THE STATUS OF MOTHER TONGUE EDUCATION IN SEBETA TOWN GOVERNMENT PRIMARY SCHOOLS

A Thesis Submitted to the School of Graduate Studies of Addis Ababa University College of Education in Partial Fulfillment of the Requirements for the Master of Education in Multilingual and Multicultural Education

By
Chaltu Girma

December 2014
Addis Ababa
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ACKNOWLEDGEMENT

First of all, I would like to thank my advisor Ato Minale Adugna who devoted his precious time in reading and commenting on my paper.

My heartfelt thanks also goes to my husband Alemayehu Teressa for his moral support.

Furthermore, I would like to extend my gratitude to Oromia National Regional State Education Bureau officials and experts, Sebeta Town Administration Education Office experts and government owned primary schools administrations.

I thank also Tsige Tolessa and Mekdes Kibrom for formatting the final document.
# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acknowledgement</td>
<td>I</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>II</td>
</tr>
<tr>
<td>List of Tables</td>
<td>VI</td>
</tr>
<tr>
<td>List of Appendices</td>
<td>VI</td>
</tr>
<tr>
<td>Abstract</td>
<td>VII</td>
</tr>
<tr>
<td><strong>CHAPTER ONE</strong></td>
<td></td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>1.1. Background</td>
<td>1</td>
</tr>
<tr>
<td>1.2. Statement of the Problem</td>
<td>5</td>
</tr>
<tr>
<td>1.3. Objective of the study</td>
<td>7</td>
</tr>
<tr>
<td>1.3.1. General Objective</td>
<td>7</td>
</tr>
<tr>
<td>1.3.2. Specific objectives</td>
<td>7</td>
</tr>
<tr>
<td>1.4. Significance of the Study</td>
<td>8</td>
</tr>
<tr>
<td>1.5. Delimitation of the Study</td>
<td>9</td>
</tr>
<tr>
<td>1.6 Limitations of the Study</td>
<td>10</td>
</tr>
<tr>
<td>1.7. Organization of the Paper</td>
<td>10</td>
</tr>
<tr>
<td><strong>CHAPTER TWO</strong></td>
<td></td>
</tr>
<tr>
<td>REVIEW OF RELATED LITERATURE</td>
<td>11</td>
</tr>
<tr>
<td>2.1. Mother Tongue and Learning</td>
<td>11</td>
</tr>
<tr>
<td>2.1.1 Education in Mother Tongue in the World</td>
<td>11</td>
</tr>
</tbody>
</table>
2.1.2. The Benefits of Mother Tongue in Learning ............................................... 18
  2.1.2.1. Increasing the Scope of Understanding ................................................. 18
  2.1.2.2. Building Ethnic Identity ........................................................................ 19
  2.1.2.3. Developing Self Esteem ....................................................................... 20
  2.1.2.4. Maintaining Quality of Education ......................................................... 21

2.2 Language and Ethnic Identity ........................................................................ 23
  2.2.1 Functions of Language ............................................................................. 23
  2.2.2 Language and Ethnic Identity ................................................................... 24

CHAPTER THREE
RESEARCH DESIGN & METHODOLOGY .................................................................. 26

3.1. Methodology .................................................................................................... 26
3.2. Sources of Data ............................................................................................... 27
3.3. Sampling Size and Sampling Techniques ...................................................... 27
3.4. Procedure of Data Collection ......................................................................... 29
3.5 Data Collection Instruments ........................................................................... 30
  3.5.1 In Depth Interview .................................................................................... 30
  3.5.2 Survey Questionnaires .............................................................................. 30
  3.5.3. Focus Group Discussion ......................................................................... 31
3.6. Methods of Data Analysis .............................................................................. 32
CHAPTER FOUR
DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Background of Respondents

4.2. Findings, Analysis and Interpretation

4.2.1. Usage of Afan Oromo Grammar, Vocabulary and Dialects, in Text books

4.2.2. Contents that Promote Social and Cultural Values of Oromo in Texts

4.2.3. Teacher’s Language Skills in Transferring Social and Cultural Values

4.2.4. Learner’s Knowledge Acquired in School to Build Ethnic Identity and Develop self-esteem

CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

5.2. Conclusion

5.3. Recommendations

References
List of Tables

Table 1 primary Data Collection Units and Methods ......................................................... 32
Table 2 Afan Oromo Grammar Usage .................................................................................. 37
Table 3 Variety of Vocabulary .............................................................................................. 42
Table 4 Learning Different Dialects of Afan Oromo ............................................................. 47
Table 5 Awareness towards Afan Oromo Dialects ............................................................... 47
Table 6 Content convey Oromo Culture and History ............................................................ 52
Table 7 Teachers Capacity on Teaching the Subject ............................................................. 60
Table 8 Learners Participation in the Class ........................................................................... 65
Table 9 Understanding the subject and knowledge Acquisition .......................................... 66
Table 10 Acquiring knowledge of Culture and History ....................................................... 67
Table 11 Help to Learn Other Languages Easily .................................................................. 67
Table 12 How Self Esteem Raised ......................................................................................... 68
List of Appendices

Appendix I Questionnaire

Appendix II Interview questions to Oromia National Regional State Education Bureau

Appendix III Interview Question to Sebeta Town Administration Education office

Appendix IV Interview Question for Teachers

Appendix V Focus Group Discussion Questions for Learners
ABSTRACT

The main objective of the study is to examine the role of mother tongue education in building ethnic identity and developing self esteem of the learners at primary level. The study focused on government owned primary schools found in Sebeta Town Administration in Special Zone of Oromia Surrounding Finfinne. To evaluate the outcome of the purpose of mother tongue education, exploratory research method is used. Regarding data collection primary and secondary data sources are utilized. The assessment is made through the combination of different data collection methods such as survey/questionnaire/, in depth interview, focus group discussion, content analysis of text books, related literature and documents.

The major findings the study came up with are; language used in the text books has limitations regarding grammar; variety of vocabulary and usage of different dialects. Among the objectives of mother tongue education acquisition of good command of the language and developing socio cultural awareness are not attained. In general, learners of primary level second cycle in Sebeta Town Administration government primary schools are at low status in knowledge of Afan Oromo, social and cultural values and history of the people to build ethnic identity and develop self esteem.
CHAPTER ONE

INTRODUCTION

1.1. Background

Ethiopia is a country that is naturally endowed with multiethnic, multilingual and multicultural setting. However, this reality was curtailed by the past regimes’ policies of the country for the political purpose of “one nation- one country rule” until the fall of the Derge in 1991. The discriminatory policies in the past had denied the reality of diversity on ethnic basis, and insisted on praising the culture of one group as superior/mainstream/, and looking down up on the culture of other nations. As a result, these diversified people have been forced and assimilated to the so-called mainstream culture. The unitary force brought all Ethiopian Nations, Nationalities and peoples together, without recognizing their differences, in the absence of their willingness.

Based on this acculturation political view, Ethiopia’s educational policy was also influenced by the unitary system of governance. Western ideologies from the USA’s Assimilation policy and French “Melting Pot” ideology was adopted informally and applied as an instrument of mainstreaming. Without considering ethnic, linguistic and cultural differences learners from nations, nationalities and peoples of Ethiopia were forced to learn in Amharic, the language of the superior culture of the time. Till it was confronted by several opposition forces that liberated the people in 1991, this assimilation ideology was imposed on the nations, nationalities and peoples of the country.

On the grave of the old system, emerged EPRDF government that took the facts for granted, accepted and respected cultural differences, so as to foster the multicultural
perspectives within the diversified identities. The federal political system that offered equal recognition to all nations, nationalities and peoples of Ethiopia was chosen as the best way of creating unity in Ethiopia. The realization of the federal system of government with the ratification of the 1995 federal constitution became a fertile ground to promote multicultural ideology in Ethiopia.

To exist as united as they wish, in FDRE regime cultures of all Nations, Nationalities and Peoples of Ethiopia received equal respect and chance to develop. Under Article 5 and 39, the constitution provides all Ethiopian languages to enjoy equal state recognition (FDRE constitution, 1995). As a result, as an important element in multiculturalism, identity gained respect by the supreme law of the land. And Independence of more than 85 Nations, Nationalities and Peoples of Ethiopia was officially guaranteed and unity based on recognition, respect and willingness within the federal state ensured (FDRE, 1995: 75).

Having its root in the Federal constitution, the Cultural Policy of Ethiopia safeguarded that various Nations, Nationalities and Peoples of Ethiopia received equal recognition and respect to preserve and conserve their respective cultures and pass them over to future generations (1997:24).

Moreover, the Universal Declaration of Human Rights and the International conventions that Ethiopia has adopted also ensured recognition, respect and preservation of cultures. For instance, the 1948 Universal Declaration of Human Rights in its Article 26 has introduced the basic principles of human rights to the people. Regarding education it declared the right to education insisting on the vitality of education for entire development of human personality. Moreover, the document presented education as a means to promote
tolerance and harmony among nations, racial or religious groups. It also authorized parents to decide the kind of education appropriate to their children.

On the other hand, Convention on the Rights of the Child advocates the right of the child to education with equal opportunity and respect to ethnic culture and language of a child. Article 29 of the convention stresses respect for the child’s cultural identity, language and values for the development of national values of the country in which the child is living. To prepare a child to be a responsible person mentally, who understands peace, tolerance and equality with different ethnic, national and religious groups (1992:46).

Taking the above legal grounds as an input, the 1994 Education and Training policy of Ethiopia has also recognized the diversity of the people and provide equal respect. It is clearly stated in the document that the preference of multilingual education is the best way to satisfy Nations, Nationalities & Peoples with distinct languages and cultures. In this regard, the policy paved the way for the implementation of multilingual and multicultural education in Ethiopia. The policy ensured the use of mother tongue at primary level education, and this is articulated as: “Cognizant of the pedagogical advantage of the child in learning in mother tongue and the rights of nationalities to promote the use of their languages, primary education will be given in nationality languages” (1994:23).

Regarding curriculum, the policy stated that contents of instructional materials prepared at corporate and regional levels must be in international standard, on the basis of social values of the people (1994:12). Moreover, the policy gave due attention to the outcome as follows: “The preparation of curriculum will be based on the stated objectives of education, ensuring that the relevant standard and the expected profile of students are achieved” (1994:12).
Ensuring the above principles, educational management has been decentralized to regional states. To exercise these rights, for primary education designing the curriculum, preparation of textbooks and reference materials, provision of adequate training to teachers and utilization of teaching aids became responsibility of regions.

Even if developing their own curriculum and preparing teaching materials was not an easy task to the regional Education Bureaus, departments of Curriculum established in education bureaus, accomplished the difficult task of curriculum preparation. Hence, education using mother tongue as medium of instruction started in Ethiopia before 20 years. Since then over 20 nationality languages have been used as language of learning in primary schools (McNab1989: 78).  

Language is a salient dimension of sense of the self that, people’s identity is linked to their language. To allow children practice their own languages in schools, enables them to be more self confident and ready to learn. When children’s ethnic and linguistic identities are acknowledged and valued they will have active role in their education (www.slideshare.ne). Primary education is the most important level in educational system. It provides not only fundamental basis for attitude formation of the child, but also for the total educational life of an individual person.

Thus, evaluating the status of mother tongue education, in promoting ethnic identity of the people to the new generation at today’s primary schools needs due attention. Accordingly, evaluating our schools with this respect will be the focus of this study.
1.2. Statement of the Problem

My long experience as a journalist allows me to travel to different parts of Oromia and explore variety of cultural heritages of the people. Especially the last five years period that I served as culture program producer I came across abundant indigenous cultures of the Oromo people those impress me a lot and learn from them as much as I could.

My exposure to the genuine, decent and democratic culture of the people made me tired of thinking of a generation without those values. The generation without those oral literatures, the Gada system, kinship, and social structure organized through clans, sub clans and families, unity among the people, social practices and worldview, holding the name Oromo is nonsense.

