training regarding the methods of teaching a school subject (Table 5.10). According to the interviewees, the teachers had inadequate training that could enhance their skills of teaching and assessing students' learning. The interviewees also have the view that teachers were deficient in classroom management and in monitoring students' learning. They also held the view that the training was vital to enhance teachers' teaching creativity although the majority of the teachers

who were teaching through mother tongue (Afan Oromo) hitherto had not received the training in mother-tongue education. Regarding the impact of teachers' on-job training, Alidou, et al, (2006:16) commented that it was difficult to determine the impact of teaching on students' academic achievement in the context of classrooms where teachers with inadequate training in the teaching were assigned to teach. In this regard, Mutasa and Negota (2008:221) pointed out that trained teachers who were fluent and proficient in a language of instruction were required in the classrooms where students from various backgrounds attended school.

The interviewees also confirmed that some teachers, previously trained in the old curricula through English, taught various subjects without having the necessary training in a medium of instruction, which is Afan Oromo. They complained that the teachers were directly assigned to teach various subjects in the language after a change in a medium of instruction from English to mother tongue had been taken place in the early 1990s in Ethiopia.

Furthermore, school directors stated that some teachers assumed as if teaching through one's own language was easy. They added that the teachers became reluctant to prepare the lesson properly. For example, one of the school directors stated teachers' reluctance by giving examples from some teachers' opinions that revealed, "Some teachers think that knowing the language and teaching through that language have no difference and any teacher who knows Afan Oromo can teach the subjects through this language." The school directors commented that the teachers felt that teaching through one's own language was easy. This may imply that teachers' considering of their teaching through mother tongue as easy activities was blatant attempts inhibiting the use of Afan Oromo in education in primary schools. Teaching through mother tongue is not an easy task and it requires innovative teaching skills alike the second and foreign languages. Teaching mother tongue or through mother tongue requires attention and appropriate methods of teaching as it bridges a foundation for the teaching and learning of other languages (Cummins, 2001:22; Rubagumya, 2009:48-49 and Alidou and Brock-Utne, 2006:99).

Teachers who could understand children's home language also play a great role in children's academic achievements. If the teachers understand children's language and cultures, they can help them build confidence in their learning. They can also assist children in developing their

socialisation and interactivity with their peers and others both in and outside schools. The skills and experiences that children obtained from their peers through their mother tongue in classrooms could shape their social communication, knowledge and feelings.

In addition, the trained teachers who have well equipped with effective methods of teaching and knowledge of subject areas could enhance children's cognitive development and their socialisation. The teachers could assist children with diversified learning styles, social backgrounds, needs and interests by using active learning methods that focused on student-centred approaches. In this connection, Mutasa and Negota (2008:220) pointed out, "A communication skill in the language of teaching and learning is one of the generic parameters that teachers have to possess to reflect their capability." This may mean that the children became reflective thinkers and autonomous learners. As a result, they become confident in their future learning, develop effective communication skills and success in their lives. They could also develop positive attitudes towards the use of mother tongue in education.

On the other hand, educational officers expressed their concerns that lack of trained teachers in mother-tongue education could affect its implementation and children's academic achievement. They also added that the unavailability of the teachers could create negative attitudes towards the use of mother tongue in education. In this relation, Alidou, et al (2006:16) stated that teaching practice was negatively impacted by the overall socio-political contexts that are not always in favour of the expansion of the use of African languages as a language of instruction (LOI) in the formal education. As a result, the teacher, assigned to teach the subjects through the language, might lack teaching skills and knowledge of subject areas. Teachers' lack of teaching skills could also negatively affect children's academic success, as the teachers could not effectively assist children with diversified learning styles and backgrounds.

The interviewed school directors and officers also pointed out that the children were seen while they passively attended classrooms. As a result, they tended to develop negative perceptions towards their learning due to teachers' ineffective teaching. The interviewees added that teachers' bad methods of teaching could be true if the teachers did not effectively understand a medium of instruction. The interviewees also stated that since the trained teachers were not

available in mother-tongue education, other teachers or personnel who could speak the language were sometimes assigned to teach the language or through the language. As stated by the interviewees, the teachers who could speak the language were assigned to teach without training thinking that teaching through one's own language was not difficult for the teachers. This misconception could negatively affect mother-tongue education. This misconception can have negative implications and drawbacks if the implementation of mother-tongue education is not carefully carried out.

Generally, one can argue that lack of trained teachers in mother-tongue education, absence of teachers' preparation in the lessons, teachers' deficiency in the methods of teaching, the shift in medium of instruction from mother tongue to English in secondary schools inhibits the use of mother tongue in primary school education. The study also suggests that teachers' poor motivation in teaching, students' reluctance to take accountability for their learning and absence of teachers' on-job training were the key problems that impeded education through Afan Oromo (mother tongue) in primary schools. Moreover, teachers' lack of confidence in the language of teaching negatively affected their teaching practice as some teachers taught subjects through a medium of instruction without having adequate training and proficiency in the medium. In this regard, Alidou, et al, (2006:15) commented that using unfamiliar language forced teachers to use traditional and teacher-centred approaches that affected students' learning.

6.5 Learning and teaching materials as challenges to mother-tongue education

The finding shows that shortages of educational materials were observed in primary schools. The teachers' responses to close and open-ended questions show that teachers' guides and syllabi were not adequately available in most of the subjects taught in schools. For example, as presented in Table 5.15, 73.8% and 49.7% of the teachers pointed out that they did not receive syllabi and teachers' guides for the subjects they taught respectively. In addition, students' textbooks written in Afan Oromo were inadequate for some subjects as depicted in Table 5.15 where 17.5% of the respondents confirmed this. The finding also shows that scarcity of educational materials were more severe in remote rural schools particularly in lower grades (grades 1-4). During classroom observation, it was noticed that while a teacher was teaching a

passage from students' textbook, the teacher would simply read out a passage to students loudly as if the students had textbooks with them. Then, he asked the students to answer some questions and words from the passage. However, from the students who were in the classroom at the time, a very few students had brought textbooks with them. When the teacher and students were asked, 'why did not the students bring their textbooks with them?' they responded that there were shortages of textbooks. Likewise, as shown in Table 5.15, the finding revealed that almost no reference books written in Afan Oromo were available in schools. The study also revealed that lack of additional reading materials in mother tongue could affect the development of students' literacy skills, knowledge and feelings. Moreover, it was observed that almost all primary schools had no libraries. Thus, lack of reference materials written in Afan Oromo (mother tongue) and school libraries could affect teacher' and students' the development of their reading skills and general knowledge.

The interviewed teachers emphasised that the availability of educational materials like teachers' guides, students' textbooks and reference books in mother tongue could facilitate learning and teaching. They also expressed their feelings that learning materials enhanced the implementation of education through mother tongue and boost students' academic achievements. This may mean that learning materials written in children's language could develop their literacy skills and higher level of cognitive domains. Moreover, children could be motivated and they become confident and creative in their learning. Ultimately, they could develop the skills of independent learners. The research finding done in Africa and elsewhere shows that education through mother tongue enable both teachers and students to communicate better and leads to better teaching and learning based on student-centred approaches (Alidou, e t al, 2006: 16-17). This may imply that learning and teaching through mother tongue enabled teachers and students to use culturally relevant learning materials like literatures, music arts and cultural materials that were appealing to both teachers and students (Ogutu, 2006:56). As argued earlier, culturally relevant textual materials like riddles, folktales, proverbs, short stories and oral natives could play a great role in determining quality education through mother tongues since they were inherently based on oral traditions and culturally relevant content as authentic learning materials (Alidou and Brock-Utne,

2006:101). Moreover, the oral traditions of their African communities should be linked to classroom learning and teaching in order to make children's learning practical and feasible.

Basing on their practical experiences, teachers and school principals stated that lack of learning materials hindered the implementation of mother-tongue education. They also expressed their fear that shortages of adequate and quality teaching and learning materials in mother tongue could create negative perceptions towards the implementation of mother-tongue education. According to the respondents, the inadequacy of learning materials and references written in mother tongue could initiate many arguments against the use of the mother tongue in education. Their shortage might provoke the public to question about the mother tongue use in education. The respondents were also of the view that student' reading skills and comprehension could be limited and their motivation for reading could be affected. Moreover, they stated their view that absence of references written in the mother tongue hindered the development of teachers' and students' reflective thinking and understanding. Lack of educational materials in mother tongue, in turn, could negatively affect the quality of mother-tongue education. These challenges exerted negative impacts on the sustainable use of mother tongue in education. Another view is that the groups who were against mother-tongue education used the inadequacy of resources as a tool to discourage the use of mother tongue in education. Wolff (2006: 50) supported respondents' concerns by underlining that "Appropriate medium of instruction (in mono-or multimedia systems), culturally adequate curricular contents, professionally applied teaching methods and adequate financial and material resources" through which quality education in mother tongue can be achieved. The study suggests that due emphasis should be given to the preparation of culturally relevant curricular materials, appropriate methods of teaching and the allocation of sufficient financial support towards school enhancement and teachers' training to achieve the objectives of mother-tongue education. In this connection, Ogutu and Nthiga (2008:171) noticed that African languages were neglected basing on the assumption that they had lacked the requisite resources. The authors' view concurred with the point stated by Mutasa (2006:96; 2003:309) revealed that learning materials in African languages were one of the major constraints discouraging the use of African language in education. As explicated by Mutasa (Ibid), unless learning materials are developed in African mother tongues, the efforts made to

develop and use African languages in education have met with ‘resistance, the road being full of stumbling blocks’ and instead, the use of the dominant languages or colonial languages will continue functioning in the main domains in Africa.

On the bases of the respondents’ views and the analysis of the quantitative data, there are inadequacies in educational materials like students’ textbooks, teachers’ guides and syllabi written in the mother tongue. Moreover, it was observed that the supplementary materials in mother tongue were almost not available in all primary schools. The absence of educational materials could not only affect children’s academic achievements and literacy development, but also hinder the quality of mother-tongue education. Students’ academic competency and expectations could also be disrupted. Their basic-interpersonal communication and cognitive academic language proficiency might not be attained to the expected academic levels. Furthermore, the constraints of the educational materials in mother tongue could open the door to various arguments against the use of mother tongue in education. For example, Alidou, et al (2006:16-17) pointed out that lack of appropriate educational materials negatively affected the processes of learning and teaching through mother tongue and it could create negative attitudes towards mother-tongue education.

6.6 Poor standardisation of a language as a barrier to mother-tongue education

Afan Oromo as a mother tongue has varieties of the geographical dialect continuum. However, each Oromo can mutually understand each other with minor difficulties. The native speakers of this language classified the Oromo dialects into Arsi, Borena, Guji, Hararge, Karrayyu, Macha, Tulama and Wallo dialects. However, these classifications were not based on empirical researches. The people have classified the dialects depending on the speech uttered and produced by a person. Within each classification, the dialects of Afan Oromo have varieties and similarities based on some levels of phonemes, morphemes, lexicalisation, meanings and names of some objects.

Regarding the varieties of Afan Oromo dialects, researchers have various classifications. Some researchers classified Afan Oromo’s dialects into four dialects in relation to its geographical

areas. These are Western, Eastern, Central and Southern dialects of Afan Oromo in Ethiopia, but other researchers classified the dialects into three larger dialects (Gragg, 1982 and Heine (1981:15) in Kebede Hordofa, 2009:14-16).

However, during communication, each Oromo does not need an interpreter. They can understand and communicate with one another with a few difficulties even though they come from distant areas. In other words, as the geographical areas become larger distances, dialects may not be mutually intelligible. Especially people who come from rural areas and those who have a greater geographical separation may have difficulties to understand one another though they belong to the same linguistic group (Chambers and Trudgill, 2004: 5). As a result, to minimise these dialectical varieties and to advance its standardisation in the uses of sciences, technology and research, it needs collaboration and financial assistances. In the processes of a language standardisation, it is vital to involve all stakeholders from various dialects of the language to reduce negative perceptions that some students, teachers and ordinary peoples used to verbalise privately.

The study also revealed that some conceptual, dialectical and socio-cultural contexts related challenges were found in teaching and learning materials as illustrated in Table 5.18 where 26.5% of the respondents affirmed this. The educational experts at the Oromia Regional Education Bureau stated that although the experts of Afan Oromo standardisation and the language researchers made efforts to standardise the language at national and regional levels, its standardisation has not yet developed well to its expected levels. They stressed that they planned to work more on the standardisation in addition to what they did before, but they expressed their concern that due to lack of adequate budget, they standardisation was not carried out as it was planned. Some experts who worked on the curricula at regional level added that the outcome of the standardisation process did not fully reach the local communities, teachers and the students. As explicated by the interviewee, the constraint of budget to publish the standardised terms at large, lack of responsible personnel and shortage of experts in the area of standardisation are some of the reasons.

Moreover, some of the interviewed teachers who were teaching Afan Oromo or through it stated that the standardised form of the language had some problems. They stated that some educational materials had shortcomings in the use of standardised words, concepts and expressions. For example, some books written for learning and teachings at various levels were full of localised dialects that had various meanings in other local dialects. The teachers' responses to the open-ended questions revealed the existence of some words and terminology related to dialects. During interviews, one of the teachers revealed that in some teaching and learning materials (i.e., teachers' guides and students' textbooks), some words and expressions of Afan Oromo might confuse children as they had different meanings in their local dialect. For example, the words or expressions in some Oromo cultures are considered taboo while they are not in other local dialects.

In general, the study suggests that in the processes of corpus planning, standardisation of a specific language needs considerable emphasis in terms of lexical innovation. The standardisations of terminologies should also include all dialects without making bias towards certain local or regional dialects. In this sense, language standardisation could work better if all the regional and local dialects were included in the corpus planning to minimise dialect gaps observed in educational materials prepared in Afan Oromo. For instance, the use of the standardised Afan Oromo in education benefits the language speakers since it reduced some disagreements created within the speakers of the same language with varieties of the dialects. In this connection, Mutasa (2003:308) pointed out, "Appropriation, transformation and integration of terminologies is the most operational strategy that does not create a rift between the language and nation." Thus, the use of standardised and harmonised linguistic forms and concepts enhances the development of the language and it enriches the language with various concepts, expressions and scientific terminologies.

6.7 Poor school improvement practice to promote mother-tongue education

The study revealed that although expansion of schools and students' school enrolment had shown tremendous increments, school enhancement activities like classroom, physical settings, facilities and the availability of school libraries were not encouraging. It was also observed that

schools needed improvements in the way they could attract children's and teachers' attention it is noted that support given to school enhancements were limited. Moreover, during school observation, the researcher noticed that the schools were poorly organised and they had no classroom facilities. It was also observed that in suburban and urban classrooms, some schools were doing well and creating their own financial aids that helped them fulfil some school facilities.

During classroom observation, it was noticed that a large number of students, a fixed seats, lack of appropriate seats, unattractive and fractured walls, insufficient light and poor neatness were some of the problems observed in classrooms. These problems were more serious, especially in some classrooms of the first cycles (grades 1-4) in the rural primary schools and some suburban primary schools. The study also revealed that in some classrooms, children used to sit on stones and some even sat on the bare floor. Moreover, the arrangements of some classrooms were poor and obstructed teachers from moving in the class to check students' learning. Moreover, the classrooms were unattractive and did not encourage students to participate actively in their learning. It was noticed that the organisations of teaching aids in classrooms were weak while they were better organised in some urban classrooms with smart decorations that could inspire children in their learning.

The findings also showed that the overall support given to schools was low. Nevertheless, the support that was given to the schools by the experts of education of respective districts and school directors ranges from medium to high on an average point as shown in Table 5.23. In general, the support given to schools for the enrichment of education through Afan Oromo and its use as a subject was not convincing. If the necessary support is not given to the school enhancement, the use of education through the language can be ineffective.

Some of the school directors and teachers stated that support provided to the schools by the local community, educational administrators, parents and other concerned bodies could enhance mother-tongue education. Asked to express their opinion, teachers and school principles suggested that the support given to school enhancement would improve the quality of mother-tongue education since it had pedagogical and psychological advantages. They hinted that the

school environs could have mental and academic impacts on both children's learning and teachers' teaching. According to the respondents, the physical setting of the schools, classroom situations, clean water, reading rooms or libraries, latrine and safety are important to promote learning and teaching. This means that school facilities and attractive learning environments can boost mother-tongue education. As a result, some of the respondents emphasised that both the students and the teachers were motivated to take responsibilities for their learning and teaching.

Regarding support given to school enhancement, the school directors and teachers indicated that enhancing school improvement and advancing instructional practices could create positive images towards the use of indigenous languages in education. Based on their observation of the problems, the interviewees suggested that support might include provision of classroom organisation and facilities that could be accessible to all children regardless of their ages and social backgrounds. They expressed their views that well-designed and organised-classroom situations could attract children who come from various societal backgrounds and invite all cultures, norms and values of the children equally. According to them, the school environments where, the children are exposed to various cultures, languages, norms and values, can promote children's learning. They expressed their conviction that a classroom should create favourable situations where schoolchildren could identify their own cultures and understand others in multilingual and multicultural settings. Thus, the enhancement of learning environment plays a key role to facilitate children's learning and develop their skills and knowledge that enables them to achieve to their full potential (Mutasa and Negota, 2008: 221).

Overall, during the classroom observation, it was noticed that the majority of the schools in rural areas lacked important facilities. The support given to the school for school enhancements was not encouraging. The facilities of some classrooms like its convenience, attractiveness, cleanliness, safety, light, ventilation and pedagogical facilities were not available in most schools. The classrooms lacked pedagogical aids that facilitated children's learning. Absence of classroom conveniences and pedagogical aids could also affect teachers' teaching and students' learning. The observation hinted that implementation of mother-tongue education without the

enhancement of basic pedagogical and psychological conditions in schools was not only difficult, but also it was a futile attempt.

6.8 Poor Support towards enhancement of mother-tongue education

The finding revealed that although the use of mother tongue in education was supported by the current Ethiopian language policy, the practical support to enhance mother-tongue education on the ground was inadequate. This may mean that the formulation of mother-tongue policy alone is inadequate. In the policy implementation, all concerned bodies like teachers, parents, students, local communities and NGOs have to contribute positively to the success of education through mother tongue (Mutasa and Negota, 2008:219).

However, the finding revealed that support given the schools by various stakeholders was not satisfactory as depicted in Tables 5.23 - 5.27 (responses to all questions). Moreover, as illustrated in Table 5.15, in primary schools, supplementary reading materials written in Afan Oromo were not available.

Moreover, in order to enhance mother-tongue education, it is vital to provide on-job training for teachers so that they can have confidence and motivation in their teaching. However, the study revealed that the majority of the teachers did not take the training in a medium of instruction, which is Afan Oromo (Table 5.10).

The findings also portrayed that although the government had planned various activities for the enhancement of learning and teaching processes through mother tongue in general and Afan Oromo in particular, some challenges affected its implementation. For instance, support given to parents to strengthen their awareness about the use of mother-tongue education, how parents could assist their children in developing their literacy skills, consultative and material support given to schools were limited as demonstrated in Tables 5.24-5.27. The finding also affirmed that support given to the school and parents to enhance their awareness regarding mother-tongue education was also inadequate. For example, respondents held the view that although various activities and support were important, the support given to school enhancement was limited.

They held the views that support given to improve the schools needed collaboration of all concerned bodies to improve the quality of mother-tongue education.

Moreover, educational experts believed that mother-tongue policy was inadequate unless the implementation of mother-tongue education matched with practical work on the ground. They held the view that practical considerations of other societal factors that language planners and policy makers took into accounts in the implementation of mother-tongue education were also very vital. They added that opportunities and challenges should be considered carefully during its implementation. Some school directors and teachers also emphasized that they had identified some reasons for impracticality of mother-tongue education on the ground. Of the key challenges, the research identified are (1) people's lack of awareness; (2) constraints of resources; (3) lack of collaboration among stakeholders, intellectuals and elites; (4) limitation of community involvements in the enhancement of schools; (5) lack of trained teachers in mother-tongue education and (6) people's uncertainty to support the programme. Some teachers emphasized that the problems called for the involvement of all communities, the local government and other concerned bodies to minimise constraints that affected the development of education through Afan Oromo (mother tongue). They added that to tackle these challenges, all the stakeholders and concerned bodies had immense responsibilities to work collaboratively on awareness raising activities, mobilisation of human and material resources. They also stressed that effective and efficient support is needed in the implementation of mother-tongue education. During its implementation, the processes also need monitoring and its outcomes should be evaluated at the end of the programme to check its progresses.

In general, implementation of education through Afan Oromo in primary schools required strong support from the entire communities, the government and experts. More involvements and support are required to advance its development in all domains of the community. Unless stockholders show commitments to support the development of education through mother tongue, the use of African languages in the main domains can be discouraged because of the entrenched myths and negative attitudes. As a result, the communities feel as if their language

had no value in education and their ambition for a dominant language or a colonial language could be incontestable.

6.9 Poor support given to parents to raise their awareness about mother-tongue use in education

The findings revealed that although parents wanted their children to learn through Afan Oromo, they lacked awareness about its use in education. Parents can also play an insightful role in the implementation of mother-tongue education, as they are one of the stakeholders in its implementation. They should also be informed about the rationale of mother tongue use in education as their attitudes towards its use may have negative or positive impacts for the success of its implementation (Mutasa and Negota, 2008: 222). In this connection, Table 5.24 revealed that the overall support given to parents to raise their awareness about mother-tongue use in education was low. The school directors and teachers pointed out that most parents did not know how to assist their children's learning at home with their learning because of lack of awareness and basic education. They added that some parents had doubts about successes of their children in education in secondary schools where a medium of instruction through mother tongue shifted to English for all subjects. According to the respondents, parents have the views that when their children learn primary school education through their first language (for example, Afan Oromo), their children's proficiency in English becomes weaker. For this reason, parents claimed that their children could face difficulty in learning through English in secondary schools and thereafter. They added that parents' claims were that they wanted to see children's achievements in their life and they needed the language that solved their children's economic problems. They also indicated that if children's learning through their first language did not solve their socioeconomic problems and create them job opportunities in the markets, they might not want the use of the language in education. They also stressed that the situations could lead the parents to develop negative perceptions towards mother-tongue education and they became reluctant to send their children to school. They suggested that it was important to conduct awareness raising activities at various levels to raise parents' awareness about the use of mother tongue in education.

Regarding parents' awareness raising activities, the finding revealed that support given to parents to raise their awareness about the use of mother tongue in education was low as shown in Table 5.24. This means that the awareness raising activities conducted to raise their awareness in the use of the language as a medium of instruction were not convincing. Parents' low awareness means that the implementation of mother-tongue education could remain ineffective and inefficient, as they are the stakeholders who are responsible for the implementation of mother-tongue education in primary schools. They can also take part in the implementation directly or indirectly by involving in the processes of school enhancement and by directing children's motivation and expectation in academic achievement. Their education also has an impact on their awareness about how to assist their children in their children's learning. In this regard, students' responses revealed that 50.7% and 62.7% of them responded that their fathers and mothers had no basic education (Table 5.42a). This means that most of the parents could not assist their children in developing the literacy skills. Thus, parents' education could contribute to students' academic success and have negative and positive impacts on students' academic achievement.

Some teachers, school directors and educational officers argued that the awareness raising activities given to parents who were in distant rural areas were low. They suggested that it was imperative to give more awareness to parents regarding the use of mother-tongue education since parents have no basic education as illustrated in Table 5.42b. They added that parents' awareness about how they could assist their children in their learning was vital until parents had fully realised the use of mother tongue in education and their roles in assisting their children academically.

The teachers and school principals stated that some parents needed their children to help them with domestic activities at home instead of sending them to school. They stressed that the parents in rural areas did not give much emphasis to their children's learning at schools. As a result, students' their dropout and repetition rates were consistently observed in some rural areas and suburban schools. The teachers and school directors emphasised that support given to parents plays a noteworthy role to enhance their awareness regarding the use of mother tongue in

education. They also stated that the awareness raising activities should be done collaboratively and should involve more resource mobilizations.

Generally, one can conclude that an increase parents' awareness of mother-tongue education played a great role in its implementation since they were one of the stakeholders who could involve in school activities and children's learning. Therefore, their perceptions and awareness towards mother-tongue use in education could affect children's learning positively or negatively. The children's academic competency, achievement and social behaviour could also be impeded. Accordingly, the implementation of mother-tongue education may remain unsuccessful if mother tongue is at its infant of implementation in education. Moreover, if the use of mother tongue in education has no continuity in children's future education, parents and children may not need the use of their language in education. As parents want their children to succeed in future academy and develop their social personality, they need education that will guarantee their children a better future life. If their children's learning in mother tongue does not guarantee them better learning in the future and in the job market, parents may become reluctant to send their children to mother tongue schooling. Accordingly, they may develop a negative stance towards education through their own language. Therefore, support given to parents to raise their awareness regarding mother-tongue education needs a more collaborative venture. Parents' awareness raising activities about how they can support their children to develop their children's literacy skills in their languages and academic competency should be carried out since they are immediate supervisors, counsellors and teachers of their children. In relation to this, Mutasa and Negota (2008: 222-223) noted that as people's awareness about mother-tongue policy and its rationale played significant role in its implementation. During implementation, people should be informed through the use of various media to increase their awareness.

6.10 Poor efforts to support and raise parents' awareness on how they can assist their children in developing literacy skills

The finding portrayed that the overall support given to parents to raise their awareness regarding how they could develop their children's literacy skills was not adequate. For example, support given to parents by experts of the Zone and Region was low as displayed in Table 5.25.

According to teachers' responses, 28.35%, 27.68% and 31.26% of the teachers responded that the overall support given to parents to raise their awareness how they could assist their children in developing literacy skills was high, medium and low respectively. This means that the support given parents was not convincing and it needed cooperative works among various stakeholders to enhance mother-tongue education.

In this connection, educational officers, teachers and school directors revealed that parents' awareness and their levels of education might also affect children's achievements. The interviewees are of the view that if parents supported their children in the development of children's literacy skills at home, children could be successful in the general academy. The research participants also think that in some cases, it was apparent that some children developed their reading, writing and counting numeral alphabets effectively before they began schooling. They stressed that these children's successes could be resulted from the supports that the family members or the parents had given to their children to help them develop their children's literacy skills. They added that the children could also be successful in their academy if parents provided continual support to their children in their learning.