To maintain Oromo identity through generations there should be a way to convey those values. The best way to promote the values to the new generation is to incorporate them to the existing curriculum. To create a generation aware of its identities, and acquired modern education at the same time, it should be thought simultaneously.

That is the reason for the attempt to explore the content of primary level Afan Oromo subject text books and finally select grade 7 & 8 as the focus of my study.

One of the criteria of the curriculum is being culture centered, that is the degree of reflection of culture of the people and their ethnic identity. Taking this in to consideration the Education and Training Policy of 1994 allow nations nationalities and peoples of Ethiopia to promote their culture by using their mother tongue as medium of instruction in primary education (1994:23). Accordingly, regional states were authorized and handling the task of curriculum development and text books preparation for this level through their
education bureaus. This opportunity paved the way for nations, nationalities and peoples to incorporate their values in the curriculum and pass them to generations.

The age between ten and fourteen is crucial for identity formation and development of self-esteem. Identity formation tasks performed at this stage and knowledge acquired in this age is long lasting. If children grow older it is too difficult to modify cultural attitudes and beliefs (Banks, 1995). According to multiculturalists, to develop self esteem, learners must have to see their cultural selves, and reflect it in the school. This reality brings about motivation and academic success (Jackson, 1992).

In order to promote the ethnic identity of the people to children at the age of identity formation through the contemporary primary education, the teaching materials prepared should focus on culture of the people and incorporate their cultural values. The language used in developing those materials and the classroom instruction has to be native and rich in vocabulary. More over teachers have to have knowledge of the language and culture to transmit to learners. In this regard Ethiopia’s educational experience using mother tongue as a medium of instruction throughout two decades worth evaluation.

The role of mother tongue education in building ethnic identity, the case of Oromia National Regional State curriculum is the focus of this study.

Oromia regional state, the biggest in size and the highest in number of population, is rich ethnic group with diversified culture, language, dialects and vast vocabulary resource. Afan Oromo, as medium of instruction in the primary schools of the region, started in 1994, and is primarily expected to promote and preserve Oromo identity. The special concern of this study is to evaluate the extent to which the existing Oromia National Regional state primary level second cycle (grade 7 & 8) education reflect social and cultural values of the
people in order to build learners ethnic identity and to shape generations in the case of Sebeta town administration.

Hence, the study has tried to answer the following basic questions.

1. To what degree does the existing educational system use diversified dialects, vast vocabulary source and appropriate grammar of Afan Oromo as medium of instruction?

2. Does the content of the instructional materials, comprise elements that promote social and cultural values of the people?

3. Does teacher’s background enables them to preserve social and cultural values of the people? Are teachers capable of transferring social and cultural values of the people?

4. Do learners acquire knowledge of their language; culture and history in the school that would keep them build their identity and develop self esteem? Or are they proud of being Oromo/ to belong to Oromo?

1.3. Objective of the study

1.3.1. General Objective

The main objective of this study is to explore the status of mother tongue education.

1.3.2. Specific objectives

The specific objectives of the study are to
5. Examine whether the existing educational system is using diversified dialects, vast vocabulary source and appropriate grammar of Afan Oromo as medium of instruction?

6. Look into contents of the instructional materials, if they comprised elements that promote social and cultural values of the people?

7. Assess if teacher’s background enables them to preserve social and cultural values of the people?

8. Evaluate learners’ knowledge of language, culture and history acquired in the school to build their identity and develop self esteem?

1.4. Significance of the Study

In any multicultural society like Ethiopia, the unity based on equal recognition of all nations, realized through the provision of multicultural education to the young generation helps represent the nations in the future. Appreciating the beauty of diversity, to live together in harmony on the basis of respect and willingness of all nations, nationalities and people’s strong foundation lies on promoting culture and perpetuating their identity.

Mother tongue education as an instrument to promote the use of people’s language at primary level should be given due attention to tangible local realities to prepare children for further education and training (1994:14). Performance of learners at this level serves as the foundation for their personality throughout their lives.

This study came up with some findings that reveals the discrepancies the existing educational system has in playing the role of building social and cultural identity of the people, and develop self esteem of the learners. The conclusion reached based on the
findings, and the recommendations made finally, can be used as an input to improve the current educational process, so as to attain goals of mother tongue based education.

1.5. Delimitation of the Study

Since education using mother tongue as medium of instruction has started in Ethiopia, regions have been taking the major responsibility of its proper accomplishment. To work out how the mother tongue education going on in Ethiopia and whether it plays the role in building ethnic identity and develop self esteem of the learners, or not, 20 instructional languages worth research.

Education in mother tongue in primary level education applied on all of the subjects, except English and Amharic language subjects in the region. This research only focused on Afan Oromo subjects, mainly grade 7 and 8. Even though the subject incorporated several issues in the content, what is discussed in this research is the language used and socio cultural aspects.

The role of mother tongue education in building ethnic identity and development of self esteem can be explored from different point of views. This research describes the content and language aspect of Afan Oromo subject. Moreover learners’ exposure to the matter out of school is not considered.

The researchable geographical area is also wide, due to time and financial constraints the focus of the study is a single Town located in Special Zone of Oromia Surrounding Finfinne. This may delimit the representativeness of the research finding at national level.
1.6 Limitations of the study

Due to lack of time and budget, the study is confined to a single town administration. It is based on government primary schools with the second cycle on grade 7&8. It is difficult to think of its representativeness in the vast region like Oromia.

Education that has been provided in mother tongue/Afan Oromo/in Oromia National Regional state for the past two decades needs a serious assessment in wider scope, how different dialects of Afan Oromo are utilized, whether or not the remote areas were considered during the preparation of the curriculum and the existing text books.

1.7 Organization of the paper

In this study it is attempted to explore the status of mother tongue education in Sebeta Town Administration government primary schools. In order to do so the paper is composed of five chapters.

Chapter One provides background of the study, statement of the problem and research questions. Based on the research questions formulated the general and specific objectives were set. Delimitations and limitation of the study are also stated in this chapter.

Chapter Two reviews literatures related to the topic, to be used as an input for theoretical frame work of the study. Chapter Three presented the method used to conduct the research, instruments used, the research design as a whole and method of data analysis.

In Chapter Four findings of the study presented, analyzed and interpreted. Finally in Chapter Five the results of the study summarized, conclusion made and recommendation forwarded.
CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Mother Tongue and Learning

The issue of learning in mother tongue was a topic of debate. The arguments were for and against whether or not it is beneficial for students to learn in their mother tongue languages. The strength of the pedagogical arguments in favor of using mother tongues in primary education is that when they learn in their mother tongue languages that children achieve greater success in education, at least during the first years of primary education, (Bamgbose, A, 1976 &1994).

The use of local languages in primary education has been seen by some as an aspect of an ethnically divisive policy that encourages the perception of differences and the development of regional nationalisms. They argue that using local languages perpetuates the development of narrow formulations of identity. They believe that the use of local languages compromises the integrity of the State. But this argument ignores the social realities of diversity.

Others are a bit rationally conceived arguments that local languages limits students’ social mobility and narrows the range of economic opportunities that are open to them(Cohen, Gideon P.E. 2006, p172).

2.1.1 Education in Mother Tongue in the World

Linguistic diversity is a feature of number of countries in the world. Asian and African countries especially are the richest among the rest. For linguistically diverse people in those
countries being victims of education in mainstream language and assimilation in to a dominant culture are common.

Since 1960s, however, proponents of multicultural perspectives to education were fostering diversity and challenging education systems of diversified nations. As a result, there are countries implement education in mother tongue and value the outcome.

If one sees education in countries across the world, children get education in their mother tongue acquire their identity. For instance, Rajagopalan (cited in www.deccanchronicle.com) take the case of Japan. Japans educate their kids in Japanese and they are successful in getting Nobel Prize in various sciences. This shows that education in mother tongue only will help kids learn well.

The other instance is the case of Philippines. Philippines is a diverse country comprised of over 150 native languages. Education advocates of Philippines have gradually come up with the realization that one size certainly does not fit all in education practice, and affirms the importance of mother tongue multilingual education in linguistically and culturally diverse countries like Philippines(www.melephilippines.org).

Educators who are delighted by the provision of mother tongue education, confirm the implementation of mother tongue education to the Philippine education system, addressed the language education needs of the nation’s basic education learners. It becomes delivering an education system that is truly accessible and equitable for all Filipinos. Local and international researches outcome made clear that, superiority of using the mother tongue for six to eight years, with second languages as subjects. In Philippines adequate representation of the mother tongue has proven to foster cognitive, academic, language and socio-cultural development, and eases the process of learning other languages like English.
The same website states Singapore’s experience taking one incident as an instance. Singapore was aggressively upgrading its educational system. To pick brains of renowned scientists and educators they invited them several times to Singapore. However at one particular meeting in Singapore as a keynote speaker, Prof Gerardus Hooft, in his lecture changed the whole by saying,” Education and Collaboration in Fundamental Sciences as Bridges between Nations. A good education system, the mastery of one’s mother tongue and then the mastering of various languages and the inculcation of interest in science at a young age can go a long way to producing good, world class scientists.”

In South Africa for some years now, as described in Andrew Foley’s article, educators have proposed that African language learners should be taught in their mother-tongue for at least the first three years of school before switching over to English. The educators founded their argument on the suggestion of most current research that learners entering school are able to learn best through their mother tongue, and that a second language is more easily acquired if the learner already has a firm grasp of his/her first language. (www.englishacademy.ca).

The South African Constitution guarantees learners the right to receive education in the language of their choice. Seven years back the Minister of Education; on a Language Policy conference declare initial period of mother tongue instruction would be extended to six years (Grades 1 to 6).

According to Rudy Klaas the benefits of learning in one's mother tongue are no longer disputed in Senegal. In Senegal, the first initiative taken in 1998 on school teachers in some area was a success. Teachers were attended a mother tongue literacy teacher training courses. Then they try out the methodology in their schools. Based on the success, they
convinced parents that their children would learn better in their mother tongue. The implementation of mother tongue program reduced the students' poor development of basic literacy skills in their first few years of education. Since 2002, the government launched a separate experimental multilingual education program step by step (www.eenet.org).

The case of Indonesia is different. As it is declared on an article (cited in www.guardian.co.uk). Over 80% of the Indonesian population speaks languages other than Bahasa Indonesia as their mother tongue. Whereas Bahasa Indonesia is the compulsory language of educational instruction at all levels of education. That is eight out of ten students entering primary school are taught in a language which they are not familiar with. It is like what was done with Amharic in Ethiopia in the past.

As Indonesia has enjoyed enormous growth and development economically and democratically, the progress in education has been much slower. In multilingual nation like Indonesia, the primary school curriculum had been denied children the chance to learn in their mother tongue. Recently the country realizes the failure and developed a new curriculum which includes number of Indonesian languages and other subjects in which English language is not included at all (www.guardian.co.uk)

When we come to the case of Ethiopia, since EPRDF government came to power (1991) all nations, nationalities and peoples have been recognized as autonomous political and cultural entities and become primary units of government. Thus all Ethiopian languages have been recognized to be used in the provision of government services, and as a medium of instruction in schools.

The measures taken by the Ethiopian government to manage the potential for conflict between the various ethno linguistic groups have great political significance in the country.
Before that as the book African voices Webb & Sure (2000, p127) described Amharic as “the ruthless domination of local government sponsored language imposed during the rule of Haile Selassie” left to serve at federal level. Moreover, Amharic was the only language for accessing wider economic and educational opportunities in Ethiopia.

Since 1991, other Ethiopian languages have been employed for official purposes, including primary education (Cohen, G.P.E. 2000) The education system aims to produce equity and provide primary education in children’s mother tongue languages to make education more accessible and, equitable (Gfeller, E. 1999). The Education and Training Policy (1994) promotes the use of Languages of nations and nationalities and peoples for primary education for two reasons.