The teachers and school directors also believed that developing parents' awareness played significant roles in children's learning and academic achievements so that parents might be aware of how they could assist their children in developing literacy skills. They are of the view that since most parents had no basic education, they were unable to assist their children's effort to develop their literacy skills. As stated by them, most children came to schools without having literacy skills in their language before they had come to schools. They emphasised that parents who had better education could assist their children in developing literacy skills than parents without basic education. Thus, parents' education could have positive or negative impacts on children's academic achievements particularly in children's early ages. The interviewees also suggested that designing parents' education programme were required to create their awareness and to develop their literacy skills. In doing so, parents could have better skills that enabled them to assist their children in developing literacy skills. In this sense, local government bodies and the communities are required to work cooperatively on parents' education programme to develop

their awareness on how they could develop children's literacy skills from the start. Thus, raising parents' and public awareness should be carried out through seminars, workshops, short and long-term trainings, and meetings which enhanced their awareness about how they might support their children's learning.

In general, parents who do not have good awareness about the use of mother tongue in education may not effectively assist their children in developing their literacy skills. Though they know that education is a key factor to future success and they have positive attitudes towards education, they may not have awareness about how to assist their children in learning and developing literacy skills (Danielson (2002: ix-x). On the contrary, parents who have good educational backgrounds know how to help their children academically and can assist their children in developing literary skills. Sometimes, they can show their children how to succeed in their learning.

6.11 Low consultative support provided to schools

The findings showed that consultative support given to schools regarding the use of Afan Oromo in education is low as depicted in Table 5.26. In other words, the consultative support provided to schools by stakeholders in order to enhance mother-tongue education in primary schools is low. From the finding, one can say that if government bodies and stakeholders did not give consultation on school improvement activities and take part in the school improvement, the implementation of mother-tongue education could be unsuccessful.

The interviewed school directors and teachers pointed out that the consultative support given to schools could enhance development of social capital, create awareness to school managements and involve community about existing contexts in mother-tongue education. The research participants also suggested that schools, community and stakeholders had to get adequate information during the implementation of mother-tongue education. They added that most current and innovative information given to communities could bridge academic success of the children since parents might understand how school systems could work and how they could support schools. The interviewees are of the view that schools and local communities needed the

experts and local governments how to fulfil goals of mother-tongue education. The interviewees also added that schools and stakeholders should identify challenges they could face on the ground. Moreover, they suggested that in order to meet challenges the government and schools had to consult researchers, policy makers, scholars, educational experts at higher levels and other stakeholders.

On the bases of the respondents' views, the consultative support given to schools may enhance the implementation of education through the mother tongue. Through effective consultative support, various issues and strategies regarding mother-tongue education could be designed and implemented. All stakeholders involved in the implementation of mother-tongue education should be consulted since it is the duties of all concerned bodies to work cooperatively in the development of mother-tongue education. On the contrary, absence of adequate support given to the school could negatively affect the use of mother tongue in education and its outcomes could be poor (Alidou and Brock-Utne, 2006:88). This problem also creates maltreatment in the use of mother-tongue education and raises questions on its practicality. The maltreatment of mother-tongue education creates the groups that are against mother-tongue use in education and they may have good opportunity to reverse mother tongue policy. As a result, they tend to install the *de facto* linguistic hegemony in multilingual contexts and they work against the revitalization of marginalized languages.

6.12 Teachers' inadequate awareness towards mother-tongue education

The finding portrays that the majority of the teachers had good attitudes towards the use of Afan Oromo in primary school education. However, some of them still argue against its use particularly in the seventh and eighth grades. Instead, they favoured the use of English as a medium of instruction in primary schools for all subjects. In addition, 9.3 % and 48.4 % of the teachers responded that English should be used as a medium of instruction for all subjects from the third and sixth grades respectively (Table 5.31). For example, Tables 5.4 revealed that 24.6 % of the teachers as parents even needed their children to learn primary education through English, whereas 4.1% of them responded that they were unhappy about their children's learning through their first language (Table 5.6). Some stated that the reasons behind their preferences for

English was that it was used as a medium of instruction across curricula in secondary schools and beyond in education systems in Ethiopia. The teachers added that some teacher-parents had aspired for their children's successes in the academy when the children joined high schools and higher institutions where English is used as a medium of instruction. Supporting the same view, Benson and Kosonen (2010: 147) stated that the domination of English use in higher education negatively affected people's perception in Ethiopia.

Moreover, interviewees stated that some teachers were reluctant to prepare themselves to teach subjects through their language. They held the view that the teachers did not make much adequate preparation to teach the language or through it thinking that, the language was theirs and they assumed that it was not difficult teaching through one's own language. By upholding such views, they become reluctant and do not like to give much attention to the preparation of class lessons. The interviewed school directors affirmed that teachers had negative attitudes and lack of awareness regarding the use of mother tongue in education.

In general, teachers who teach various subjects through children home language have to develop positive attitudes and awareness regarding the use of mother tongue as a medium of instruction. They should have adequate proficiency in the language of learning and teaching and they should assist children (Mutasa and Negota, 2008: 221). Teachers have awareness about the use of Afan Oromo in education, but they have negative attitudes towards its use in primary education thinking that the language has no continuation in future education. For this reason, they think that the use of English as a medium of instruction in primary schools is preferable to enhance their proficiency in English from the start. Their preferences for English could be an insinuation that teachers had negative perceptions towards mother-tongue use in education. Their negative perception could impede successes of mother-tongue education in primary schools.

6.13 Impact of differential treatments of literacy development in mother tongue and other language(s)

Children's literacy development can be affected by many factors. Of these factors, language issue is one of the major factors. Language factors can have negative or positive impacts on their literacy development. In this view, for example, children's first language can positively

contribute to their literacy development. In this regard, Heugh (2006:64) stated, “Literacy development is very closely connected to language development.” This may mean that children's literacy development was better in a language that was familiar to their experiences, cultures and social psychology. The finding revealed that most children came to school without having the necessary literacy skills in their mother tongue. They had no basic literacy skills before they enrolled in first grade since there were no adequate pre-primary schools where they could gradually be introduced to develop oral, reading and writing skills in their first language. For instance, the Education and Training Policy revealed that as children had enrolled in the primary schools, they were taught both Afan Oromo and English as subjects beginning from the first grade and onwards (FDRGE, 1994: 23-24). The policy document also reveals that Amharic language is taught as a subject starting from grade five and thereafter in the Oromia Regional State, while other subjects are taught through Afan Oromo from the first to eighth grades in primary schools in the Oromia Regional States.

The assumption behind the teaching of English as a subject starting from first grade and beyond is to enable students to develop their proficiency in the language and to prepare them for the secondary school education, where English is used as a medium of instruction. However, the school directors and teachers had the view that the reality of students' proficiency in English was different on the grounds since they had difficulties in using English in the various contexts. The interviewees held the view that children could not read and write their ideas in English. As explicated by the interviewees, students' inability of using English was not only peculiar to the lower level grades, but also students who were in upper primary schools could not properly express themselves and write their ideas in English. In this connection, Jeylan (2010:225) expressed that there was “a contradictory reality of English in Ethiopia: English is both a prized and feared language” and the inadequate proficiency of students in English affected their learning, psychology and cognition.

The interviewees also noticed that children attending first to fourth grades had not adequately developed their basic literacy skills. They further expressed their views that the children could not read and write appropriately in their mother tongue and their literacy development did not

reach to the levels expected from them when they were in second, third and fourth grades. In this regard, the Ethiopian Third National Learning Assessment (ETNLA) also revealed that the children in the fourth grade could not read and write properly and are promoted to the next grade without sufficient knowledge and skills (Ethiopian Federal Ministry of Education, 2008: 71). Moreover, Ethiopia Early Grade Reading Assessment (EGRA) revealed that students' reading comprehension in second and third grades was low in all the regions (Piper, 2010: ES-8). The document (EGRA) revealed that the overall students' reading scores in mother tongue in the fourth grade is less than 50% used as a standard and a minimum passing mark documented in the Education and Training Policy (FDRGE, 1994:18).

The research finding suggested that children's literacy development should begin with the teaching of oral, reading and writing in mother tongue before they were introduced to learn oral, reading and writing in second and/ or other languages (Skutnab-Kangas, 1988:29; Malone, 2010:13; Heugh, 2006:67-68). However, it is noticed that the children began learning English as a subject in addition to Afan Oromo before they did not adequately develop literacy skills in their first language (Afan Oromo). The teaching of Afan Oromo and English to the children who come to the school for the first time may challenge them to develop their literacy skills in both the languages at the same time.

Moreover, the contemporary research findings regarding literacy development of children in two or more languages revealed that after the children had well developed literacy skills in their mother tongue, they were subsequently taught second or foreign language. For example, Cummins (2001: 203) pointed out that there were positive relationships between the development of literacy skills in both mother tongue and second language. The assumption beyond this approach is that languages have some common universality, which is interdependent. Thus, if the children have well developed literacy skills in their mother tongue, they can easily learn and develop literacy skills in either second or third language or both. The skills and knowledge they have acquired through their language can be transferred to learn the second and third languages. Suffice it to say, if children have adequately developed basic literacy skills and competency in their mother tongue, they can use the skills and knowledge they obtained in their

first language to learn new languages. This is termed as the interdependence or the common underlying proficiency of first and second language in cognitive or academic proficiencies, (Cummins, 2001: 191). This may mean that children's strong basic literacy skills and proficiencies in their mother tongue bridged strong foundation to learn the second or other language. In addition, Young (2009: 120-121) and Melon (2007:4-5) argued that children had to develop enough literacy skills primarily in their first languages and then they were gradually taught skills in the second or other languages. Moreover, Melon (Ibid) remarked that the levels of development in children's mother tongue would be predictors of the development of children's second or other language. Edelsky (2006:81) also points out, "If first and second language proficiencies are based on CUP [Common Underlying Proficiency], the skills in one language could transfer to the other (...), so that children who learned to read in their language would not have to learn to read all over again in the second language." This may imply that if children had better literacy skills (particularly in reading and writing) in their mother tongue, they could transfer the experiences, knowledge and skills they acquired through their first language to learn the second or other languages.

Furthermore, the school directors and education officers expressed their concerns that deficiency in English was not only the problems of students, but also teachers who were teaching particularly in primary schools had difficulty using the language. They have the view that teachers' deficiency in English negatively affected students' proficiency development in English. This implies that students' proficiency development might depend on teachers' language proficiency and methods of teaching the language. Thus, teachers' confidence in the language enhances their teaching methods that focused on student-centred teaching approaches.

The current study suggested that some teachers were ineffective in methods of teaching the language in the way children could develop proficiency in English. The study revealed that teachers used traditional teaching approaches, which focused on teacher-controlled methods of teaching during the whole periods. During classroom observation, it was noted that some teachers used traditional methods of teaching and their teaching mainly based on lecture. The problems were more serious when the teachers taught English lessons, as they were deficient

both in English proficiency and in methods of teaching the language. Generally, one can say that in the absence of teachers' proficient in English, it was difficult to produce students who were proficient in the language. It was observed that one of the reasons for teachers and students' deficiency in English was that in the Ethiopian contexts, the students and teachers had no opportunity to speak and use the language outside the classrooms. The language is not spoken within Ethiopia and only used as a medium of instruction for the ninth grade and thereafter in the country.

As explicated by the interviewees, students who had good performances in their learning performed better than the students who were taught by the teachers who were weak in their methods of teaching. During classroom observation, the researcher had checked students' writing systems in Afan Oromo and asked them some common words that had peculiar spelling forms in Afan Oromo. It was observed that some students spelt the majority of the words they were asked and some of them who were in the third and fourth grades were unable to write even a few of the words. The researchers observed that while students taught by a teacher who had better skills of teaching and subject knowledge, the students wrote most of the words correctly, but those students who were taught by a weak teacher were performing badly. During the observation, the most striking situation was observed that a student who was in fifth grade was even unable to write his name. The situation was appalling and it implied that it was really an academic failure where we could intervene in our academic situations to alleviate the problems hovered over academic issues.

Moreover, the interviewed school directors and officers stated that the problems of students' proficiency in English were more serious in rural than in urban areas. They pointed out that in some urban areas, English was taught beginning from pre-primary schools in addition to children's first language. However, they had the view that children in rural area had no opportunity to attend pre-primary schools, as the kindergartens were rarely available. They added that most children went schooling before they had attended pre-primary education in rural areas and they were taught English and their mother tongue as a subject from the first grade and thereafter. They are of the views that the children began learning the alphabets both in Afan

Oromo and English at the same time since the Education and Training Policy of the 1994 allows children to learn their mother tongue and English as a subject from the first grade and thereafter.

The research findings suggest that in additive bilingualism or multilingualism, children should have strong literacy skills in their mother tongue before introducing them to the second or third language. Once they have well developed literacy skills in their first language, they can be introduced to learn the second or third languages. The assumption is that academic skills and knowledge that children could acquire in the mother tongue can be used as a bridge to learn the second or third language because all languages have a common underlying proficiency. In this regard, Wolff (2006:41) explicated that all learning and literary development had to begin with a language that is familiar to children so that their knowledge and literacy skills could be transferred into another language. Moreover, Cummins (2001: 32) also pointed out that children's mother tongue should be 'promoted at no cost to their academic development' in the second and/or third language(s).