There are pedagogical and ideological justifications for promoting the use of local languages. The first is the claim that learning in the mother tongue has clear pedagogical advantages for the child, who feels comfortable and reassured by their ability to understand and analyze information in their own language. The second one is the claim that the use of local languages in education accords with the rights of nationalities to self-expression that are enshrined in the Constitution of Ethiopia.

While the ideological justifications for the policy may be questioned by some, it is clear that children achieve greater success in education, at least during the first years of primary education, when they learn in their mother tongue languages. However, as some argued, the strength of the pedagogical argument in favor of using mother tongues in primary education has not been adequate to satisfy the critics of the policy in Ethiopia.

First, the use of local languages in primary education has been seen by some as an aspect of an ethnically divisive policy that encourages the perception of differences and the
development of regional nationalisms. The supporters of the view argue that using local languages perpetuates, or even creates ethnic enclaves and encourages the development of narrow formulations of identity. They believe that that the use of local languages is inherently politically divisive and compromises the integrity of the State. But this argument ignores wider political and social realities of the multilingual, multiethnic State in Ethiopia and assumes that language diversity rather than other factors are responsible for creating divisions in society.

Other less emotional and more rationally conceived arguments include that learning in local languages limits students’ social mobility and narrows the range of economic opportunities that are open to them. According to these thinkers, some Ethiopian languages are highly developed vehicles for education that promote a full understanding of concepts, facilitate literacy and lead to wider opportunities in the State. They think other languages that are inadequately developed for education inevitably relegate children who are educated in them to less-than-equal status within the State, making it impossible for them to compete on equal terms for opportunities with Ethiopians who are educated in well developed languages. The argument that the use of different languages is inherently unfair and unequal considering the different societal, historical positions and levels of development and standardization of languages is the most important for the present article as it criticizes the use of different languages from a pedagogical perspective and attempts to highlight issues of equity.

However, as Honig, B. (1996) argued, children should have their first learning experiences in their mother tongues in order to increase their confidence in educational situations, it
should also be recognized that one of the important roles for mother tongues in primary education is as vehicles for teaching languages of wider communication.

To recapitulate the ideas in the chapter, the definition of ethnic identity, I agree with, suggest that the basic feature of ethnic identity is to know distinct feature of one’s own ethnic group. As a group, having a developed language, promoted culture and recorded history helps the members to identify oneself from other groups that result in developing attitudes towards one self and others to behave accordingly. The sense of belonging to an ethnic group, reflected through one’s perceptions, feelings, thinking and behavior will be a source of pride and self esteem. This reflects the symbolic function of one’s group language and the link between language and ethnic identity discussed on the first few pages of the chapter. Hence, the literatures depict language/mother tongue plays a great role in building ethnic identity and developing self esteem.

Another important point discussed in this literature review part is the relation between ethnic identity and multicultural education. The point is that to have ethnic identity is to be recognized by others; as a result this politics of recognition become the foundation of the concept of multiculturalism. Multicultural education is the need to create equal educational opportunities for learners from diversified groups. Multicultural education as a means to ensure the highest levels of academic achievement for all students promotes the principles of social justice. It is not a threat to other knowledge’s and has no devastating mission. These arguments recall us to the position of Charles Taylor on multicultural education and attach the whole fact to the pedagogical, sociological and psychological advantages of mother tongue education.
Lastly, what comes is that the experiences of those countries implementing learning in mother tongue. The discussion revealed that the outcomes of the implementation of multicultural education in different countries are positive. Generally, available literatures tend to express the vitality of multicultural education for educational quality and for acquiring fundamental knowledge of content in the subjects.

Therefore, by supporting the above arguments, the position of this study is to measure the positive outcome of mother tongue learning in Ethiopia, even though literatures on the outcomes of mother tongue learning in the country are not sufficient. Afaan Oromoo, language of the largest ethnic group is one of the languages used as a medium of instruction in the Oromia region. As a mother tongue medium of instruction it is necessary to measure the outcomes of its learning in building ethnic identity. Hence, by taking the case of Special Zone of Oromia Surrounding Finfinne, Sebeta Town Administration primary schools, the researcher will try to measure the benefit of mother tongue learning in building ethnic identity in those primary schools using Afaan Oromoo as a medium of instruction.

### 2.1.2 The Benefits of Mother Tongue in Learning

#### 2.1.2.1 Increasing the Scope of Understanding

Language is very important for brain development for young children. It helps much in learning. Mother tongue is the gateway to learning (Wikipedia.org). As a medium of instruction language stimulates learning of young children. In lower grades language of instruction should be a language both children and teachers speak well. Children are most
effectively taught when the language of instruction becomes their vernacular (www.globalpartnership.org).

The term mother tongue is normally used in the context of formal education, to refer to the language a child learned first and usually speaks best (www.globalpartnership.org.). Mother tongue provides the basis for the child’s ability to learn (www.modersmal.skolverket.se). During the early childhood using the child’s first language is allowing the learner adequate scope of understanding. Implementation of mother tongue based bilingual programs in their home based language, creates participation in the classroom setting (Wikipedia.org). Children’s learning using their first language at lower grades finds it easier to learn their second language in addition to other school subjects (www.modersmal.skolverket.se). Later on this becomes a platform for learners to gradually transfer skills from the familiar language to the unfamiliar one (Wikipedia.org).

Research findings by UNESCO in several countries, showed that: “Children who begin their education in their mother tongue make a better start, and continue to perform better, than those for whom school starts with a new language.” Generally, mother tongue development and preservation favors a sound educational development of children, thus laying the good foundation for intellectual as well as economic development (pashtolanguageday.com).

2.1.2.2 Building Ethnic Identity

Michel Kenmogne in his article entitled: “The Value of the Mother Tongue” as cited in (www.pashtolanguageday.com), pointed out that mother tongue is the language which the individual did not learn in a conscious manner but acquired in ones growth process. It, therefore, moulds and forges ones personality and worldview. Moreover, for any message
to have meaningful and lasting impact in the innermost part of the soul, it must be conveyed in the language that shapes one's culture and worldview. Therefore one can only truly express his/her identity through that language.

On the other hand, Jessica Ball, cited in (www.navhindtimes.in) express a language as a symbol of identity. For her, language is a symbol of continuity and identity. More importantly, according to this scholar, the mother tongue is the greatest cementing force of unity and integration. She underlines that; to achieve equity in education, and to create opportunities and provide education for all, as well as to prevent linguistic and cultural loss is to deliver early childhood education and primary education through mother tongue.

**2.1.2.3 Developing Self Esteem**

Education in mother tongue gives a sense of identity to the human being in a globalized environment and lays a solid foundation for the intellectual and cognitive development of those who utilize it. It also preserves the dignity of each person, for the realization of a multicultural kingdom of people from nations, tribes and languages (www.globalpartnership.org).

When taught in their mother tongue, as cited in (www.navhindtimes.in) children are not afraid of going to school. They are confident to express themselves in their language." cited in (www.rti.org), supports the above argument. According to him, by learning in the mother tongue, children’s home culture and traditional knowledge are validated and reinforced. Children gain a better self-concept and have a strong sense of their own identity. Such children usually achieve better in school and life than children who are forced to learn in an unknown, strange language.
The affective domain, involving confidence, self-esteem and identity, is strengthened by use of home language. Children’s first language increases motivation and initiative as well as creativity. Such classrooms allow children to be themselves and develop their personalities as well as their intellects, unlike submersion classrooms where they are forced to sit silently or repeat mechanically, leading to frustration and ultimately repetition, failure and dropout (unesdoc.unesco.org).

Generally, mother tongue increases depth of critical analysis, self love, foundation for future discoveries and profound creativity. It is of considerable advantage to multilingual society (www.modersmal.skolverket.se). It also provides the basis for the child's learning ability. It is of considerable advantage to society (www.essayjudge.com). So, the role of mother tongue, in successful education is indispensable (www.pashtolanguageday.com)

### 2.1.2.4 Maintaining Quality of Education

Countries across the globe are characterized by societal multilingualism, yet there always seems to be a single dominant language for a smoother social transaction. Instruction in this dominant language often leads to learning and teaching difficulty for children from minor indigenous communities. This ultimately results in high dropout rate, and poor quality of education (Wikipedia.org).

The second or foreign language should be taught systematically so that learners can gradually transfer skills from the familiar language to the unfamiliar one and translate what they already known to the second language. Bilingual models and practices vary as do their results, but what they have in common is their use of the mother tongue at least in the early
years so that students can acquire and develop literacy skills in addition to understanding and participating in the classroom (Baker, 2001).

As a result, to teach reading and writing skills along with academic content using the learner’s first language is vital for educational quality. Ethnic minority children enjoy greater educational success from schooling in mother tongue. In addition to the basic skills for learning, they acquire fundamental knowledge of content in the subjects. Children also enjoy cultural benefits from early native language instructions. According to Balaji D Naique this argument is well established by research and recognized all over the world (www.navnindtimes.in).

A large number of convincing studies have shown that children learn best, and develop true bi- and multilingualism, when they first study in a language with which they are familiar (ideally their mother tongue), when they develop literacy first in their mother tongue, and when second and additional languages are gradually phased in before they become a language of instruction (www.sil.org).

To teach early childhood education in the mother tongue of the child is a universal principle supported by research. Worldwide it has been proven that early childhood education in both mother tongue and the mainstream language make a huge difference in the way children from minority and disadvantaged communities perform (www.modersmal.skolverket.se).
2.2 Language and Ethnic Identity

2.2.1. Functions of Language

Webb & Sure (2000,) in their book African Voices, depict number of social functions of language of which instrumental function and symbolic functions are the major ones. Instrumental function of a language is of two types, informative function and binding and separating function. Informative function is not only giving and receiving or transfer of information. It includes expressing emotions and desires. This function of a language is vital for interpersonal and social interaction. The binding and separating instrumental function of a language can be used by people to group them together or to separate their group from others. This function of a language allows people to participate in a sort of social practices and become beneficiary from certain privileges. This instrumental function is the participatory function of a language.

As Webb & Sure (2000) described, the symbolic function of language mainly symbolizes identity. That is, being a speaker of a language symbolizes, being a member of the people owns that language or being a member of that cultural group. In this case, language functions like the national flag or a national anthem of a nation. As pointed out previously, one of the social functions of a language is to symbolize its speaker’s social and cultural identity. In fact, language is the most prominent of all cultural symbols, and people are often identified culturally primarily on the basis of the language they speak.

The link between language and ethnic identity is most of the time perceived to be very direct. Some speakers of African languages for instance, feel so strongly about this. They regard any changes to their language as a threat to their cultural identity. Using foreign
language is considered as a threat to a person’s or groups’ cultural identity. Acquiring such language at school may lead to cultural alienation.

2.2.3 Language and Ethnic Identity

The term “ethnic identity” refers to a person or communities’ beliefs about the world, perceptions, attitudes, aspirations, norms and values people attach to ethical and spiritual principles. (McNab, C.1989). Language is associated with identity. Blackledge & Crees (2010) argue that, even if languages are socially constructed, languages are salient dimensions of their sense of self. That is some people’s identity is extremely linked to their language. Language reveals much about one’s identity. It is part of one's identity.

In the same manner, Robert Bunge (1987) expressed the strong relationship between the two. According to him, there is a great and meaningful relationship between language and identity. He put it with short and precise statement as, “a people who lose their language and the view of the universe expressed by that language can no longer survive as a people, although they can survive as rootless individuals”.

Language is a prominent objective factor in defining ethnicity. Majority of our social life depends on the use of language that, the use of different languages, lacking channels of communication, naturally separates people into different groups., we typically identify others as being ‘different’ from us. This is what makes language such a prominent objective factor in defining ethnicity (Chriost, 2003).