In addition, support that parents provide to the children at home enhances children's literacy development in their first language. As a result, when children enrol in schools, they have no difficulty learning to read and writing in their first language. The literacy skills that they had developed in their language may enable them to learn second language. In the classroom, children's proficiency and their literacy skills in their first language can be enhanced across the curricula. Thus, all subject teachers should give attention to children's literacy development implicitly and explicitly (Heugh, 2006:63-65). The author goes on saying that if children needed to learn a language of wider communication (official one) and a foreign language, children might need six to eight years of learning the language as a subject before it is used as a medium of instruction. In some cases, where there are no sufficient students' textbooks, teachers' guides, additional reading materials, skilled teachers, libraries and funds, learning the new language for six years may not facilitate successful transition to a medium of instruction in second language. In addition, the author pointed out that it was very difficult for students to introduce a new language as a subject and a language as a medium of instruction at the same time. The resulting effect could have negative effects. With the development of children's literacy skills, children

should begin learning their first language before second language and other language of wider communication were introduced. After the children have acquired sufficient literacy skills in their mother tongue with the oral practice in the second language, the reading and writing skills in a second language could simultaneously be introduced. For example, Heugh (2006: *ibid*) stated that in multilingual settings, the initial literacy in a second language could be introduced to the children at least by the grade two and this could be taken place in the context of decoding letters, simple vocabulary and simple sentences used in the familiar texts.

During the classroom observation, it was noted that the methods employed to develop children's literacy skills in their first language and English had limitations in its approaches since the literacy skills of both the languages were introduced at the same time from the first grade and onwards as a subject. This way of developing children's literacy skills is mainly observed in rural and sub-rural primary schools where children have directly enrolled into grade one for the first time. In rural areas, it was observed that there were no kindergartens where children begin schooling for their future education. The teachers expressed their belief that children who had the opportunity to attend kindergarten had better literacy skills in both mother tongue and second or other languages since they were introduced to count the numerals and read the alphabets of their first language.

In general, the study revealed that children's literacy development in Afan Oromo and English particularly in the lower grades was not sufficient as they could not read and write effectively in the language. They had low levels of literacy competencies in both mother tongue and English. However, the problem of students' literacy skills was serious in English. Moreover, the study revealed that teachers' teaching approaches affected mother-tongue education, language teaching and children's literacy development particularly in the early primary education. It was noticed that the majority of the children came to schools without attending the nursery school. For this reason, the schoolchildren needed adequate support from their teachers and parents to succeed in their learning. Beyond the socioeconomic status, it is important to assist children in developing their highest cognitive domains so that they can break through the cycle of ignorance and economic problems. On the other hand, if children are not well supported in the development of

their literacy skills, they may leave school without gaining adequate knowledge, skills and confidence that enable them to compete in the job market.

6.14 Parents' negative perceptions towards education through mother tongue as a constraint

The findings showed that parents had various perceptions towards use of language in education. Some argued against and in favour of Afan Oromo use in education. For instance, finding revealed that 69.6% and 24.6 % of the teacher-parents responded that they wanted Afan Oromo and English as a medium of instruction for their children respectively (Table 5.4). In this connection, teachers' responses to the questionnaires showed that parents had varied attitudes (Tables 5.5 and 5.40). In addition, the school directors and teachers reported that parents wanted their children to learn through English since the language was used as a medium of instruction in secondary schools and beyond. It was also observed that parents sent their children to the fee-paying schools where English was used as a medium of instruction in primary schools instead of sending them to the schools where subjects were taught through English rather than the mother tongue.

Moreover, the interviewees stated that parents were pre-occupied by the perceptions that English could do better for their children since it was the most prestigious one in their children's academy in the future. They also stressed that parents were reluctant to recognise the use of their language in education. In this connection, Mutasa (2006:103) pointed out, "The most virulent aspect of neglecting mother-tongue instruction is that children and home languages are sacrificed in the name of English, French or Portuguese. Mother tongue-tuition would benefit African language speakers and governments in that is it cost effective one." This may imply that the negative perception was not only reflected in colonized countries, but they are also observed in non-colonised countries like Ethiopia where people were ambitious for English as it is used as a medium of instruction in higher education in the country.

During the interview, the respondents stressed that among other factors; parents' perceptions towards the use of mother tongue in education could affect positively or negatively its

implementation. The respondents suggested that parents' perception was a profound impact on the use of mother tongue in education since the parents were stakeholders who could involve in the enhancement of the schools and their children's learning. They also emphasised that if education through mother tongue did not secure job opportunities for their children, the parents could have negative attitudes towards learning and teaching through their language. Instead, the parents want their children to learn through a language that could achieve their social and economic development. Respondents had the view that if children's home language accomplished requirements of social and economic development that communities required to fulfil their basic needs, parents would apparently necessitate the use of their language in education. If it did not fulfil societal requirements, they might not need their language use in education. They added that parents always required their children to succeed in the aspects of social personality, economy and education that solved their problems. Moreover, they were of the view that parents also wanted their children to receive and pass their historical and cultural inheritance. According to one of the respondents, if their language does not fulfil their children's needs, they will not want the language as a medium of instruction. In this sense, as shown by the study, the indigenous languages could be executed due to their inability to compete with the dominant local and international languages. Moreover, the speakers of the dominated language think that their language has no value in the job market for their children.

In general, the finding suggested that parents' perception was vital to revitalise the use of Afan Oromo in education and the public spheres. As parents are one of the stakeholders participating in the implementation of mother-tongue education, their perceptions can affect the use of mother tongue in education. Their perceptions, in turn, affect children's academic achievement. Moreover, it was noticed that parents' uncertainty about the use of their language in education and their aspiration for the dominant language (English) could affect mother-tongue education in primary schools (Heugh, et al, 2010:42). Regarding this, Mutasa (2006:101) and Mutasa (2003:304) pointed that the continuation of English use for educational, economic, social and political reasons negatively affected people's perceptions towards the use of African languages in education.

6.15 Impact of parents' education on children's confidence in academic achievement

The finding reveals that parent education and students' academic achievement had positive associations (Tables 5.43a and 5.43b). The parents who have better education can assist their children in developing their children's literacy skills than parents who have no basic literacy skills. In this view, children whose parents have know-how of the education systems could be assisted in reading and writing skills before their children enrolled in schools. They could have better confidence in developing their literacy skills particularly at their early ages than students' whose parents have no basic education. One can notice that parents who had better education and awareness about school could assist children's learning than the parents who had no education (Tables 5.43a and 5.43b). In other words, parents who have good educational backgrounds can involve in their children's learning and can supervise their children's learning and check them with their home works.

The educational officers, community leaders, teachers and school directors also believed that parent education could be one of the inputs that enhanced children's cognitive development. The respondents stressed their views that parents with at least basic education could support their children in developing reading and writing skills at home. This means that before children came to school in their early ages, they might learn how to read, write and count the number in their mother tongue at their home if children's home language and a medium of instruction in the schools were similar. The interviewees reported that children could develop basic literacy skills in their language if their parent(s) had good literacy skills and better education. They also emphasised that children from parents with no basic education might come to school without having the necessary skills in the language of instruction. From the above reflections, one can deduce that those parents' educational level could make an input and contribute to children's cognitive and literacy development.

To sum up, the study suggested that parents could play important role in their children's language and literacy development in and out the schools. School administrators also expected to involve parents for the betterment of education in mother tongue (Browne, 2001:220). Thus, parents' education is of paramount significance since they can assist their children in developing

literacy skills from children's early ages to formal schooling. Nevertheless, if the parents are unable to read and write, they cannot help their children develop their basic literacy skills. In the study context, finding also revealed that most parents could not read and write (Table 5.42a). They also had less awareness about how to assist their children's future academic achievements. The respondents' response showed that despite parents' educational levels, they could play profound roles by teaching their cultural heritages and folktales that could build children cognitive and literacy development. Parents can also contribute their roles by involving in the school affairs and discussing with the school management and teachers about the progress and achievements of their children.

6.16 Effects of students' perceptions and expectations on mother-tongue education

The findings showed that the majority of the students favoured using Afan Oromo in primary education and they wanted to learn through the language. However, the use of English as a medium of instruction in secondary schools and beyond seemingly affected their feelings towards the use of Afan Oromo (mother tongue) in education. This means that despite their keen interest to learn through their mother tongue, they also needed to have a good expertise in the English from the beginning. For example, the students' responses showed that 46.3% of the students opted for English as a medium of instruction in primary schools, whereas 52.2% of them preferred Afan Oromo (Table 5.40).

The study also revealed that students had varied attitudes towards a language of instruction in primary school education. The students reported that while some preferred Afan Oromo as a medium of instruction, others preferred the use of English. The finding revealed that students' attitudes towards education through their language could be shaped by the existing situations of socioeconomic, socio-cultural, politico-historic backgrounds and the status of the language in the community. In this regard, Browne (2001:6) pointed out, "Children's language development is associated with their exploration and growing understanding of the world they inhabit." This may mean that students' learning of a particular language inside and outside the schools could be dependent on the existing situations of the society in which they lived. Parents or caretakers could also affect children's learning as they have significant roles to enhance children's

competence development in mother tongue that may later affect children's learning of other language(s).

The teachers and school directors also confirmed that although the students had positive attitudes towards learning through Afan Oromo, some preferred English. Because of the individual needs, they were reluctant to learn through Afan Oromo, as well. According to the interviewed respondents, since Afan Oromo is not used as a medium of instruction in the secondary schools across the curricula, the students have doubts about their future academic achievements for fear of their weak proficiency in English. According to the respondents' views, students think that their deficiency in English might hamper their learning when they attended their education through English in secondary schools. They stressed that some of the students preferred English as a medium of instruction in the seventh and eighth grades since it is used as a medium of instruction in secondary schools and beyond. From the above reflection, it suffices to say that English as a medium of instruction has been exerting a negative impact on the development of the mother tongue (Afan Oromo) in education. In this connection, Jeylan (2008: 45-46) points out, "The impact of the supremacy of the English language as an international language" creates problems on the development of Afan Oromo and other indigenous African languages.

Asked about the impact of students' perception, the interviewed respondents suggested that even though, the majority of the students preferred Afan Oromo as a medium of instruction in primary schools, some wanted English as a language of learning and teaching. On the contrary, as explicated by the interviewees, the students have ambitions for English use in primary school education since it is a global language and a medium of instruction in Ethiopian secondary schools and higher institutions. The interviewees held the views that dominance of English in Ethiopian curricula and its place in the international linguistic landscape paradoxically affected communities' and students' perceptions (Heugh, et al, 2010: Benson and Kosonen, 2010:147; Heugh and Skutnabb-Kangas, 2010:325; Bamgbose, 2007:26). In this connection, Mutasa (2003:109) explicated that English remained a dominant force and secured its hegemony as an international language.

One of the educational officers also stated that people's admiration for English implied that the language as an international language has created the hegemonic power in Ethiopia. The officer added that the use of indigenous languages in education was limited to lower primary school education in some Ethiopian schools in general and some private and government schools in particular where English is still used as a medium of instruction from lower grades and beyond. According to the respondents, this discrepancy in the use of mother tongue in education creates negative perceptions towards mother-tongue education and it opens the door to various arguments. The teachers believe that this had also embarked upon children who were learning all subjects through mother tongue from the first to eighth grades. As a result, some students, parents, teachers and local community argue against the schools where all primary school education is taught through local languages in general and Afan Oromo in particular.

Overall, the study revealed that students' perceptions towards mother-tongue education could be affected by the earlier language policy of the country in education system and the status of language in the community. Moreover, the limitation of Afan Oromo use into primary school has negatively affected their perception as the use of the language in secondary and higher education has no continuation. In other word, the use of English as a medium of instruction in secondary schools, higher institutions and its place in the international communication has negatively affected the development of indigenous languages and their use in education although students have positive attitudes towards education through mother tongue. The use of mother tongue in education has some variations. The use of mother tongue in education is limited to six years and then it is replaced by English as a medium of instruction from the seventh and thereafter. Some regions have adopted English to teach other subjects and local languages to teach some subjects. This inconsistency in the use of mother tongues in education in Ethiopia has opened the door to many arguments. The students and some people also used situations as a ground to argue against the use of the Afan Oromo in education after six grades in the Oromia regional state. They used to compare some Regional States like Harari, Addis Ababa, Dire Dawa and SNNPR where students have been attending their education through English as a medium of instruction from seventh grade and thereafter. Based on these situations of language use in various Ethiopian

regional states, some people tried to conspire against Afan Oromo use in the upper primary education in the Oromia Regional States and the situations have confused students and parents.

6.17 Community involvement in schools and their perceptions towards mother-tongue education

The finding revealed that the local communities had various attitudes towards language use in education. People argued against and for in the use of mother tongue in education. For instance, those who argued against the use of Afan Oromo in education expressed their concerns about the dominance of English use as a medium of instruction in secondary education. For example, 25.8% of the teachers reported that local communities had low awareness about the use of education through Afan Oromo. 45.4 % of them remarked that local communities' awareness was more than a medium point, whereas of those students who responded, 11.9% of them reported that the local community had less awareness about mother-tongue education (Tables 5.23 and 5.40).

In addition, the teachers, education officers, community leaders and school principals stated that the local communities could involve in the school by constructing classrooms and financing some school activities. Nevertheless, their involvements in developing children's language and literacy skills to help them with homework is not yet convincing particularly in rural areas as most parents have no basic literacy skills (Tables 5.5, 5.23 and 5.40). The study revealed that community involvements in the processes of learning and teaching were not convincing (Tables 5.5, 5.23 and 5.40). The school managements, teachers and the concerned bodies had limitations to increase community involvement in school systems. The interviewees reported that most of the parents had less awareness regarding the managing systems of the school and the ways the schools were operational for academic achievements. They held the views that raising parents' awareness of mother-tongue education should be conducted to increase their participation. The increasing of parents' awareness should also be done on how they could assist their children in the development of literacy skills in their language.

From the data, one can state that without the involvement of the local communities and other stakeholders, mother-tongue education could not attain its expected goals. This is because communities play a great role in the enhancement of the schools and implementations of mother-tongue education.