One’s first language is one’s identity. Bunge (1987) Chinese writer in Canada, supports this argument:
I am from another country (China) and have been in Canada for around 4 years. My first language is of course Chinese. Before I came here, I spent four years painstakingly learning English, now plus the period of time having been in Canada, which is around 8 years of English-learning, maybe I am a little bit Canadian now. But I am still Chinese, I feel like I am Chinese and I still behave the way a Chinese does and I think the way how Chinese think. I am not saying whether being a Chinese is what I am proud of, I want to say that I still feel a Chinese identity just because Chinese is my first language, although I speak English more than I speak Chinese in every life. And for the same simple reason, I will feel this way through the rest of my life. (p.13)

However, the same writer noted that Canada Born Chinese physically look like Chinese but behave like Canadians, since they are brought up in Canada and their first language is English. There is a distinction between what language one speaks and what his/her first language is. Language one speaks is not necessarily one’s own identity, and only ones first language does. In his conclusion Bung put the importance of mother tongue as follows:

There is nothing more important for native young people than to know their native language and the tribal lore and wisdom embodied in that language. Young native people have to learn native language as the first language. Because of the pressures of modern life, to adapt, we have often given up some of values. If we gave up these values, we gave up our strength to survive.(p.15)
CHAPTER THREE

RESEARCH DESIGN & METHODOLOGY

3.1. Methodology

This research is focused on the assessment of the state of Mother tongue education in Oromia National Regional State curriculum. Hence, the main concern of this research is to explore the status of mother tongue education in promoting ethnic identity of the people to the new generation at today’s primary schools using Afan Oromo as a medium of instruction.

To serve this purpose the exploratory research method was used with the assumption that it could help the researcher to assess the outcome of the purpose of mother tongue education policy.

Therefore, in order to carry out this study effectively, the researcher used a combination of different methods of data collection. The research relied on both qualitative and quantitative research methods and the data type was based on both secondary data and primary data. This is because these methods have a potential to evaluate about the existing phenomena, justify current conditions and practices to make intelligent solution for improvement. Primary data collected through in depth interview, survey, and focus group discussion were utilized to materialize the research finding.

In relation to secondary data, available information from relevant literatures, documents related to the curriculum and statistical data from the regional bureau, and Sebeta town education office and schools were used to substantiate a major issue.
3.2. Sources of Data

Grade 7 & 8 Afan Oromo teachers teaching in seven schools of Sebeta town, students of Grade 7& 8 from seven schools of Sebeta town, town administrative level experts and officials, and Oromia Regional State Bureau level officials and experts were the sources of the data used in the research. Archival and other relevant literature and documents were used to enrich the study.

3.3. Sampling Size and Sampling Techniques

There are around 10 town administrations in Oromia regional state that ranked as the first level towns. Sebeta is among these first level towns. The number of government owned primary schools comprise of 1st and 2nd cycle are 8. Afan Oromo is used as medium of instruction in both cycles. Except the one which belongs to those learners visually disabled, all the 7 government primary schools found in sebeta town administration are taken as a sample school. Number of grade 8 learners in the sampled schools are 646. While number of grade 7 learners in the sampled schools are 662. The total number of learners of both grades is 1308. The number of Afan Oromo subject teachers of grade 7&8 are 12.

As a matter of fact, the number of schools and the number of students enrolled in each school are not proportional in size to ensure the overall selection of a representative sample of elements using random sampling techniques. In this regard, giving each element in the total population an equal chance of selection may result very large clusters that may contain a larger proportion of the population under study.
To address this problem, the method of Probability Proportionate to size (PPS) sampling is used in considering each school as a cluster. Thus, for the survey technique, a total population of 1308 grade 7 & 8 learners is grouped in 10 clusters. Each cluster is made up of a total sample of 131 cluster elements (learners). The researcher selected one tenth of the clusters and sub selected one tenth of the learners, which is one learner in each of the clusters with equal probability.

Accordingly,

1). In the first stage of sampling, each cluster is given a chance of selection proportionate to its size. $1/10 \times 1308\text{ cluster} = 131\text{ clusters}$.

2). In the second stage of sampling, the same number of elements is chosen from each selected cluster. $1/10 \times 131\text{ cluster} = 1\text{ sample learner}$.

As for the student, for the focus group discussion, high performing and medium level learners were selected purposively to discuss on the content and language used in the Afan Oromo text books, the language they use in class room, on the way of instruction and Afan Oromo subject teachers language skill and teaching ability. For this purpose, among the 7 schools, 3 of them are randomly selected. Each group was represented by 6 learners and the discussion groups were formed in student’s respective schools. 18 students who were representing grade 7&8 were drown from the sampled schools. Thus, the total number of students who participated in focus group discussions was 18.

For the in depth interview, key informants at bureau level, bureau officials and Afan Oromo curriculum experts, at town administration education official at town level , Afan Oromo subject teachers in each sampled school who teach grade7&8 were selected based
on purposive sampling technique. The reason was that the existing trend in most schools reveals a single teacher was assigned to teach Afan Oromo subject in both grade 7&8.

As a result, two bureau level officials/from supervision section and teachers training department, two Afan Oromo subject curriculum experts, one education office official at town level, five (grade 7&8 Afan Oromo) teachers from the sampled school and one former curriculum expert, totally 11 study subjects were interviewed to provide necessary information for the research.

3.4. Procedure of Data Collection

To make the research instrument reliable and valid, initially, the researcher was working out on précising the research problem and the research instruments to be employed for the investigation. Then, the researcher went directly to identifying informants and preparing survey questionnaires, interview guides, and lists of topic (important issues) for discussion. After the preparation of the survey questionnaire informal preliminary discussions were made with professionals on the area and with experts of the town education office on the draft of the instruments that might help to check whether the questions are clear and unambiguous, understandable and relevant to the research topic.

Moreover, the respondents (especially the learners) skill and knowledge to answer the questions by themselves was the main concern of the researcher. Since the data wanted from the learners’ side is behavioral data (data on their opinion, perception and attitudes) the researcher tried to make questions as simple and understandable as possible to avoid ambiguous responses and to avoid the number of “non-responses” respondents.
More importantly, the researcher have discussed with the advisor on the questionnaire and comments from the advisor are given serious attention in précising the instruments. To reduce the ambiguity of instruments items, the researcher tried to pretest the questionnaire with some learners among the sampled ones in order to pick up problems not anticipated by the investigator.

Based on the comment and suggestions forwarded, and the potential short questions comings identified during the questionnaire pre-testing items that looked repeated were improved or avoided in various aspects and questions that found vague to the respondents were further refined and improved.

**3.5 Data Collection Instruments**

The major tools used in collecting data for this study were questionnaires, in depth interview, focus group discussion, observation and assessing text books of the subject and archives of the Town Administration Education Office.

**3.5.1 In Depth Interview**

The researcher made in-depth interview based on semi structured questionnaires with key informants from Oromia National Regional State Education Bureau officials and curriculum experts, Former curriculum expert, Sebeta Town Administration Education Office Deputy Head, teachers of the subject at primary level second cycle.

**3.5.2 Survey Questionnaires**

A town level survey through carefully designed questionnaires conducted with the samples of Sebeta town administration primary schools students (grade 7&8 learners). The learners
surveyed were drawn using a sampling design called probability proportionate to size (PPS) sampling.

At the first stage, the total number of students in all primary schools found in the town that fulfills a set of criteria/primary second cycle using mother tongue/Afan Oromo/ as medium of instruction/ grouped in cluster and given a chance of selection proportionate to its size.

At the second stage, equal number of elements is sub selected (chosen) from each of the grouped cluster with equal probability.

The survey conducted was measuring state of learners’ language skills, awareness/knowledge/ regarding social and cultural values, /language, culture and history/ of the Oromo and their attitudes towards their ethnic identity, against objective of the curriculum.

3.5.3. Focus Group Discussion

The Focus Group discussion that included a semi structured questions was held with the beneficiary/learners/. Some high performing and medium level learners selected from the two grades/7 & 8/ in several groups were asked to thoroughly discuss up on the content and language of their education, capacity of their teachers and the impact of their school experience on them in building ethnic identity and develop their self esteem.
Table 1 primary data collection units and methods

<table>
<thead>
<tr>
<th>Unit of analysis</th>
<th>Observation unit</th>
<th>Method of data collection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oromia National Regional State Education Bureau</td>
<td>Bureau level officials &amp; curriculum experts,</td>
<td>In depth interview</td>
</tr>
<tr>
<td></td>
<td>Former curriculum expert</td>
<td></td>
</tr>
<tr>
<td>Sebeta Town Administration Education Office</td>
<td>Town level educational experts</td>
<td>In depth interview</td>
</tr>
<tr>
<td>Teachers and learners</td>
<td>a) Afan Oromo subject teachers, key informants</td>
<td>a) In depth interview</td>
</tr>
<tr>
<td></td>
<td>b) Sample of learners</td>
<td>b) survey</td>
</tr>
<tr>
<td></td>
<td>c) Learners in groups</td>
<td>c) Focus group discussion</td>
</tr>
</tbody>
</table>

3.6 Methods of Data Analysis

In this research both quantitative and qualitative data analysis are used.

Results of the survey questionnaire are analyzed using SPSS version and presented in tables to show the state of learners and their attitude towards the problem so as to analyze the behavioral change observed on the learners because of education they have attended in their mother tongue.
The qualitative analysis aimed at presenting and discussing findings acquired through focus group discussion of learners, interviews with teachers of the subject, curriculum experts and officials at different levels regarding the language used that is whether it follows rules of Afan Oromo, the extent to which the vast vocabulary of the language utilized and variety of Oromo dialects used. Moreover the qualitative analysis describes if the content of the text books comprise cultural and historical issues. The capacity of teachers in teaching the subject, and their knowledge of the culture also analyzed.

Finally based on the out comes of the study through quantitative and qualitative analysis status of the learners in building ethnic identity and development of self esteem measured.

This is how the findings of the research analyzed to came to conclusion and recommendation.
CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

In this chapter the result obtained from survey conducted and focus group discussion held among students of different second cycle primary schools of Sebata town administration, interview of Afan Oromo subject teachers, Sebata Town Administration Education Office Head, Oromia National Regional State Education Bureau officials and curriculum experts, with observational records are described analyzed and interpreted qualitatively.

4.1 Background of Respondents

From 8 governmental primary schools with second cycle found in Sebeta Town Administration 7 of them were subjected to the survey. The remaining one is that of learners with disability of sight/blind/. Among the sampled learners from the 7 schools, 126 of them returned the questionnaire papers. Based on the data acquired from self identification part of the questionnaire, 108 (85.7%) of the respondents are speakers of Afan Oromo as a mother tongue; while 14(11.1%) of them speak the language as a second language. Regarding residence, from the total number of respondents 69(54.8%) of the sampled learners are from the countryside around Sebeta Town, whereas 55(43.7%) of them reside Sebeta Town. As the survey focused at the last two grades of second cycle of primary level, 77(61.1%) of the learners are grade seven while, 49(38.9%) of them are grade eight learners. This clearly shows that the majorities of the learners who are enrolled

34
in these schools are native speakers of Afan Oromo. Out of 126 learners respond to the survey questions for instance only 14 speaks Afan Oromo as their second language.

Focus group discussion was held within three groups, in sampled schools of the town. Total numbers of 16 learners participated in the discussion. Through the random sampling 6 of them are girls. Among the group almost all of them are native speakers of Afan Oromo whereas few of them speak Afan Oromo as their second language.

As far as teacher’s language skills are concerned, most of Afan Oromo subject teachers interviewed are speakers of Afan Oromo as a mother tongue. Unlike, teachers who speak Afan Oromo as second language, but speak the language well, there teachers who do not have good command of Afan Oromo. With respect to teachers qualification two teachers are degree holders, and three of them graduated with diploma in Afan Oromo. Among the diploma holders one of them is upgrading his profession through summer education. From the sampled schools, 5 second cycle primary school Afan Oromo teachers were interviewed. The facts that most of Afan Oromo teachers are women, only one male belong to the group.

4.2 Findings, Analysis and Interpretation

4.2.1 Usage of Afan Oromo Grammar, Vocabulary & Dialects, in Text Books

An article entitled mother tongue based multilingual education describe, five major objectives of education in mother tongue: To give command of language, to facilitate acquisition of knowledge, to bring about mental and emotional development, to develop creative faculties, to give training in logical thought and expression (www.preservearticles.com).
The same source from another point of view describes objectives of teaching in mother tongue corresponding to the four aspects of language divide in four categories. The first one is receptive aspect, which implies enabling the learner to understand spoken and written language properly. The second is expressive aspect that implies enabling the learners to express their thought orally and in writing in the language which is clear, correct and effective. Appreciative and critical aspect implying enabling the learners to appreciate the beauty as well as critically assess the literature is the third. The forth aspect is creative aspect. This aspect implies enabling the learners to develop their imaginative and creative faculties through the study of literature and thus creating literature themselves.

The most significant aim of teaching using learners mother tongue as a medium of instruction is to give good command of the language (www.preservearticles.com). Education in mother tongue encourages learners to express themselves simply and clearly, in speech or written forms. Since learning a given language is, to understand the grammatical structure of the language, having knowledge of vocabularies and variety of dialects of the language. The fulfillment of this skill brings about language development which establishes a strong education for success in school and for lifelong learning. Hence these skills are evaluated through the conducted survey. The language aspect presented in three different categories: usage of grammar of Afan Oromo, utilization of vast vocabulary sources and variety of dialects.
A. Usage of grammar of Afan Oromo

Any language has its own grammatical rules. The survey made explored if sentences in the passages and exercises in the text books of grade 7&8 Afan Oromo subject are clear and follow grammatical structure of Afan Oromo.

*Table 2 Learners Response on Afan Oromo Grammar Usage*

<table>
<thead>
<tr>
<th>Clear &amp; Following Afan Oromo Grammar Structure</th>
<th>Following Grammatical Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Grade</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>49</td>
</tr>
<tr>
<td>8</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>83(65.9%)</td>
</tr>
</tbody>
</table>

As it is shown in the above table, among 126 respondents 83(65.9%) agreed that the grammatical structure of the language used in grade 7&8 Afan Oromo subject text books is clear to them. While 40(31.7%) of them are difficulties to understand the language the text books are written with.

During the focus group discussion held with students of Mulugeta Gedle primary school, Mekonnen Kumsa/ grade 8 student/ explained the language used in the text books is based on Afan Oromo grammar and language rules. However, according to him, some of the topics are translations from other languages that, the translators perform direct translation
without considering the rules of Afan Oromo. In another focus group discussion, with Alem Gena primary school grade 7 students, Getachew Tewodros also explained as they are not thought Afan Oromo grammar well. But on the exams given, he said, he do not know where the teacher brought those grammar questions.

Likewise on the focus group discussion held at Rogge and Gamme primary school, Biiftuu Negra/grade 8 student/ expressed as she understands what was meant by those passages and exercises. So she mentioned that the language used follows the rules of Afan Oromo.

Teachers of Afan Oromo subject, through the interview held with them, express their feelings towards the grammatical structure of the language used. Berhane Bacha, a female Afan Oromo teacher in Mulgeta Gedle primary school, responded regarding the language use in the teaching materials/student text books and teachers guide/ are based on Oromo grammar and language structure. According to her, the language used is moderately good. Exercises given in the books try to teach Oromo grammar to some extent. Yanet Fikru, Afan Oromo subject teacher at Dima Guranda primary school supported the above idea. She responded the language structure of Afan Oromo is used. Geleta Alemu, Afan Oromo teacher in Rogge and Gamme primary school, forwards the idea different from the above interviewees. According to him, the language used in the books to some extent is influenced by other languages.

Oromia Education office curriculum expert Wako Husain on the interview held with him replied to the question whether the educational materials prepared for these levels using the basic language rule of Afan Oromo and teaches learners the native language of the people. According to him, in some of the topics in the books, the problem of writing Afan Oromo while thinking in other language observed. In the second edition which is before 10 years
they were tried a lot to avoid these weaknesses from those text books prepared in 1984 EC with a committee formed under ministry of Education before the foundation of Oromia Education Bureau. However, he doubts it may still exist somewhere in the materials.

Debela Merga, was one of the members who designed the curriculum in 1984 EC. He explained how the language structure and grammar of Afan Oromo studied and applied to the teaching materials. According to him, the group studied the spoken language and converted it to written form. The group was tried its best to avoid the influence of other languages.

In fact here are some evidences of violation of grammatical structure of Afan Oromo. For instance, in grade 8 learners text book, under the topic “Beeylada Oromiyaal/Oromia Livestock/” (page 6, paragraph 2) the sentence “Badhaadhina Oromiyaan ittiin beekamtu keessaa inni tokko qabeenya beeyladaa akka ta’e hubachuun nama hindhibu /It is not difficult to observe one of the resources Oromia is famous about is livestock.” Under the topic “kolfillee hiryaa wajjin/Even laughter feets with a friend ”(page 6, paragraph 3) the sentence “Namaonni tokko tokko anaaf namni hinba’u yoo jedhan ni dhageenya/some people are heard saying ‘I am not lucky enough in friendship’. ” In the same book, under topic “Gorsa diddu du’a diddaal/you refuse to take advice but you never refuse to die” (page 50, paragraph 2) the sentence “ eega sa’a dur daaraa dhoostanii, amma quuftanittuu, achuma taa’as malee wanti gochuu dansessan hinjiru/you let yourself down to the hole before for the cow, now your stomach is full stay where you are, you cannot help it.”

The same problem is observed in grade 7 Afan Oromo subject text book. To take an instance, under the topic “Guchii/ Ostrich” (page 5, paragraph 3) the sentence “Guchiiwwan jireenyaaf bakka dirirraa ta’ee filatu/the ostrich preferred plane surface to
live.” Under the topic “Bishan gahaa dhuguu/To drink enough water” (page 15, paragraph 3) the sentence “Bishaan dhuguun dheebuu qofaaf osoo hin ta’in hojii qaama keenyaa akka sirraa’u gochuuf/drinking water is not only for thirst, it is also to help our body work properly” In the same book, under the topic “Arbilee nagaa walgaafata/Even elephants greet each other” (page 25, paragraph 4) the sentence “yoo gocha arbaa ilaalle baay’ee nama dhiba/If one observe what the elephant does it is amazing” Again under the topic “Hanqina Nyaataa Daa’immanii/Lack of children nutrition” (page 59, paragraph 3) the sentence “Biyya keenyattis beekuun haata’uu, yookin beekuu dhabuun kan ka’e barsiifanni nyaataa kan daa’immaniiif hin tolle baay’eedha/In our country knowingly or unknowingly there are feeding practices harmful to children ”

So through the assessment of the text books shows even though the book used Afan Oromo language grammatical structures to some extent the findings reveals there is the influence of other languages observed in translated passages and exercises.

The findings of the survey focusing at second cycle primary schools grade 7&8 learners in Sebeta town administration revealed that the majority /65.9%/ of sampled learners responded that the grammatical structure of the language used in Afan Oromo subject text books is clear to them. While 34.1% of them responded as they have difficulties to understand the language structure the text books are written with.

On the other hand, the focus group discussion held with learners in three second cycle primary schools found in Sebeta town, most students except a few students from Alemgena primary school, explained the language used in the text books is based on Afan Oromo grammar and language rules.
However, the interview held with Oromia Education office curriculum expert and Sebeta Town Administration Education Office deputy head evidenced that in some topics of the books, especially in the first edition writing Afan Oromo while thinking in other language was the problem observed. Such a problem affects Afan Oromo grammatical structure, in those text books. But in the second edition Oromia Education Bureau tried to avoid this weakness from text books prepared in 1984 EC. However, Oromia Education office curriculum expert doubts it may still exist somewhere in the materials.

On the other hand, the result from the interview with one of the members that designed the curriculum in 1984 EC show that the language structure and grammar of Afan Oromo was the conversion of spoken language in to written forms. The group organize the material as much as possible avoided the influence of other languages.

In the contrary, the results from the assessment of the text books shows, even though the book used Afan Oromo language grammatical structures to some extent, the findings reveals that in translated passages and exercises, the influence of other languages is still observed.

Despite the students response to the survey and results from focus group discussions which indicates the grammatical structure of the language used in grade 7&8 Afan Oromo subject text book is clear and the language used in the text books is based on Afan Oromo grammar and language rules, the result from the interview and assessment made on the book shows that the grammatical structure of the language in the texts books have the influence of other languages to some extent.
B. Utilization of vast vocabulary of Afan Oromo

Mastery of the mother tongue cultivates the habit of reading for the acquisition of knowledge (www.preservearticles.com). Another important aim of teaching mother tongue is to teach the learner to read for information and for pleasure. Cognitive development which focuses on higher thinking skills obtained through the learning process. Knowing grammatical structure of a language is not enough to develop ones language skills. The knowledge of vocabulary determined the ability of the speaker. To that end, whether the language used in Afan Oromo subject grade 7&8 text books comprise variety of the vast Oromo vocabulary examined.

Table 3. Variety of Vocabulary

<table>
<thead>
<tr>
<th>Grade</th>
<th>Contain variety of vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>7</td>
<td>48</td>
</tr>
<tr>
<td>8</td>
<td>43</td>
</tr>
<tr>
<td>Total</td>
<td>91(72.2%)</td>
</tr>
</tbody>
</table>

Towards the above question, 91(72.2%) out of 126 learners respond yes, while the rest 35(27.8%) disagree with them. In the focus group discussion held with the sampled learners of Mulugeta Gedle, primary school, Abdissa Dejene /grade 8 student/ mentioned...
that, the books have limited vocabularies collected from different parts of Oromia. He forwards his gratitude to his teacher who is helpful in this regard.

Tsige Gemeda/grade 7 student/, a member of a focus group discussion in Alem Gena primary school, reveals leave alone the existence of variety of vocabularies even they escape some of the words without understanding.

In the discussion held with students of Rogge and Gamme primary school, Tolessa Chukko /grade 7 student/, expressed variety of vocabularies from different Oromo dialects found in the books are not much.

Berhane Bacha, a female Afan Oromo teacher in Mulgeta Gedle primary school, responded for the question posed regarding availability of variety of vocabularies in the passages and exercises in the books from all over Oromia. She put it as follows:

There are lists of vocabularies given under each topic and some of the exercises. In most cases learners are instructed to look for the meanings of those vocabularies. Those vocabularies are not as such difficult. As a language teacher I always try my best to help learners with variety of vocabulary, especially where words hold different meanings at different places.

She takes the instance of the word “Qori”. It is a roasted barely with butter in Wollega Oromo. The same word in Arsi Oromo represents a household utensil made of wood used to serve a food named as “Taki”. In Shawa the word represent a milk container made up of a fruit called “buqee”. The roasted barely with butter in Shawa holding the name “dhodhobbo”.

Yanet Fikru Afan Oromo teacher in Dima Guranda primary school, who speaks Afan Oromo as her second language, but speaks it well, responded to the same question saying
that the vocabularies in the learning materials are not enough for the students to practice the language.

Geleta Alemu, an Afan Oromo teacher in Rogge and Game primary school, also responded to the above question by criticizing the way the books prepared. According to him, the books were prepared without considering this matter. The vocabulary given in the books are small in number too and not enough at all for learners to exercise. As a language teacher he is also doing his best to support learners in this regard.

Senayet Negussie, teacher of Afan Oromo at Dima Manyo primary school (she has no good command of Afan Oromo) responded to the same interview questions differently. She said that “let alone the students, we teachers encounter words difficult to understand”. Accordingly she has to ask other teachers for help to explain the meanings of the words to her.