The finding also portrayed that the local communities had positive perceptions towards education through Afan Oromo in primary schools (Table 5.5). In addition, the interviewees expressed their observation that although the local communities wanted development of Afan Oromo and its use in the domains, they had doubts about power of language for future education in secondary schools where a medium of instruction is shifted from Afan Oromo to English across the curricula. They also expressed local community's concerns that the community thinks as if their language had no value in education. As a result, as explicated by the interviewees, the people felt that their children might not be successful in their future academy since their language would not be used as a language of learning and teaching in secondary schools. Other argument of the people is that the use of English as medium of instruction in secondary schools and higher institutions ostensibly affected people's perceptions. One can conclude that the use of English in secondary and higher education systems in Ethiopia had exerted strong impacts on the development of mother tongue in education in general and Afan Oromo in particular.

In general, the local communities aspire for the development of Afan Oromo or their language and want to see their children's academic achievements. Moreover, they believed that the use of mother tongue in education and their children's learning through their language had advantages as it is directly associated with their day-to-day activities and social construction. They also felt that they could contribute to the development of their language and its implementation in education if they were involved in the processes of its implementation. Thus, it was possible to say that community involvements in the school activities enhance the relationship between the schools and the local community. The community and the school can also jointly monitor children's learning and their academic achievements. However, the use of English as a medium of instruction in secondary schools and afterwards has negatively affected their perceptions towards the use of mother tongue in primary school education. It was also observed that the

communities wanted to see the continuation of Afan Oromo use in secondary education and beyond for the success of students in their academic achievements and creativity. However, the domination of English in higher education has created conditions that discourage the use of mother tongue in education.

6.18 Resultant impact of educational practices in primary schools on students' results in National Examination for eighth grade

In the most of the Regional States and Administrative Cities in Ethiopia, primary school education has been given in their mother tongues or dominant national languages. Based on the Education and Training Policy of the 1994 and the Constitution of the 1995, primary school education has been given in mother tongue. In this regard, the Oromia Regional State has adopted eight years of education through Afan Oromo in primary schools. The Regional State has also been given the right to manage and support its education systems. In this sense, the Oromia Education Bureaus at Region, Zones and Districts has been making good efforts to enhance mother-tongue education and to keep its quality and accessibility to all the children.

The Oromia Educational Bureau in collaboration with the National and Local Education Bureau is implementing mother-tongue education basing on the National Policy stipulated in the 1994 to enhance quality of education in mother tongue. In the implementation of mother-tongue education, the Oromia Educational Bureau is working towards the enhancement of education through Afan Oromo (mother tongue) by building human capital, providing material resources, involving local community and expanding school construction. However, community's awareness about mother-tongue education is not yet convincing particularly in peripheral schools, as the communities are still reluctant to send their children to schools. Those who send their children to schools do not give attention to their learning. For the advancement of school systems and children's academic achievement, all concerned bodies and communities should work collaboratively to advance mother-tongue education. The school directors and teachers stated that the majority of the parents in rural areas did not monitor and motivate their children in their learning. They expressed their views that parents needed children to help their parents with domestic activities after the school. The interviewees also stressed that children did not give due

attention to their learning and came to class without doing homework or they sometimes boycotted most classes in order to assist their parents at home.

Moreover, the respondents reported that lack of school libraries, reference materials written in Afan Oromo, active learning and teaching methods and motivation from both teachers and students are among the grave challenges affecting students' academic achievements. This means that insufficient educational inputs and poor teaching practices employed in the implementation of mother-tongue education in primary schools might result in poor learning outcomes that reflected by students' results at the end of achievement test in National Examination for grade eight. Students' poor results in achievement test could also reflect the practice of teaching and the processes of education in earlier grades. This may mean that poor results of students in the National Examination for grade eight may have negative impacts on communities' perceptions (see also Appendix 4).

As a result, the outcomes of mother-tongue education in primary schools could be evaluated by the results that students obtained from the achievement test. For example, students' results in three National Examinations of the three years for eighth grade revealed that almost all the students scored less than 50% scores in most subjects in the four districts (Appendix 4). However, the Education and Training Policy of the 1994 documented that the minimum passing mark was 50% of the average scores. The students' results obtained through the National Examinations for eighth grade could have implications reflecting the maltreatment of education through mother tongue in primary schools.

The Ethiopian Early Grade Reading Assessment (EGRA) also revealed that children's literacy skill in the lower primary grades (first to fourth grades) was low and below the average points of the national standards set by the Education and Training Policy of the 1994 in Ethiopia. The assessment revealed that most children in the lower grades (second and third grades) did not have the minimum acquired literacy skills to the levels it was expected from them in almost all the Regions in Ethiopia (EGRA, 2010: ES-8, Appendices 7, 8 and 9). All scores that students obtained in the subjects were less 50%.

Regarding the results that students obtained in National Examination for grade eight, the interviewees pointed out that students' results were affected by shortages of learning materials written in Afan Oromo, absence of school library, students' reluctance towards their learning, lack of parents' support and teachers' commitments were some of the constraints mentioned.

Overall, one can conclude that students' achievements in the final examination in the eighth grade were not satisfactory. Almost all students had scored less than 50% of scores in the majority of the subjects. In a similar way as stated above, students' reading comprehension was low, particularly students who were the second, third and fourth graders. The students' poor performance and achievement at fourth and eighth grades could also be the results of poor quality of resource inputs, bad teaching and learning processes and the students' social contexts. Practices of teaching and learning carried out in primary schools have also drawbacks. The summation of all constraints in educational inputs and poor processes of teaching and learning hampered students' academic achievements. This, in turn, has negatively affected people's perceptions towards mother-tongue education in primary schools.

6.19 Conclusion

The study aimed to investigate challenges that affect the use of Afan Oromo as a mother tongue in education in primary school of the East Hararge Zone, the Oromia Regional State, Ethiopia. Mother tongue or a Language plays important roles in development activities at individual and societal levels in multilingual societies. The development also comes through knowledge, skills and information that obtained through the language (Wolff, 2006:28). Successful knowledge, information and skills are also facilitated through a language that is familiar to the community. Thus, the use of language in main domains enhances a nation's development that needed communication in societal contexts. In the context of the academy, education through an unfamiliar language has negative impacts on teachers, students and community in general, as effective knowledge, skills and information could not reach them effectively. Due to the language barriers, they become victimised and unproductive. Thus, a language used in education predicts success or failure in development of a nation in the aspects of economy, education, politics and social justice.

However, the use of a language (mother tongue) in the education can be challenged by many language factors. Regarding this, the study revealed that lack of material resources, professional constraints, people's lack of awareness and commitments, inadequacy of stakeholders' support and involvements are some of the key factors inhibiting education through mother tongue in primary school education in general and Afan Oromo in particular. Moreover, people's perception towards mother-tongue education had negatively been affected by the shift in a medium of instruction from Afan Oromo (mother tongue) to English in secondary schools (Heugh, et al, 2010:72). One of their claims is that since English is used as a medium of instruction in secondary schools and beyond in Ethiopia, students' proficiency development in English should begin from the start at the expense of mother tongue.

Moreover, the study hinted that myths and negative attitudes covertly perpetuated themselves to hamper the use of Afan Oromo in education in Ethiopia (Benson and Kososen, 2010; 147). The study generally suggests that unless strong political and administrative supports are given and public awareness about the use of the language in education and development is created, the effort to make Afan Oromo the language of education and development may remain fruitless. In this respect, all stakeholders must work together to overcome challenges of human and material resources, perceptual factors, intellectual ambivalence and dilemmas that impede the implementation of mother-tongue education.

CHAPTER 7

CONCLUSION

7.1 Introduction

This chapter presents the key findings based on the analysis of the data. The summary and conclusions of the findings were also presented. Finally, based on the findings, recommendations were suggested.

7.2 Summary

The main purpose of this study was to investigate challenges that hamper education through Afan Oromo in the primary schools in the Regional State of Oromia particularly in the East Hararge Zone in order to provide evidence based recommendations for language policymakers and other stakeholders. The study reviewed the sociolinguistic features and their implication in the multilingual and multicultural settings of Ethiopia. The situations of linguistic planning in the previous Ethiopian education systems and their impacts on the current use of mother tongue in education in general and Afan Oromo in particular were discussed. The key constraints to the implementation of mother-tongue education were highlighted. Moreover, the study assessed the levels of parents' involvement in assisting their children to develop literacy skills at home and the impact of parents' education on children's literacy development.

In the processes of data collections, the study involved extensive reading on relevant literatures regarding the issues of mother-tongue use in education and possible challenges inhibiting its implementation and development. The study also employed theoretical and conceptual frameworks for the analyses of the data. In this regard, language planning was used as a theoretical framework that led to analyzing the data gathered through a variety of research methods.

The study was carried out in the Oromia Regional State, Ethiopia. It mainly focused on the four districts in the East Hararge Zone. Four districts and 48 primary schools were selected and included in the sample of the study. With regard to population sampling, 634 primary school teachers and 134 students were included.

In the study, both quantitative and qualitative research designs were employed. In the quantitative design, survey questionnaires were designed to gather data from teachers and

students. The questionnaires mainly focused on some variables that could hinder the use of mother tongue in education in general and Afan Oromo in particular. In the qualitative design, in-depth interviews with some key informants, keynotes used during classroom observations and document analysis were used to corroborate the information obtained through the survey questionnaires.

In the analysis of the data, the teachers' and students' responses obtained through survey questionnaires were analysed using the SPSS software and their responses were analysed using percentages and chi-square test. The information collected through qualitative methods was organised thematically and analysed using thematic approaches. The key findings obtained through a variety of research methods and the outcomes of the analyses were integrated and triangulated to draw their meanings.

Finally, the study revealed that the material resource and professional constraints, people's negative perceptions, communities' lack of awareness towards mother tongue use in education, inadequate support provided to the schools, limitation of community involvement in schools and parents' lack of education are some of the factors drawn from the research findings. In the end, the conclusions and recommendations of the major findings were presented in the next sections.

7.3 Research findings

The study portrayed that the dominance of English as a medium of instruction and an international language in Ethiopian education systems have exerted its impacts on the development of indigenous local languages in general and Afan Oromo in particular. In other words, due to power of the colonial supremacy and the use of their languages in African education systems and other domains, the development of indigenous African languages in education and the public sectors were restricted. Moreover, the study revealed that the impacts of English and the dominant local language (Amharic in the case of Ethiopia) have negatively affected people's perceptions towards the use of mother tongue in education.

Furthermore, the study revealed that people's language preferences as a medium of instruction could also be associated with their backgrounds (ethnicity, religion and education). It was also observed that people had doubts about the use of mother tongue in primary school education as a medium of instruction is shifted from mother tongue to English in secondary schools and thereafter. The findings also confirmed that most parents wanted the use of their language in education, but the use of English as a medium of instruction in higher education negatively affected their perceptions. The study also confirmed that the parents required their children to learn through English and be competent in English as it is used as a language of instruction from secondary schools or from the seventh grade in some schools and as an international language.

The findings suggested that educational materials like additional reading material, teachers' guides and syllabi were acute shortages in schools. It was also noticed that students' textbooks written in the mother tongue (Afan Oromo) were inadequate. On top of that, almost all primary schools have no libraries. The study revealed that the aforementioned factors tended to perpetuate the myths that affected mother-tongue education. These constraints also opened the door to discourage the use of mother tongue in education. In other words, some people who argue against the use of mother tongue in education use these factors as reasons to repudiate the revitalisation of mother tongue in general and Afan Oromo in particular.

Moreover, the study revealed that the educational materials had some conceptual and dialect constraints that could affect children's perceptions and understanding. Some of the words or expressions used in learning and teaching materials have been particular to some areas and some of them have other meanings in the other local dialects. Moreover, some of the words and expressions are taboos in some local dialects. In the writing systems, many of the people have been using their own dialects rather than using the standardised one. This problem is also noticed among teachers who are teaching in primary schools in various areas.

The study also highlighted some key challenges such as parents' lack of basic literacy skills, education and awareness. These challenges have negatively affected children's literacy development; confidence and academic performance since parents cannot assist their children in developing their literacy skills at home. It is assumed that parents are immediate teachers and

counsellors of their children and they make follow-up activities in their children's learning. Thus, the study has concluded that parents' education and literacy levels could be the predictors of children's literacy development and their performance in education. Moreover, the study revealed that parents' and students' societal backgrounds (ethnicity and religion) seemingly affected the use of the mother tongue (Afan Oromo) in education. All the aforementioned factors and challenges may negatively contribute to people's perceptions and they can affect the use of mother tongue in education.

Furthermore, the research findings asserted that support provided to enhance schooling, to improve school facilities and to raise public awareness about the use of mother tongue in education has some limitations. The limitation of support for schooling and schooling activities has negative impacts on the enhancement of quality mother-tongue education, as well.

In general, the study concluded that even though the national language policy support the use of mother tongue (Afan Oromo in this case) in education, the effort is generally constrained by myths that affect the current use of mother-tongue education and its implementation on the grounds. Based on the findings, recommendations were given as follows.

7.4 Recommendations

Based on the study, the key findings and conclusions drawn above, recommendations were made below.