Wako Husain curriculum expert on Afan Oromo subject at Oromia Education Bureau also replied, individuals that prepared the text books were Afan Oromo speakers who were graduated with foreign language and literature, and Amharic language. They were college instructors, experienced teachers in high schools, and other language experts in different professions. According to him, since they were from different background their knowledge of Afan Oromo vocabulary could be limited.

With regard to vocabulary the assessment made through the two text books, it is observed that no variety of words from different areas of Oromia in the readings as well as exercises given. Moreover, the given words are common and simple has contributes less in developing learners’ vocabulary and acquired variety of them. Their purpose is to convey the intended message in the passages and exercises to learners of both grades. It is clear
that knowing grammatical structure of a language is not enough to develop ones language skills. The knowledge of vocabulary determined the ability of the speaker and the learner also.

The survey result from grade 7&8 learners found in Sebeta town administration primary schools, shows that significant number of respondents (72.2%) respond, passages and exercises in the text books contain variety of vocabularies.

The result from the focus group discussion held with three schools second cycle learners shows that the books vocabularies found in the books are limited. Vocabularies in the books lack variety. In other words, vocabularies from different parts of Oromia are not much.

From the responses of interview of Afan Oromo subject teachers of the grades, revealed that the vocabularies in the teaching materials are not enough for the learners to widen their knowledge of words in the language. The vocabulary given in the books are small in number and not enough at all for learners to exercise the language. The interview with curriculum expert on Afan Oromo subject at Oromia Education Bureau, also evidenced the capacity of individuals to enrich the text books with variety of vocabularies could be limited. Because those individuals were not experts of Afan Oromo, rather they are speakers of Afan Oromo, trained in other languages, working in different professions, and different backgrounds.

The finding from the assessment made through the two text books also shows that no variety of words from different areas of Oromia in the reading passages as well as exercises given. Moreover, the given words are common and simple.
In general, the findings from different research tools shows that the present Afan Oromo text books of second cycle primary schools grade 7&8 have not incorporated sufficient vocabularies satisfying learners needs, from different parts of Oromia. In this aspect the existing materials contributed less as a source of vocabularies to the learners. Instead the purpose seems, to convey the intended message in the passages and exercises to learners of both grades than increasing their language capacity through acquiring vast accumulated vocabulary of the Oromo.

C. Usage of variety of dialects of Afan Oromo

Debela Merga who was the member of the committee which developed the first curriculum of education in Afan Oromo in 1984 EC, divide Afan Oromo dialect in to four groups. He simply put it as Eastern, Western, Central and Southern. Since Afan Oromo became language of education in all over Oromia, the language of education has to be standardized. For this result, in the survey conducted learners’ expressed their observation and evaluation, if they are learning different dialects of Afan Oromo in the passages and exercises provided in text books and whether being taught using Afan Oromo, help them to be aware of different dialects respectively.
### Table 4. Learning Different Dialects of Afan Oromo

<table>
<thead>
<tr>
<th>Grade</th>
<th>Different Dialects Used</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>7</td>
<td>45</td>
</tr>
<tr>
<td>8</td>
<td>28</td>
</tr>
<tr>
<td>Total</td>
<td>73(57.9%)</td>
</tr>
</tbody>
</table>

### Table 5. Awareness towards Afan Oromo Dialects

<table>
<thead>
<tr>
<th>Grade</th>
<th>Aware of Different Dialects</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>7</td>
<td>40</td>
</tr>
<tr>
<td>8</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>74(58.7%)</td>
</tr>
</tbody>
</table>
From the above tables one can observe 73(57.9%) of 126 respondents believe different dialects of Afan Oromo treated in the text books. Nearly the same number 74(58.7%) is responded as they are aware of those dialects.

In focus group discussion held with learners of Mulugeta Gedle primary school what reviled was that they do not know what is meant by variety of dialects of Afan Oromo. Oda Barsisa, /a grade 8 student/, do not know how dialects appeared in the language. This implies that learners have not been thought in comparing those different dialects.

The focus group discussion held with learners of Alem Gena primary school, it was proved that their teachers do not tell them those differences. Alemitu Wayu /a grade 7 student/ in the mentioned school, boldly speaks that she have no idea how dialects differ.

During the focus group discussion held with students of Rogge and Game primary school, the researcher observed as the students hardly understand what is meant by dialect. After further explanation they respond that they do not find those things in their text books.

Sebata Town Administration Education Office deputy head, Tsehay Debela, point out that the language used in the learning materials incorporates different dialects. She insist in her stand which is the existing materials are more refined than the former ones. In which at town level, they take part in the evaluation process of the text books before.

Oromia Education Bureau curriculum expert Wako Husain replied for the question whether individuals in the group that prepared the first text books were representatives of different Oromo dialect speakers. According to him, the situation at that time was not allowing this criterion. But after the first draft of the books there was a room for criticism. In order to standardize the words used by avoiding taboo words and editing wrong
expressions and improving the grammar. Dialects of Afan Oromo were treated and considered as secondary.

Debela Merga, was a member of the group that designed the curriculum in the beginning, replied on the standardization of words and usage of different Afan Oromo dialects. He witnessed that in the preparation group there were representatives from eastern, western, central and southern dialects. According to him, standardizing committee was formed to handle the matter. Through the standardization process the members’ debate on issues throughout the preparation of the material. The principle they followed for standardization was firstly, words well known by majority; secondly, words not well known but typical to express a concept; thirdly, words not known at all and believed to be appropriate to represent the concept, were to be used.

Regarding language dialect the assessment made on the text books show that the language used in the books was dominated by central and western dialect. Leave alone the central one and take the instance of western dialects in topics of grade 8 Afan Oromo text book.

“On page 20, second paragraph sentence daangaatiin osoo hin murteeffamin.”, “Gochi arbaa illee baay’ee nama dhiba (page 23 paragraph 4).”, “nama dhibaam! (page 48, paragraph 2)”, “hojiin ofiisaa hanga nuuf (page 51, paragraph 1)”, “hiryaan kee yemmuu dubisu sirriitti dhageeffadhu. (page 47, paragraph 1)”. All the underlined words are from the western dialect. From grade 7 Afan Oromo text book “gariin yaada warraa yammmu guutan gariin hin guutiiin hafu.(page 1, paragraph 2)” “namni hunduu amala ofiisaa gabaata.(page 17, paragraph 3)” “ulfaa’uu dubartoota hundaa keessatti haa lafiuu yookiin haa jabaatu malee rakinni hin dhibu.(page 22, paragraph1)” “ijoolllee godhachu.(page 22, paragraph 4)”
Teachers of the subject also provided the absence of variety of dialects in the language used for the preparation of text books of grades under study. Berhane Bacha, Afan Oromo subject teacher in Mulgeta Gedle primary school, responded to the question that it is almost no variety of dialects. But on her own she tells learners as there are variety of dialects of Afan Oromo and express those dialects as much as she understood.

Geleta Alemu, an Afan Oromo teacher in Rogge and Game primary school, also responded for the interview on dialects of Afan Oromo used in the learning material. According to him, the dialects used in teaching materials are almost uniform. Teachers are the one who provide learners what they have with some examples when needed.

The other teacher interviewed on the same issue is Senayet Negussie. She said the language used in the teaching and learning materials have no variety of Oromo dialects.

The result from the students’ survey of 7 government owned schools in Sebeta Town Administration, on whether the text books provide different dialects of Afan Oromo and their awareness to different dialects reveal that above half of them (57.9%) believed that different dialects of Afan Oromo treated in the text books and nearly the same number (58.7%) are aware of different dialects of Afan Oromo in the text books.

The result from focus groups discussion with the upper grades of primary second cycle learners of Sebeta town depicts that the learners do not know even the word dialect/looga/in Afan Oromo and what is meant by variety of dialects either. They also do not know how dialects appeared in the language.

The result from the interview of Sebeta Town Administration Education Office deputy head shows that the language used in the learning materials incorporates different dialects.
The interview with Oromia Education Bureau curriculum expert assure that dialects of Afan Oromo were treated and considered as secondary during the preparation of the first text books. Because the circumstances like absence of trained individuals with the language and time constraint, were not allowed.

Teachers of the subject, in their interview, also proved the absence of variety of dialects in the language used for the preparation of text books of grades under study. The interview with the person who was a member of the group that designed the curriculum show as the concern was on the standardization of words rather than usage of different Afan Oromo dialects in the text books.

The result from the assessment made on the text books on language dialect show that the language used in the books was obviously dominated by central and western dialects.

Even though the findings of learners survey which contradict it self with the lack of understanding the concept in the focus group discussion, and the interview of Sebeta Town Administration Education Office deputy head depicted as the text books under study incorporated different dialects of the language, the result from interviews of teachers and other officials shows that the absence of variety of dialects and the concern during the preparation of books was to standardize the dialects without representing speakers of every dialect, that resulted in the domination of central and western dialects in the text books.

To interpret the three language aspects discussed and analyzed above, the language used in grade 7&8 Afan Oromo subject text book follows the grammatical structure of Afan Oromo. It seems that why the majority of the respondents of the survey and the focus group discussion responded as the grammatical structure used is clear and followed Afan Oromo rules is the influence of their familiarity to those approaches from the very
beginning, since grade one. The results from the interview and book assessment exposed the grammatical structure of the language in the texts have the influence of other languages to some extent.

The results from teachers and the assessment of the book imply such influences are visible in the instructional materials. As a concluding remark, text books under study contain expressions missing Afan Oromo grammatical rules and influences of other languages.

Regarding vocabulary, the findings from different research tools show that the present Afan Oromo text books of the upper second cycle primary schools have not incorporated vast vocabularies from different parts of Oromia and have contributed less in developing learners’ vocabulary knowledge and acquired variety of them. Their purpose seems that to convey the intended messages in the passages and exercises to learners of both grades.

In relation to dialect, even though the findings of students’ survey depicted as the text books under study incorporated different dialects of the language, responses of participants of the focus group discussion, selected randomly from the large group/respondents of the survey/, expose that the learners could not understand what is meant by dialect. This implies that the learners are not aware of the concept and do not know how it appears in the language.

Similarly the result from teachers and other officials’ interviews shows that the absence of variety of dialects occurred because during preparation of the books the concern was to develop the four language skills. Moreover the group focused on standardizing words than how to treat variety of dialects to be clear to all of the learners in the region. This is what resulted in the domination of central and western dialects in the text books under study.
To recapitulate the findings in these sub topics the language used in Afan Oromo subject text books of grade 7&8 has limitations regarding grammar, variety of vocabulary and usage of different dialects. These shows the two upper grades, second cycle primary schools learners in Sebeta Town have not acquired the intended language skills. As the result the implication is that one of the objectives of mother tongue based education, that is enabling the learner to understand spoken and written language properly which is acquisition of good command of the language is not fully attained.

4.2.3 Contents that promote social and cultural values of Oromo in texts

The mother tongue based multilingual education aims to develop the socio cultural awareness which enhances the pride of heritage, language and culture (Iloilo.my-ui, phinma.edu). In this aspect the mother tongue based education of Oromia national regional state curriculum is obliged to incorporate topics creating social and cultural awareness, promoting indigenous knowledge of the people to learners.

Through the survey conducted the response given to the question, whether the contents of the passages convey culture and history of the Oromo, 113(89.7%) of the respondents answered yes.
The above table realizes that if the topics are included or not. With another question most of the respondents confirm that the number of topics are few.

In the focus group discussion held with students of Mulugeta Gedle primary school, Bontu Tadesse/grade 8 student/ explained that, she learned much from the content of the book. Another group member, Moti Tola/grade 8 student/, evaluated the content regarding language, culture and history of the Oromo people to incline towards saying what he acquired is not much. The other member of the group, Abdissa Dejen /grade 8 student/revealed that if the school “Afan Oromo” and “Sanye” clubs have not been there it would be difficult to be aware of culture of the people they belong. According to him, the mentioned clubs operating in their school allowed learners to participate and expose themselves to Oromo culture and history. The club members also convey those messages throughout the school using mini media.
In a focus group discussion held with learners of Alem Gena primary school, Metike Ware/grade 7 student/ point out that, topics regarding language, culture and history of Oromo are less. In another focus group discussion with learners in Rogge and Gamme primary school, Merga Fana /grade 8 student/ said that, there are topics focusing on language, culture and history of Oromo but he could not say those topics are enough to understand a wide nation like Oromo.

To evaluate the impression teachers of the subject has, the question whether contents of Afan Oromo instructional materials of Grade 7&8 incorporate elements that promote the social and cultural values of Oromo was paused to Berhane Bacha Afan Oromo teacher in Mulgeta Gedle primary school. She believes that even though they are small in number in the text books there are topics related to culture. According to her, the topics are shallow that is without details. She take the instance, of a topic “Dhaha Oromo” from grade 7 Afan Oromo Subject text book, she confirms it deals with a calendar of the Oromo without names of the dates of the month and names of week days included.

Geleta Alemu, who teaches grade 7&8 Afan Oromo subject in Rogge and Gamme primary school, responded differently. According to him, topics in the books mainly focus on social issues than cultural issues. So that it do not allow learners to exercise language and create awareness of their culture either. Senayt Negussie, Afan Oromo subject teacher in Dima Manyo primary school, responded for the same question by saying, the topics related to culture and history are few. These topics are touched to some extent but not discussed in details.

Oromia Education office curriculum expert Wako Husain responded why the topics promoting culture are limited in number. As he put it, the ground for the selection of the
topics incorporated in the existing text books are restricted by directions forwarded by the Ministry of Education which is uniform to all regions. Regional education bureaus obliged to collect topics in that framework to assign language professionals to write passages and prepare exercises for the learners of their respective regions.

Debela Merga, who belongs to the group, designed the first curriculum using Afan Oromo as a medium of instruction. He witnessed that the project was implemented under the supervision and administration of Ministry of Education. At that time there was no regional education institution to argue up on the content of the book and decide what suits their people. During the preparation of language subject text books the focus was how to develop the four language skills: listening, speaking, writing and reading. Professionals were taken assignments to collect materials from reading and studying as an input. Language science was applied to those materials collected to prepare the contents of the passages and exercises. Topics on Oromo culture which are found in the text books also collected from elders and used as an input.

As far as the text books are concerned it is reviled that topics related to Oromo culture and history are few in number. In grade 7 text book of Afan Oromo subject among 24 passages topics dealing with Oromo culture are only 3 (Handhuraa, Dhahaa Oromoo, Odaa). Likewise, in grade 8 text books, from the total number of passages which is 24, only 5 of them (Moggaasa maqaa, Loon ulee tokkoo, Sirna Gadaa, Hiibboo, Weedduu) are about culture of the people the learners belong to. Besides, the topics themselves are not exhaustive. For example, in grade 7 Afan Oromo subject text book, under the topic “Dhaha Oromo” which is translated as “Oromo calendar”/page 36/tries to introduce the Oromo have their own calendar. It couldn’t explain how Oromo count days, weeks, months and
years. It only mentioned some of the names of days in a month and two of the week days with their meanings. At list, it is expected to present list of 28 days the calendar has and names of the 7 days of the week.

Some of the passages presented under cultural topics are distorted. To take the instance of the passage under the topic, “Gamna Gamna Caalu” /grade 7 page 55/ deceives learners to the wrong interpretation of “Wodaja” which is a ceremony or prayer in “Waaqeuffannaa”/indeginious belief of the Oromo/. In the same book page 51 under a topic entitled “Aadaa Hojii” what is expected from the meaning of the title is Oromo work culture like “Daboo” “Daadoo” etc. but the topic is dealing with, creating job opportunity to the jobless, which is rather concept of government policy. The same is true to the passage presented in grade 8 Afan Oromo subject text book under the topic “Moggaasa Maqaa” that mean “naming culture”/page 1/. The theme is loose and unable to convey Oromo naming culture especially the significant one which belongs to the Borena.

In content aspect, it is advisable that the mother tongue based education curriculum is obliged to incorporate topics creating social and cultural awareness, promoting indigenous knowledge of the people to learners.

With regard to this, the result from learners’ survey in primary schools second cycle grade 7&8 in Sebeta town shows that the majority of respondents (89.7%) the content of the text books under study focus less on culture and social issues.

The result from the focus group discussions in three second cycle primary schools of the town also show that topics regarding language, culture and history of Oromo are few in number in the texts and some respondents admired “Afan Oromo” and “Sanye” clubs those
were more helpful to them in creating awareness concerning culture of the people they belong.

The result from the interviews of Afan Oromo subject teachers in five of the government owned schools revealed that contents of Afan Oromo instructional materials of Grade 7&8 incorporate elements that promote the social and cultural values of Oromo. The problem is the topics are small in number. Topics in the books mainly focus on social issues than cultural issues. Moreover, the topics focusing on culture are shallow and without details.

In the interview, Oromia Education office curriculum expert show the reason for limited number of the topics promoting culture. That is regarding the content directions were forwarded by Ministry of Education which was uniform to all regions. The words of the individual who belongs to the group designed the first curriculum witness that in the preparation of language subject text books, the focus was how to develop the four language skills: listening, speaking, writing and reading rather than concern on the contents.

The assessment of the text books under study also reviled that topics related to Oromo culture and history are few in number.

In general, the finding from all research tools used in this research shows that social and cultural issues of Oromo are less entertained in the text books under study.

The finding from all research tools used in this study show that social and cultural issues of Oromo incorporated in the text books under study are less. This indicates that during preparation or revision of teaching /learning materials, cultural matters lacks focus. This indicates that one of the aims of mother tongue education that is to develop the socio
cultural awareness of the learners, which enhances the pride of heritage, and culture do not get along, in the second cycle primary schools of Sebeta Town.

4.2.4 Teacher’s Language Skills in Transferring Social and Cultural Values

Etta R. Hollins(p6) in the book Culture in School Learning explained what learning requires. According to the author, it is an understanding how to make linkage between learner’s culture at home and classroom lessons. The purposes of schooling are also identified in the same source as cultural transmitter, cultural mediator and cultural transformer.

In school life of learners the role of teachers has a significant effect on the whole process. To make teachers role model of their learners, teachers should get appropriate knowledge and skills in pre service and in service training. Hand book of Research on Curriculum (P 570) pointed out how teachers have to be trained. It is the methods to analyze learner’s language development and supporting learners in developing their mother tongue.

In the survey conducted, sampled learners responded to the question, requested their opinion about the capacity of their teachers in teaching Afan Oromo subject.
Table 7 Teachers Capacity on Teaching the Subject

<table>
<thead>
<tr>
<th>Grade</th>
<th>Teachers are Capable</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>Over 100%</td>
<td>No</td>
</tr>
<tr>
<td>7</td>
<td>62</td>
<td>Yes</td>
<td>14</td>
</tr>
<tr>
<td>8</td>
<td>40</td>
<td>Yes</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>102</td>
<td>Yes</td>
<td>22</td>
</tr>
</tbody>
</table>

As it can be observed from the above table, most of the respondents believed that, their teachers are capable of teaching the subject.

In focus group discussion held with learners of Mulugeta Gedle, primary school, Oda Barsisa /grade 8 student/ said that their teacher is rich in the subject matter and expressive in classroom instruction that she is good in teaching the language. According to him she reads a lot and provides them with different materials other than the text book. He praises her by saying “I can say she is the best teacher.” Another student in the group, Kumsa Mekonnen, expressed that their teachers are helpful. They referred other materials and brought them some ideas or contents to support their learning.

In the focus group discussion held with students of Alem Gena primary school, Getachew Tewodros /grade 7 student/ raised his opinion as their teacher is helpful on some topics by supplying them with sufficient materials, there is no support on the other ones. Their
teacher is moderately good. Another student in the group, Abomsa Sorsa /grade 7 student/, explained their teachers supports them in providing additional details to maximize their understanding of the topics.

In another focus group discussion held with learners of Rogge and Gamme primary school, Biiftuu Negera/grade 8 student/ confirmed that their teacher has the knowledge of the subject and Afan Oromo language as well. Sofia Hassen/ grade 8 student/ appreciates the support they have got from their teacher in provision of additional materials.

On the issue of teachers’ effort to improve their skills and knowledge in teaching Afan Oromo in relation to language, culture and history of the people, Berhane Bacha, Afan Oromo teacher in Mulgeta Gedle primary school, responded as she has a strong feeling to capacitate herself in this regard. She reads much in the area not only for the sake of teaching but also for her knowledge. But she expressed that she never have given the chance to capacity building training and experience sharing before.

Yanet Fikru from Dima Guranda school responded as she has access of books through her contacts with Colleges and Universities. As a result through reading she tries to improve her teaching ability. However, she expressed as she never has the chance to capacity building training and experience sharing.

Geleta Alemu, an Afan Oromo teacher in Rogge and Gamme primary school, on his behalf responded, as he is doing his BA degree in teaching Afan oromo he is lucky enough to do the readings a lot regarding those topics.

Tsehay Debela Sebeta town administration Education Office deputy head, responded that the problem of capacity of teaching in Afan Oromo properly gets its solutions. At present,
they have well educated teachers that have good command of Afan Oromo. However, regarding knowledge of culture and history, it was not the criteria that, she is not sure that the teachers are well informed. According to her to improve the language and teaching skill of teachers, Teachers’ Development Program (TDP) available at school level. On top of that Oromia Education Bureau also gives trainings through Teachers’ Education colleges nearby.

Oromia Education Bureau training expert Gerum Kebede replied on the interview held with him, teachers’ candidates’ recruitment and training stick to language skill. During teachers’ candidates recruitment knowledge of Afan Oromo is the major requirement. Not only maximizing their language skill but also culture and history of the people are incorporated in training schemes of teachers working in the region. In addition to the regular program, there are in service trainings like summer programs and short term capacity building trainings. He also mentioned the TDP training provided to unexperienced teachers based on coaching principles by experienced ones.

Geleta Lammaa, expert of supervision at Oromia Education bureau, explained on the evaluation of teachers’ knowledge of Afan Oromo subject, teaching skills, etc. according to him, the bureau has its supervision mechanisms. The experts on supervision conduct an assessment so as to identify problems and come up with their solutions. He also mentioned the TDP as a means of improving identified teachers weaknesses.

In school life of learners, most scholars agreed, the role of teachers has a significant effect through the whole process of school life not only on learner’s language development but also transmission of culture. Hence well trained and well experienced teachers develop the
capacity to support learners in developing their mother tongue. Regarding this, results from different tools analyzed.

The focus group discussion with learners of second cycle primary schools of the town revealed that their teachers are rich in the subject matter and expressive in class room instruction.

The result from the interview of Afan oromo subject teachers on the issue of teachers’ effort to improve their skills and knowledge in teaching Afan Oromo in relation to language, culture and history of the people show that most of the interviewees have a strong feeling to capacitate themselves and some of them have got the chance to realize that.

The result from the interview of Sebeta town administration Education Office deputy head show that unlike the past, currently Primary schools in the town have well educated teachers that have good command of Afan Oromo which is the major criteria. Although it is among the aims of mother tongue based education in our cases knowledge of culture and history is not yet the criteria to be a language teacher.

Interview result with expert of supervision at Oromia Education bureau, show the supervision mechanisms of the bureau and TDP is a means on improving identified teachers’ weaknesses including knowledge of subject matter and teaching skills.

In conclusion the results from the students’ survey and focus group discussion revealed that most Afan Oromo subject teachers in the schools and levels under study are capable in teaching the subject. The officials interview result also show the endeavor undergoing to
capacitate teachers with knowledge of the subject they teach and teaching skills in different aspects.