1. P
Planning the use of mother tongue (Afan Oromo) in education alone is inadequate. The practical issues on the ground and the fact of a linguistic situation are of paramount significance to be considered. Therefore, the practicality of the mother tongue in education on the grounds should be identified prior to its implementation. This study suggested that if the situations of local communities, their needs and linguistic situations were not studied and determined, the use of mother tongue in education could be challenging. Thus, the practical situations that facilitate its implementation should begin

from the local communities to the top, that is, the bottom-up approach. The government should not enforce the top-down approach during policy formulation. If the use of mother tongue in education is initiated from the community, it is possible to identify the needs and interests of the community. This can, in turn, create self-governing situations and the community feels that they are autonomous.

2. B

Before implementing mother-tongue education, quality educational materials in mother tongue should be prepared. For example, students' textbooks, teachers' guides, syllabi and additional reading materials written in children's mother tongue should be made available. On the other hand, their shortages can create scepticism and uncertainty that hover on the use of mother tongue in education.

3. A

Adequate human capital is also of paramount significance in the implementation of mother-tongue education. Thus, the trained professionals who can handle mother-tongue education at all levels of education in multilingual classrooms should be trained and assigned carefully. Moreover, on-the-job training should be arranged for teachers and others to enhance the quality of mother-tongue education. The quality of the teachers who could teach various subjects in children's home language promotes the quality of education through mother tongue. Therefore, teachers' training at various levels depending on their proficiency in mother tongue should be carried out by designing various strategies like trainings and seminars that help teachers build their professional expertise, confidence and productivity on a job.

4.

People's awareness about mother-tongue use in education can affect the quality of mother-tongue education. Thus, to enhance the quality of mother-tongue education, raising awareness of parents, teachers, local communities, students and other concerned bodies before and during its implementation in primary schools should be carried out carefully and effectively.

5.

The quality of teachers working in mother-tongue education can affect children's academic performances and their future academic achievements. Specifically, if teachers are inefficient and use bad methods of teaching, the quality of mother-tongue education can be hampered. As a result, these challenges could open the door to many questions about the validity and reliability of using mother tongue in education. Therefore, the government should enhance performances of teachers working on mother-tongue education by providing them capacity building and trainings that can enhance their knowledge of subject matters, teaching skills and assessment strategies.

6.

Children's adequate literacy development in their mother tongue could lay a foundation to learn second and third languages because languages have some common universalities and the interdependence of linguistic features. These commonalities can be transferred from one language to the other language if children have well developed literacy skills in their first language. Thus, the government and other concerned bodies should design strategies that help children develop their basic literacy skills before they are introduced to learn second and third languages. The second and/or third languages should be taught subsequently after children have adequately developed literacy skills in their mother tongue. This means that children's literacy development should be in their mother tongue first and then in second and/or third language (s), one after another.

7.

A language is a valuable asset in multilingual settings like Ethiopia since it has socioeconomic, pedagogic and psychological benefits for local community, nation and individual person. Thus, successful acquisition of two or more languages in multilingual settings is a norm of communities in multilingual and multicultural settings. Thus, language planners and policymakers should design strategies that enable children and a community to acquire two and more languages for their own sake.

8.

Discouraging the use of mother tongue in education can affect children's psychological makeup and their learning as they may be enforced to learn through unfamiliar language. Therefore, education through mother tongue should be used in primary schools for at least eight years depending on availability of human and material resources. Moreover, officers of Educational Bureaus in collaboration with the concerned bodies and stakeholders should create public awareness regarding the use of education through mother tongue. The awareness building strategies should be carefully planned and implemented to enhance the quality of mother-tongue education in primary schools.

9.

Poor

methods of teaching through mother tongue and English can produce students who are inefficient in both languages. These methods of teaching, in turn, affect mother-tongue education. As a result, children could be ineffective in their academy. Their ineffectiveness also leads them to failure that can be the basis for people's negative perceptions towards mother-tongue education. Therefore, the government and other concerned bodies should work on how to build teachers' language teaching competence and skills. Moreover, teachers should carefully be screened and trained to enhance the quality of mother-tongue education. Teachers' proficiency in English should be developed well in such a way that they can effectively teach the language near to native speakers.

10.

The use of

English as an international language and a medium of instruction from seventh grade and/or secondary schools and beyond in Ethiopia exerts its hegemonic power on the development of the indigenous local languages in general and Afan Oromo in particular. For this reason, many of the people and elites feel uncertainty about effectiveness of using mother tongue in education since a medium of instruction is shifted from mother tongue to English at higher education. Therefore, the government should conduct research to underline impacts of using mother tongue in education and outcomes of its implementation. Moreover, the use of mother tongue in education should not be limited

to the six or eight years of teaching. It should be extended to secondary school education and beyond depending on the findings of research done in and around the world. It is undeniable fact that children cannot use their higher cognitive creativity and talents effectively through using a foreign or unfamiliar language. If second and foreign languages are required for national and international communications, the well-trained teachers should carefully and intensively teach the dominant local language and English. Therefore, the government and other concerned bodies should plan various strategies how the second and foreign languages (English in Ethiopian case) can be taught and learned.

11. The
government, language experts, teachers, students, communities, elder people and other stakeholders should work together to develop and standardise mother tongue (Afan Oromo). The involvement of all various stakeholders in the language standardisation can minimise some disagreements around dialects.

12. The
government, teachers, communities and other concerned bodies should work collaboratively to revitalise the development of Afan Oromo in all domains. The community in collaboration with the government at national and regional levels should work hand in hand to protect myths and negative attitudes that hinder the development of the language in education.

13. The
consultative support that involves all stakeholders like the government at national and regional levels, language and educational experts, and other concerned bodies should be given to schools and how school systems should be operated. The government, teachers, communities and experts at various levels should design various supportive strategies that enhance the development of education through mother tongue in general and Afan Oromo in particular. Consultative support should also be given to schools how schools can assist children in developing their literacy skills in their mother tongue and second and /or third languages.

14. Language
awareness campaign should continually be conducted in the form of pamphlets, newspapers, TV, radio, workshops, seminars and meetings. The government and language experts should draw people's views on the fact that a single language cannot create national unity and integration without considering the rights of other linguistic groups. Schools and local communities should be informed that the use of one language as a sole national language in education is myths that could hamper the development of the marginalized languages to function. Thus, creating people's awareness enhances communities to be well-informed and balanced decisions in the implementation of mother-tongue education in education and the public sectors in the country.

15. T
he formulation of mother-tongue policy in multilingual environment is inadequate without a considerable support of the government and other stakeholders. Its implementation also needs financial support to prepare and purchase learning and teaching materials. Therefore, the government, community and schools should create financial resources to develop and prepare learning materials written in mother tongue. Moreover, experts who know and understand socio-cultural backgrounds of the communities and children should design the educational materials, which indoctrinate children's needs, cultures, social psychology, history and socioeconomic backgrounds.

16. The
government and the concerned bodies should devise means of involving communities and speakers of the language in schools. The involvement can include school construction and enhancements, consultation regarding children's schooling and academic achievements.

17. The use of
the mother tongue in education helps children with cognitive development and awareness. It also enables children to understand concepts and subject matters they are

exposed to learning. Therefore, the higher institutions should facilitate favourable situations and promote the development of mother tongue. The government should also create research centres for mother tongue and promote intellectuals who conduct research through the language. This is because the use of the mother tongue in education in secondary schools, higher institutions, and promotion of scholars that work for the development of mother tongue (Afan Oromo) have impacted on what goes on in primary schools and the communities. Therefore, to enhance the development of mother tongue in education in general and Afan Oromo in particular, the government should promote scholars who have written books, journal articles, creative works in the language (mother tongue).

18. To develop mother tongue in education in general and Afan Oromo in particular and to lay strong foundations of mother-tongue education in primary schools, strategies should be designed at national and regional levels as one of the requirements for the admission into the higher institutions, colleges and other training centres.

19. Teachers' motivation and devotion is vital to enhance the implementation of mother-tongue education and to keep its quality. Therefore, various incentives should be given to teachers depending on their performances and the ways they teach and handle children while teaching through mother tongue. Teachers should be creative and innovative in their teaching since they can take responsibility to assist children in the learning. Moreover, teachers and school principals should devote themselves to facilitate school environs for children's peaceful learning.

20. Parents' education can also affect children's literacy development. Therefore, the government in collaboration with various experts at national and regional levels should design strategies like literacy campaigns, workshops, trainings, meetings and seminars that enable parents

to develop their literacy skills and increase their awareness about schooling and how they can assist their children in developing literacy skills at home.

21. Mobilization of local communities and resources is crucial to enhance mother-tongue education. Therefore, schools and local government bodies should actively engage in involving local communities and parents in the enhancements of school activities. The school should consult all concerned bodies (parents, communities, local education officers and administrators) about the achievement of the school and students. The school and local educational officers should design consultative support for local communities and parents about schooling and school achievements in the form of workshops, meeting and seminars.

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APPENDICES

Appendix 1 Teachers' questionnaire

Dear respondent

This questionnaire is intended to investigate the challenges that inhibit the use of Afan Oromo in education in primary schools in Oromia Regional State. You are one among those who are chosen to participate in the study. Thus, the researcher requests you for your valuable response and thanks for your willingness to support the research efforts.

You need not write your name or any other identification. The information given by you will be kept as confidential, and will be used only for this research. Please be very honest and sincere response.

Thank you in advance.

Fill in the spaces provided or encircle one of the given alternatives

I. Personal Information

1. Sex: A. Female B. Male
2. Age: -----
3. Your ethnic group: -----
4. Your Religion: -----
5. Marital status: A. Married B. Unmarried C. Other (specify)-----
6. What is your first language? -----
7. How many languages can you speak fluently? -----
8. Which language have you spoken most often when you were a child? -----
9. What is your current educational level?
 - A. First degree B. Diploma
 - C. TTI (10+1 or 12+1) D. Other (specify) -----
10. The subject you took as training to teach at primary school while you were in college?-----
11. The subject(s) you are currently teaching in primary schools: -----
12. Grade(s) you teach-----
13. Your teaching experience in the subject(s) you are currently teaching: -----
14. In which language(s) were you trained while you were in the Teachers' Training Institution (College)? -----
15. In which language(s) have you been teaching since you were recruited as a teacher in primary school? -----
16. In your future plan of your self-development in education, in which language or field of study do you want to pursue your further study? -----
17. Do you have children who are attending primary school education? A. yes B. no
18. If your response to question number **17** is 'yes', how many children do you have_____
19. Do you have children who have completed primary education? A. yes B. no
20. Which language did your children learn as a first language? -----
21. Which language did your children learn as a second language? -----
22. In which language(s) do you need your children to be educated in primary school? -----

II. Attitudinal Questions: Select your response from the given alternatives and then tick (√) your answer in the following table

4. If your response to question number **three** is 'yes', for how long have you taken the training? -----
5. If your response to question number **three** is 'yes', how did you see the training in providing you with a good teaching experience to enrich your teaching skills? A. Very low B. low C. medium D. good E. very good
6. In the Teachers Training Institution (TTI) where you were trained as a teacher, did you find that the training was interesting? A. Yes B. No
7. If your response to question number **six** is 'yes', to what extent was the training interesting? A. very uninteresting B. uninteresting C. Medium D. Interesting E. very interesting
8. If your response to question number **six** is 'no', what problems made the training uninteresting? List them. -----
9. Did you find that the contents of the courses that you took during your training as a teacher in Teachers Training Institution (TTI) are relevant to the subject(s) you are currently teaching in primary schools? A. yes B. no
10. If your response to question number **nine** is 'yes', to what extent are the contents of the course you studied at the TTI relevant to the contents of the subject(s) you teach in the primary school? A. Very low B. low C. Medium D. high E. very high F. I don't Know
11. If your response to question number **nine** is 'no', what made contents of the courses irrelevant to the subject(s) you teach in primary school? List their points of irrelevance? ----
12. Have you ever taken any training on textbooks you teach in primary school? A. yes B. no
13. What are the major limitation you observed in the college while you were in T.T.I or College. list some limitations: -----

3.2. **Availability of syllabi, teacher's guide, textbooks and other reading materials**

Please indicate your response by putting a tick mark (√) in the following table.

No	Statement	Yes	No	Yes, partially
1.	Have you received the syllabi for the subject(s) you are			

	currently teaching?			
2.	Have you received teacher's guide in the subject(s) you are currently teaching?			
3.	Are textbooks written in Afan Oromo available in all subject(s) you teach in your school?			
4.	If your response is 'yes' to question number 3, are textbooks distributed equally to all the students?			
5.	Are additional reading materials written in Afan Oromo available in your school?			
6.	Is there, in your school, a shortage of English textbooks?			
7.	is there a shortage of reference materials written in English in your school?			

8. According to your observation, what **textbook to student ratio** is mostly observable in the classroom you teach? **Textbook: Student** = -----

A. 1:1 B. 1:2 C. 1:3 D. 1:4 E. 1:5 F. Other (specify)-----

9. Have you observed content related problems in students' textbooks that you are currently teaching in primary schools? A. Yes B. No

10. If your response to question number 9, is 'yes', what problems have you observed in the contents of the textbook? Please list some major problems (if any)? -----

11. Does the syllabus written in Afan Oromo have contents related problems? A. yes B. no
what problems do you see with the syllabus? -----

12. What problems do you see with teacher's guide written in Afan Oromo?-----

3.3. Relevance and difficulty of contents

Please indicate your level of agreement with the statements given in the following table so as to show the degree of relevance and /or difficulty of the contents given in the textbooks with reference to experiences and background of students by putting a tick mark (✓) in the table.

1= strongly disagree, 2= Disagree 3= Not sure 4= Agree 5 = strongly agree

s/n	Statements	1	2	3	4	5
1.	All the concepts, words and contents given in Afan Oromo textbooks are relevant to students' abilities, culture and experiences.					
2.	Students can easily understand all the concepts, words and contents given in Afan Oromo textbooks.					

3.	The majorities of concepts, words and contents given in Afan Oromo textbooks don't match with students' ability and understanding.					
4.	Half of the concepts, words and contents given in Afan Oromo textbooks are relevant to students' culture and experience.					
5.	Half of the concepts, words and contents given in Afan Oromo textbooks are even difficult to understand for teachers.					
6.	Half of the concepts, words and contents given in Afan Oromo textbooks are below students' ability or understanding.					

7. How do you evaluate the level of difficulty of concepts, words and contents in which Afan Oromo textbooks were written for primary schools? -----

8. What problems of relevance do you see with the contents of Afan Oromo textbook that you teach with reference to the socio-cultural background of the students?-----

3.4. Availability of additional reading materials or Reference books:

Please indicate your response by putting tick (✓) under the alternative of your choice.

s/no.	Questions	Yes	No
1.	Reference books are written in Afan Oromo available in your school?		
2.	Are fictions written in Afan Oromo available in your school?		
3.	Are folktales written in Afan Oromo available in your school?		
4.	Are newspapers written in Afan Oromo available in your school?		
5.	If your response to questions 1-4 is yes, are these reference books available to:		
	a. All teachers?		
	b. All students?		
	c. All school communities?		
6.	Reference materials are written in Amharic available in your school?		
7.	Reference materials are written in English available in your school?		

6. If additional reading materials written in Afan Oromo are not available in your school, what are the reasons for their unavailability? List the reasons: -----

IV. Language and literacy Skills of Students

Basing on your teaching experiences and observation in your classroom, indicate your response by putting a tick mark (✓) in the following table.

1 = very poor 2 = poor 3 = medium 4 = good 5 = very good

		Level of language and literacy skills
--	--	--

	Questions	1	2	3	4	5
1.	How do you evaluate the ability of your students to read texts written in Afan Oromo?					
2.	How do you observe the speaking proficiency of your students in Afan Oromo?					
3.	How do you evaluate your students' comprehension of the contents given in Afan Oromo textbooks?					
4.	How do you evaluate the ability of students in writing skills in Afan Oromo?					
5.	How do you evaluate the overall performance of students in the subject you teach?					
6.	How do you evaluate classroom interaction of students in Afan Oromo?					
7.	How do you see the overall ability of students in Afan Oromo?					

8. According to your observation, where do the students who were more proficient in Afan Oromo come from? A. Urban B. Rural. C. Other (specify)-----

9. If your response to question number 8 is 'urban or rural'. What do you think the reasons are?

10. According to your observation, what language problems do you observe with the students while you teach them through Afan Oromo? Please write your comments. -----

11. Do you think that the classrooms are appropriate to teach students through student-centered approach? A. Yes B. No

12. If your response to question number 11 is 'no', what are the major problems that affect your teaching through student-centered approach? -----

V. Support given to your school

Basing on your general observation about the types of supports given to your school, please indicate your response by putting a tick mark (√) in the following table.

1 = High 2 = medium 3 = Low 4 = I have no opinion

s/no.	Statement	1	2	3	4
1.	In order to enhance teaching and learning through Afan Oromo in primary schools, how do you evaluate the instructional support given to your school by:				
	1.1. The experts from Oromia educational office				
	1.2. The experts from the zonal educational office				

	1.3. The experts from district/werada educational office				
	1.4. The school directors/management				
	1.5. The local community				
	1.6. The local government bodies				
	1.7. The non-governmental organization				
2.	In order to raise parents' awareness about the use of education through mother tongues (example, Afan Oromo) in primary schools, the support that is given to parents by:				
	2.1 Experts from Oromia educational office				
	2.2. Experts from the zonal educational office				
	2.3. Experts from district/werada educational office				
	2.4. The school directors				
	2.5. The school teachers				
	2.6. Language experts and researchers				
	2.7. Local government bodies (administrators)				
	2.8. The non-governmental organization				
3.	in order to raise parents' awareness about how to help their children develop their literacy skills in Afan Oromo, supports are given to the parents by:				
	3.1. Experts from Oromia educational office				
	3.2. Experts from the zonal educational office				
	3.3. Experts from district/werada educational office				
	3.4. The school directors				
	3.5. The school teachers				
	3.6. The non-governmental organization				
	3.7. Local government bodies (administrators)				
	3.8. Language experts and researchers				
4.	The consultative support given to your school by:				
	4.1. Experts from Oromia educational office				
	4.2. Experts from the zonal educational office				
	4.3. Experts from district/werada educational office				

4.4.	School directors/management				
4.5.	Local communities				
4.6.	Parents				
4.7.	Local government bodies (administrators)				
4.8.	The non-governmental organization				
4.9.	Language experts and researchers				

5. In general, how do you evaluate the instructional supports given to your school by the local education office/district in order to enhance the processes of teaching and learning through Afan Oromo? -----

6. According to your observation, were your schoolteachers given any incentives to attract and retain them in the schools? A. Yes B. No

7. Have you, yourself, received any incentives as a motivation for your teaching from the school or local education office? A. Yes B. No

8. If your response to question number **seven** is 'yes, mention the types of incentives you or your colleagues received as a motivation. -----

VI. The teacher's awareness about the use of mother tongue as a medium of instruction in primary schools

Please indicate your responses to the statements given in the following table by putting a tick mark (✓) in the table.

1= strongly disagree, 2= Disagree 3= Agree 4= Not sure 5 = strongly agree

s/n	Statements	1	2	3	4	5
1.	Learning and teaching all subjects through Afan Oromo in primary schools is a good idea.					
2.	Learning and teaching all subjects through Afan Oromo in primary schools enables students to be confident in their learning.					
3.	Learning and teaching through mother tongue, in this case, Afan Oromo in primary schools enhances students' academic achievement.					
4.	Afan Oromo should only be taught as a subject in primary schools.					
5.	Teaching and learning through one's own language in primary schools limits students' understanding and knowledge.					

6.	Teaching and learning through mother tongues increases student's participation in the classroom.					
7.	In general, education through mother tongues hinders students' academic performance at higher institution.					
8.	Dropout rates can be minimized as a result of using mother tongue.					
9.	Repetition rates can be minimized as a result of using one's own mother tongue in general and Afan Oromo in particular.					
10.	Teaching and learning through mother tongue in primary schools enables the children to learn additional languages.					
11.	Students who have better literacy skills in mother tongue can have also better literacy skills in second and/ or third languages.					
12.	Learning through mother tongues is waste of time.					
13.	It is no use learning all subjects through mother tongue in primary schools.					
14.	Primary education through English is much better than other languages as it is a global language.					
15.	The teaching of all subjects through English at high school affects students' learning of all subjects through mother tongue in primary schools.					
16.	It is advisable to teach all subjects through English starting from grade four rather than teaching through mother tongue.					
17.	Setting national examination in English at grades 10 and 12 has negative effects on primary education through mother tongue (example, Afan Oromo).					

18. According to your observation, what are the major problems you observed in primary schools in relation to the teaching and learning of all subjects through Afan Oromo? -----

19. In general, which language do you prefer to be a medium of instruction for all subjects in primary schools and why?

- A. English B. Afan Oromo C. Amharic D. other (specify) ----- Why?-----

20. In your opinion, from which grade level should all subjects be taught in Afan Oromo rather than in English in primary school?

- A. Grade 1-3 B. grade 1-6 C. grade 1-8 D. grade 1-12 E. other (specify)--

VII. Teachers' self-concepts in their language proficiency

Please indicate the level of your proficiency in Afan Oromo, Amharic and English by putting tick mark (✓) in the table below.

s/n	Languages	Proficiency level			
		Very good	good	Fair	Very low
1.	your overall proficiency in Afan Oromo				
	1.1 listening				
	1.2 speaking				
	1.3 Reading				
	1.4 writing				
2.	your overall proficiency in Amharic				
	2.1 listening				
	2.2 speaking				
	2.3 Reading				
	2.4 writing				
3.	your overall proficiency in English				
	3.1 listening				
	3.2 speaking				
	3.3 Reading				
	3.4 writing				

4. According to your observation, how do you see the speaking proficiency of the teachers who teach various subjects through Afan Oromo in primary school? A. Very high
 B. High C. Medium D. low E. Very low
5. According to your observation, how do you evaluate the overall proficiency of the teachers who teach various subjects through Afan Oromo in primary school? Please write comments below. -----
6. According to your observation, how do you evaluate the groups listed in the following table regarding their awareness about use of learning and teaching through Afan Oromo in primary schools? *Putting a tick mark (✓) in the table below by using the scales listed below.*
1= very low 2= low 3= medium 4= high 5= very high

s/n	Group of people	1	2	3	4	5
1	Students					
2	Parents					

3	Teachers					
4	Local community					
5	School community					
6	School directors					

Appendix 2 Questionnaire for student

Dear respondent:

This questionnaire is intended to investigate the challenges that inhibit the use of Afan Oromo in education in primary schools in Oromia Regional State. You are one among those who are chosen to participate in the study. Thus, the researcher requests you for your valuable response and thanks for your willingness to support the research efforts.

You need not write your name or any other identification. The information given by you will be kept as confidential, and will be used only for this research. Please be very honest and sincere response.

Thank you in advance.

Fill in the spaces provided or encircle one of the given alternatives

A. Personal Information

1. Sex: -----

2. Age: -----
3. Grade -----and section -----
4. Your ethnic group: -----
5. Your Religion -----
6. Your first language (mother tongue): -----
7. How many languages can you speak? -----
8. Your parents' first language: Mother:----- Father: -----
9. How many languages can your parents speak? Mother:----- Father: -----
10. Where do you belong to? (Select one option) A. Urban B. Rural C. Other (specify) --
11. You grow up with----- A. Both Father and Mother B. Only your Father
C. Only your Mother D. Other (Specify)-----

B. Occupation of your parents and /or family members

Indicate your responses with a tick mark (√) in the following table.

1. Employee 2. House wife 3. Farmer 4. Merchant 5. Other

s/no.	Parents or family members	Occupation/ Job				
		1	2	3	4	5
1.	Father					
2.	Mother					
3.	Brother					
4.	Sister					
5.	Other relatives					

C. Your parents/family Educational Background

Indicate your responses with a tick mark (√) in the following table.

1. Illiterate (not read and write)
2. Able to read and write only
3. Grade 1-4
4. Grade 5-8
5. Grade 9-10
6. TTI (12+1 or 10+1)

7. Diploma

8. First Degree

9. Master degree

S/no	Family members	1	2	3	4	5	6	7	8
1.	Father								
2.	Mother								
3.	Sisters								
4.	Brothers								
5.	Other relatives								

D. Availability of students' textbooks written in Afan Oromo

S/No	Did you take textbooks for the following subjects first semester?	Yes	No
1.	Afan Oromo		
2.	English		
3.	Amharic		
4.	Mathematics		
5.	Biology		
6.	Chemistry		
7.	Physics		
8.	Social science		

E. Availability of reference books

1. Do you have reference books written in Afan Oromo at your home? A. Yes B. No

2. If your answer to question number 1 is 'yes', how many books do you have? -----

3. Do you have reference books written in English at your home? A. Yes B. No

4. If your answer to question number 3 is 'yes', how many books do you have at your home?

5. Do you have reference books written in Amharic at your home? A. Yes B. No

6. If your response to question number 5 is 'yes', how many books do you have at your home?

7. Do you have borrowed reference books written in Afan Oromo from your school?

A.yes B. no

8. If your response to question number 7 is 'no', why didn't you borrow the reference books?

(you can select more than one response)

A. The school has no library.

B. The reference books written in Afan Oromo are not available in the school.

C. You have enough reference books at your home

D. Other (specify) -----.

9. Which reference books do you find in your school or in your school library?
- A. Books written in Afan Oromo B. Books written in Amharic
 C. Books written in English D. other (specify) -----

F. The distributions of textbooks among the students

Please indicate your response by selecting one option from the following lists.

- 1= I received textbooks individually. 2= I received textbooks with two students
 3 = I received textbooks with three students. 4= I received textbooks with four students
 5= I received textbooks with five students 6 = I received textbooks with >six students
 7= I didn't receive the textbooks at all

s/no.	Textbooks	1	2	3	4	5	6	7
1.	Afan Oromo							
2.	English							
3.	Amharic							
4.	Mathematics							
5.	Biology							
6.	Chemistry							
7.	Physics							
8.	Social science							

G. Attitudinal questions

Indicate your response by selecting your response from the alternatives given.

- Are you happy with your learning primary education through Afan Oromo? A. yes B. no
- If your response to question number 1 is 'yes', to what extent are you happy with your learning primary education through Afan Oromo?
 A. Very happy B. Happy C. A little bit happiness
- Do you feel that your learning primary education through Afan Oromo gives you confident in your future learning? A. yes B. no
- If your response to question number 3 is 'yes', to what extent do you feel confident?
 A. below average B. medium C. high D. very high
- What is the attitude of your parents towards your learning through Afan Oromo in primary schools?
 A. Extremely negative B. Negative C. Neutral D. Positive E. Extremely positive

- D. experts from educational office E. other (specify) -----
7. Do your teachers give you textbooks on time? A. yes B. no
 8. Do your teachers motivate you to study? A. yes B. no
 9. If your answer **to question 8**, is ‘yes’ how often did your teachers motivate you to study hard?
A. sometimes B. always C. Never
 10. Does your school director give you a supportive advice about learning?
A. yes B. no
 11. How often have you talked to your mother about planning your future learning at high school?
A. not at all B. once C. twice D. three or more times
 12. How often have you talked to your father about planning your future learning at high school?
A. not at all B. once C. twice C. three or more times
 13. How often does your mother check on whether you have done your homework or not?
A. never B. Sometimes C. Every day
 14. How often does your father check on whether you have done your homework or not?
1. never B. Sometimes C. Every day

Appendix 3 Leading field interviews and observation checklists

Introduction

These field interviews are only lead ideas for the discussion that will take place between the respondents and the researcher. Detail issues about research themes are related through continuous probing. Hence, these interviews can be considered as introductory to the in-depth discussion that takes place in the real situations between the researcher and the respondents. Observations also lead to see the classroom situations, students’ performances and teachers’ teaching performance as a leading activity.

A. Leading Interviews with: Teachers, school principals and Teacher educators

1. What do you think can be the role of mother tongues in education (particularly Afan Oromo)?
2. Do you think that the use of mother tongues (Afan Oromo) facilitates effective learning and

teaching for students and teachers?

3. How do students feel when learning in their own language (Afan Oromo)?
4. In your opinion, what are the main problems that inhibit the use of Afan Oromo in teaching and learning in your school and why the problems?
5. What material and human resource problems are there in your school? For examples,
 - a. Textbooks, teacher's guides and additional reading materials in Afan Oromo and
 - b. Experienced and trained teachers who can teach the subjects through Afan Oromo
6. What curriculum problems are there in your school? In relation to:
 - a. Relevance of content of textbooks with reference to students' backgrounds (culture, experience, knowledge and social psychology)
 - b. Difficulty level of the contents
7. Do you think that there could be a barrier if students were made to learn in an unfamiliar language than their first language (Afan Oromo)?
8. Do you think that learning in Afan Oromo has contributed to enhancing school enrollment, retention and positive school community relations? How?
9. What do you think about students' literacy skills in Afan Oromo?
10. What is the attitude of students towards education through their language (Afan Oromo) in primary schools?
11. What do you think about parents' involvement in their children's learning in your school?
12. Are there things that you can suggest will have to be fulfilled in order to further promote the use of Afan Oromo as medium of education in primary school or elsewhere?
13. If you can add more ideas and forward some future recommendations. ...

B. Leading Interviews with: Parents or community leaders

1. Are there schools in your community?
2. Do you have a child (children) in this or other school?
3. In which language do children learn in your community?
4. Do you think that it is important to learn in one's own language (e.g. Afan Oromo)? Why?
5. How do you assess your children's learning and their progress in their academy?
6. If you think that it is not important to learn in Afan Oromo, what is the main reason?

7. How do you relate or compare past experiences (when children learned through L₂ or English) to the present (when they learn through mother tongue in primary schools)?
8. Do you think that the use of Afan Oromo in schools has helped parents and schools to easily interact and discuss education and related development matters?
9. In your opinion, what should be done to further promote the use of Afan Oromo in education and related social, economic and cultural activities?
10. If there are additional comments or suggestions you may want to make.....

C. Leading Interviews with the Head of the Oromia Educational Bureau at regional, zonal, and district levels

1. What is the role of the mother tongue (Afan Oromo) in education and training programs?
2. What preparations have been made to enable Afan Oromo to serve as a medium of instruction in primary schools? To what extent?
3. How much has Afan Oromo as medium of instruction helped learning? What were the challenges and achievements?
4. How much do you think is that Afan Oromo has bridged the home- school and school-community relationships?
5. What is the attitude of students towards education through their own language in primary schools?
6. What is the attitude of teachers, students, parents, the school towards the use of Afan Oromo as medium of instruction in primary schools?
7. What are some of the achievements (educational achievements) because of using Afan Oromo as medium of instruction?
8. What plans and activities are put in place to further develop Afan Oromo as one school subject? a. E.g. textbooks supply, supplementary reading materials, dictionaries, literary competitions, Afan Oromo development clubs, etc?
9. Additional suggestions and recommendations to be made...

D. Leading Observation Checklist in Schools and Classrooms

1. Students' interactions in school compounds (out of classrooms, in the playing fields,

- informal conversations on personal or study subjects)
2. Students' classroom interactions among themselves and with the teacher
 3. Students' feelings (facial expressions and confidence or avoidance in response to questions)
 4. Confidence of self-expressions and level of substantiating concepts; defending own positions with convincing points
 5. Linguistic mastery and confidence of students
 6. Pedagogical supplements in a bid to develop the language
 7. Afan Oromo department, unit or club
 8. Enough textbooks for each subjects and Afan Oromo in particular
 9. Supplementary materials in the school library or at the disposal of teachers and students for the development of Afan Oromo skills
 10. Role of various stakeholders (if any) in support of Afan Oromo development in schools and in the surroundings, etc

Appendix 4 Grade 8 National Examination of the three years: students' scores

The Number of Students and the marks they scored < 50% out of 100% in various subjects.

District	Year	No. of Students	Scores that students scored < 50% out of 100% in various subjects									
			1	2	3	4	5	6	7	8	9	10
Gurawaa	2001	1845	494	1634	1629	1304	1346	1042	762	625	282	1013
		%	27	89	88	71	73	56	41	34	15	55
	2002	1751	182	1159	1101	945	973	735	951	561	184	755
		%	10	66	63	54	56	42	54	32	11	43
	2003	1839	905	1371	1101	1146	1101	1090	1025	1011	948	1078
		%	49	75	60	62	60	59	56	55	52	59
Haramaya	2001	1057	93	819	915	822	731	512	586	581	215	586
		%	9	77	87	78	69	48	55	55	20	55
	2002	1033	252	875	887	710	581	548	600	528	203	576
		%	24	85	86	69	56	53	58	51	20	56
	2003	1445	228	937	1079	1214	793	836	458	783	314	738
		%	16	65	75	84	55	58	32	54	22	51
Haramaya +	2001	482	431	482	482	474	481	468	469	471	433	466
		%	89	100	100	98	100	97	97	98	90	97

	2002	501	483	501	501	497	497	499	493	497	482	494
	%		96	100	100	99	99	100	98	99	96	99
	2003	594	554	590	594	594	593	593	570	586	579	584
	%		93	99	100	100	100	100	96	99	97	98
Kombolcha	2001	979	867	977	979	973	975	961	955	951	897	948
	%		89	100	100	99	100	98	98	97	92	97
	2002	930	842	923	930	926	919	905	918	909	832	900
	%		91	99	100	100	99	97	99	98	89	97
	2003	1000	911	1000	996	1000	995	1000	971	983	957	979
	%		91	100	100	100	100	100	97	98	96	98
Qarsaa	2001	1097	968	1025	1068	988	1062	1055	1046	981	926	1013
	%		88	93	97	90	97	96	95	89	84	92
	2002	1180	1080	1143	1153	1148	1116	1044	1161	1123	1032	1111
	%		92	97	98	97	95	88	98	95	87	94
	2003	1270	1106	1251	1253	1270	1251	1259	1153	1223	1213	1220
	%		87	99	99	100	99	99	99	91	96	96

Adopted from the East Hararge Education and Examination Office, the Regional State of Oromia
Notices: 1=Afan Oromo, 2 = Amharic, 3 = English, 4 = Mathematics 5 = Physics
6 = Chemistry, 7 = Biology 8 = Social sciences, 9 = Civics 10 = Composite

Almost all students scored less than 50 marks in the majority of the students in the national examination of the three years. A few students scored more than 50 score in the national examinations.

Appendix 5 Mean scores (%) by language of instruction with measure of association, 8th grade

Language of instruction	English	Mathematics	Biology	Chemistry	Physics	Composite
English	38.7	34	34.9	33.2	30.7	34.3
Tigrigna	38.3	40.4	48	44.6	39.4	42.1
Oromo language	36.9	32.3	45.5	35.9	34.4	37.1
Somali	39.9	30.4	38.4	31.6	29.9	34.2
Eta2	0.002	0.023	0.138	0.059	0.057	0.047
total	38.4	34.1	38.3	34.7	32.2	35.6

Adopted from ministry of education of Ethiopia(MOE) /General Education Quality Assurance and Examinations Agency, 2008, Page,48, Table 15

Students' results in the test revealed that those who took the test through mother tongues show better performance in subjects. In Somali, students have also better results in English than those whose medium of instruction was English.

Appendix 6 Weighted mean achievement scores by mother tongue vs. English medium of instruction for three national assessments of grade eight students

Year of assessment	MOI	N	English	Mathematics	Biology	Chemistry	Physics	Average %
2000	Mother tongues	1570	37.41	42.73	57.85	45.41		45.85
	English	3529	39.07	36.20	42.40	38.00		38.92
2004	Mother tongues	3744	40.65	42.60	47.30	43.19	39.62	42.67
	English	4265	41.43	39.43	35.93	37.28	31.53	37.12
2008	Mother tongues	3406	38.30	34.30	44.00	37.30	34.60	37.70
	English	7001	38.70	34.00	34.90	33.20	30.70	34.30

Adopted from Heugh, et al (2010), page, 292 and Table 11.2

Notice: MOI = medium of instruction, N = number of students

As explicated in the above table, the mean achievement score shows that students whose medium of instruction was their mother tongue had obtained better achievement scores than those students whose medium of instruction was English.

Appendix 7 Ethiopian Third National Learning Assessment (ETNLA) in grade four, Mother Tongue Reading Score across the regions

Region	Scores in Subjects					
	N	MT Reading	English	Maths	Env. science	Average
Gambela	769	32.5	32.5	40	31.8	34.2
Somali	748	33.7	34.3	35.2	31.1	33.6
Harari	830	38	34.8	40.7	42.2	38.9
Afar	822	41.3	35	37.6	42.9	39.2
Dire Dawa	736	41.3	35.8	42.4	43.9	40.9
Benishangul	878	43.2	34.1	38.4	41.8	39.4
SNNPR	1172	43.8	39.6	41.9	44.2	42.4
Oromia	2008	44.7	37.5	44.6	42.8	42.4
Tigray	950	45.4	35.2	41.4	45.2	41.8
Addis Ababa	987	50.4	36.9	41.4	47.3	44
Amhara	1292	56.7	40.5	34.9	48.1	45.1
Total		42.8	36	39.9	41.9	40.2

Ministry of Education of Ethiopia (MOE/NEA), 2008, Table, p.53)

Appendix 8 Comparison of mean score among the three national assessments, 4th grade

Subjects	EBNLA (2000)	ESNLA (2004)	ETNLA(2008)
Mathematics	39.3	39.7	40.3
English	40.5	38.7	36.5
Environmental sciences	48.1	51.7	42.6
composite	42.6	43.4	39.8

Ministry Of Education of Ethiopia (MOE/NEA), 2008, Page,49

The table refers to grade four students' progress academic achievement. in 2000, national learning assessment was taken as a baseline. The second national learning assessment was the year 2004. The third one was 2008.

Appendix 9 Ethiopian Third National Learning Assessment Mean Scores, 4th grade

Subjects	EBNLA (2000)	ESNLA (2004)	ETNLA (2008)
Mathematics	39.3	39.7	40.3
Reading in mother tongue	64.3	64.5	43.9
English	40.5	38.7	36.5
Environmental science	48.1	51.7	42.6
Composite	47.9	48.48	40.9

Ministry of Education of Ethiopia (MOE/NEA), 2008, Page,49

Appendix 10 Achieved performance level for each subject (4th grade)

Subjects	Proficient	Basic	Below Basic
Reading in mother tongue	14.6	33.7	51.7
English	16.9	31.5	51.6
Mathematics	17.1	29	53.9
Environmental science	16.3	38.5	45.1
Composite	14.7	37.8	47.4

Appendix 11 populations by mother tongue consisting of more than one million

Mother tongue	Male	Female	Total	%
Afan Oromo	12534476	12395948	24, 930,424	34
Afar	717668	563616	1, 281,284	2
Amharic	10789811	10844585	21, 634,396	29
Gamogna	535184	105869	1, 070,626	1
Guragigna	729940	751896	1, 481,836	2
Hadiyagna	627633	626261	1, 253,894	2
Sidamigna	1508292	1473179	2, 981,471	4
Somaligna	2557822	2051452	4, 609,274	6
Tigrigna	2131414	2193519	4, 324,933	6
Walaitagna	809957	817998	1, 627,955	2
Total			65, 196,093	
Others			8, 554, 839	
Total populations of the country			73,750,932	

Notice: Adopted from the 2007 Populations and Housing Census of Ethiopia

Appendix 12 Percentage distribution of major linguistic groups in Ethiopia: census 2007

Linguistics (ethnic) group	Male	Female	Total	%
Afan Oromo	12742883	12620873	25, 363,756	34.4
Afar	715526	561341	1, 276,867	2
Amharic	9916730	9961469	19, 878,199	27
Gamogna	552997	551363	1, 104,360	1
Guragigna	919219	940612	1, 859,831	3
Hadiyagna	634603	634779	1, 269,382	2
Sidamigna	1492880	1459009	2, 951,889	4
Somaligna	2547689	2039187	4, 586,876	6
Tigrigna	2212789	2273724	4, 486,513	6
Walaitgna	834086	842042	1, 676,128	2
Total	32569402	31884399	64, 453,801	
Others			9, 297,131	
Total populations of the country			73,750,932	

Notice: Adopted from the 2007 Populations and Housing Census of Ethiopia