Regarding teachers’ language (Afan Oromo) skills, the results from the students’ survey and focus group discussion interpreted as most Afan Oromo subject teachers in the schools teaching at the levels under study are capable in teaching the subject.

The officials’ interview results also show the endeavor undergoing to capacitate teachers with the necessary skills and knowledge in different aspects. These imply that the teachers’ capacity to teach learners in their mother tongue and help them to acquire Oromo language, culture and history is promising.

The recruitment criteria, the coaching mechanism to empower the weak ones at school level and the TDP at the regional level plays a significant role in capacitating the teachers. What is more, the teachers’ self interest and endeavor to develop their language skills and knowledge of culture and history was observed among most Afan Oromo subject teachers of Sebeta town schools under study.

4.2.5 Learner’s Knowledge Acquired in School to Build Ethnic Identity and Develop Self-esteem

As it is stated above one of the important aims of teaching children using their mother tongue as a medium is to provide learners a medium through which they can express themselves. The self expression ability acquired is not only for purpose of day to day life, but also the ability to express their feelings, thought and experiences. This expression can be oral and written (www. preservearticles.com). The question whether they are allowed to
tell what they know about their language, culture and history to their class mates in the class room.

*Table 8 Learners Participation in the Class*

<table>
<thead>
<tr>
<th>Class is Participatory</th>
<th>Yes</th>
<th>No</th>
<th>Not Answering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 7</td>
<td>7</td>
<td>47</td>
<td>29</td>
</tr>
<tr>
<td>8</td>
<td>33</td>
<td>16</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>80(63.4%)</td>
<td>45(35.7%)</td>
<td>1(0.9%)</td>
</tr>
</tbody>
</table>

In the above table 80(63.4%) out of 126 respondents agreed that there is an opportunity for learners to express themselves in front of their class mates.

The data indicates that, there are teachers who do not follow the participatory method of teaching.

Mother tongue based multicultural education in its nature is participatory. According to multiculturalists, learners have to see their culture reflected in schools in order to be motivated, achieving academic success and development of self esteem.

As the survey reveals nearly one third of the sampled learners are afraid of telling what they know about their language, culture and history in front of students and teachers. 87 out of 126 have been given the chance to present songs, plays or other literature belongs to
Oromo on the stages in front of the public. The rest had no chance to express themselves in public.

When the language of instruction becomes their vernacular children are most effectively thought. Mother tongue provides learners the basic ability to learn (www.globalpartnership.org).

As it is mentioned above one of the five objectives of mother tongue based education is acquisition of knowledge (www.preservearticles.com). Against this objective the survey assessed whether the fact of being taught primary education in Afan Oromo, help learners to understand the subject matter and acquire knowledge.

*Table 9 Understanding the subject and knowledge Acquisition*

<table>
<thead>
<tr>
<th>Learning in Mother Tongue Ease Understanding</th>
<th>Grade</th>
<th>Ease Understanding &amp; Knowl.Acqu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject and Acquire Knowledge</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Grade</td>
<td>7</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>46</td>
</tr>
<tr>
<td>Total</td>
<td>113(89.7%)</td>
<td>10(7.9%)</td>
</tr>
</tbody>
</table>

The findings of the survey revealed that out of 126 respondents 113(89.7%) of them respond positively. Those disagree with being thought using Afan Oromo as a constraint is insignificant in number. There are also 3(2.4%) abstainers. For the question whether the
learners acquire sufficient knowledge of their language, culture and history, being taught in their mother tongue, only 14(11.1%) of them respond against while 1(0.9%) of them abstain.

*Table 10 Acquiring knowledge of Culture and History*

<table>
<thead>
<tr>
<th>Acquire Knowledge of Culture and History</th>
<th>Yes</th>
<th>No</th>
<th>Not Answering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 7</td>
<td>7</td>
<td>64</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Grade 8</td>
<td>8</td>
<td>47</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>47</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>111(88%)</td>
<td>14(11.1%)</td>
<td>1(0.9%)</td>
</tr>
</tbody>
</table>

There is an argument that at lower grades, children’s learning using their first language as a medium of instruction makes the learning of second language easier (www.modersmal.skolverket.se). Being relied on this the survey found out that if being taught in Afan Oromo, help learners to learn other languages like Amharic and English easily.

*Table 11 Help to Learn Other Languages Easily*

<table>
<thead>
<tr>
<th>Help to Learn Other Languages Easily</th>
<th>Yes</th>
<th>No</th>
<th>Not Answering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learn Other Language Easily</td>
<td>7</td>
<td>58</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Grade 8</td>
<td>8</td>
<td>43</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>43</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>101(80.2%)</td>
<td>24(19%)</td>
<td>1(0.8%)</td>
</tr>
</tbody>
</table>
As it is obviously shown in the table above, most of the respondents are sure that learning in mother tongue is a fertile ground for learning other languages simply.

Finally the question that measures throughout their stay in school if learners self esteem raised because of knowledge they acquired from the subjects they taught at school and knowledge of language culture and history of their people.

Table 12 How Self Esteem Raised

<table>
<thead>
<tr>
<th>Grade</th>
<th>Self Esteem Raised</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>7</td>
<td>60</td>
</tr>
<tr>
<td>8</td>
<td>45</td>
</tr>
</tbody>
</table>

| Total | 105(83.3%) | 20(15.9%) | 1(0.8%) |

Out of the total number of 126 respondents 105(83.3%) of them believed that, they build ethnic identity and developed pride and self esteem.

In the focus group discussion also almost all of them thought they already developed ethnic identity and self esteem. Through cross examination the researcher found out that some of the sampled learners do not know what is meant by ethnic identity and self esteem/subboonummaa/.

From their teachers point of view, whether learner’s Knowledge of Oromo language, culture and history acquired in school build their identity and develop their self esteem,
Berhane Bacha, Afan Oromo teacher in Mulgeta Gedle primary school, forwarded her observations. According to her, teachers have tried their best to support the learners towards that. They teach and evaluate learner’s performances. Even if they pass exams in high scores it is difficult for her to say learners build their ethnic identity well and developed self esteem. But she can say learners express themselves based on their cultural identity to some extent.

Yanet Fikru, Afan Oromo teacher at Dima Guranda primary school, replied that in addition to formal learning, learners have other means to learn about their culture and identity. Starting from the family, their peers and the society also influence them. But through the formal education given at this level it is difficult to say they can develop the mentioned psychological makeup.

Geleta Alemu, Afan Oromo teacher in Rogge and Gamme second cycle primary school, responded boldly by saying, it is difficult to say they developed their ethnic identity well.

Tsehay Debela, Sebeta town administration deputy head of Education Office, said that they do not exhaust what has to be done for that result. But within the existing situation the outcome is good. The work done at town level, to facilitate stages for learners to promote their culture and history out of the school compound is very little. As she put it, they have only three events occurred before, that are Educations week, Annual Meeting of Education, and Children’s Parliament were events for learners to express their language and culture.

At school level, according to her, where Afan Oromo and Sanyi clubs are strong and active enough, learners have the chance to know and express their language, culture and history.
Wako Husain curriculum expert at Oromia Education Bureau was sure that mother tongue education given at the level help learners to acquire the knowledge of their language, culture and history of their people and develop confidence and pride to some extent. By extending his idea, he explained that schools clubs and mini media are the other options for students to express their culture and history with their own language in addition to classroom instruction. According to him the problem is that, the activities of the clubs determined by the initiatives of departments and willingness of teachers at every school.

Most scholars of the area agreed that teaching children using their mother tongue as a medium of instruction provides them a medium and the ability to express their feelings and experiences, thought.

The schools and their levels under study in Sebeta Town expected to have this kind of qualities. Regarding this issue the result from different research tools analyzed as follows.

The results from the students’ survey show that the majority of respondents (89.7%) agreed that learning Afan Oromo subject help them to understand the subject matter and acquire knowledge. 88% of the respondents responded that they acquire sufficient knowledge of their language, culture and history, being taught in their mother tongue. The significant number of respondents (80.2%) revealed that being taught in Afan Oromo; help them to learn other languages like Amharic and English easily. 83.3% of the respondents also believed that they build ethnic identity and developed pride and self esteem being taught in Afan Oromo.
The result from the focus group discussions in second cycle primary schools of the town under study show that almost all of the groups thought they already developed ethnic identity and self-esteem.

The result from the teachers’ interview revealed that it is difficult to say learners can develop the mentioned psychological make up through the formal education given at this level.

Interview with Sebeta town administration deputy head of Education Office, show the outcome in this aspect is good. But the work done at town level, to facilitate stages for learners to promote their culture and history out of the school compound is very little. At school level, learners have the chance to know and express their language, culture and history where Afan Oromo and Sanyi clubs are strong and active enough.

The result from the interview with curriculum expert at Oromia Education Bureau show that mother tongue education given at the level help learners to acquire knowledge of language, culture and history of their people and develop confidence and self-esteem at some degree.

In general, the results from all research tools used in this research revealed that Afan Oromo subject education help learners to acquire knowledge of Oromo culture and history and develop their self-esteem, even though the strength of Afan Oromo and Sanyi clubs have made the differences in schools.

To interpret the results from all research tools used in this research revealed that Afan Oromo subject education help learners to acquire knowledge of Oromo culture and history
and develop their self-esteem, even though the strength of Afan Oromo and Sanyi clubs with the mini media have made a difference among schools.

This means that where these clubs are active and strong the students have access to their language culture and history of the people they belong. Their exposure to their values leads to fill proud of being a member of the group which gradually develops their self esteem. The implication is that students in second cycle primary school of Sebeta town are at low status in acquiring good knowledge of Oromo culture and history through their Afan Oromo text books.
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Since 1984 E.C. when education in mother tongue given attention in the country, educational materials were prepared in number of nations and nationality languages under the custody of the Ministry of Education. Afan Oromo the biggest nation language was one of those languages that became language of education. The new curriculum came to being in 1985 E.C. starting from grade 1-6, followed by grade 7-8 1986 E.C.

Government owned primary schools in Sebeta town were implementing the new policy set by the Ethiopian government since that time in order to attain the objectives of mother tongue based education. In these schools Afan Oromo is used as both medium of instruction and a subject. As culture is expressed through language, learning a language is learning culture. Afan Oromo subject education is expected to develop knowledge of learners’ language, culture and history.

Based on these grounds, by revealing the current practices that are under taken in the second cycle primary schools of Sebeta town, assessing the problems within the conceptual frame work of education in mother tongue to support their students was the inquiry of this research. Finally, evaluating the existence of the fertile ground that helps the implementation of mother tongue education in the schools of Sebeta town was the purpose of this research.
To accomplish this task, the following basic questions were formulated.

1. To what extent does the existing educational system use diversified dialects, vast vocabulary source and appropriate grammar of Afan Oromo as medium of instruction?

2. Does the content of the instructional materials; comprise elements that promote social and cultural values of the people?

3. Does teacher’s background enables them to transfer social and cultural values of the people? Are teachers capable of transferring social and cultural values of the people?

4. Do learners acquire knowledge of their language; culture and history in the school that would keep them build their identity and develop self esteem? Or are they proud of being Oromo/ to belong to Oromo?

So as to answer to these questions; findings were made based on data extracted from learners’ survey, learners’ focus group discussion, interview (with Afan Oromo subject teachers of the grade under study, Sebeta Town Administration Education Office, Oromia Education Bureau curriculum experts and officials, key informant on the first Afan Oromo curriculum preparation) and assessment made on the text books provided for grade 7&8 Afan Oromo subject.

The data obtained was analyzed both quantitatively and qualitatively. For the quantitative data analysis SPSS version 15 is used.

The major findings obtained that are pertaining to the mother tongue education were summarized and are set out bellow:-
• The language used in Afan Oromo subject text books of grade 7&8 in second cycle primary schools has limitations regarding grammar, variety of vocabulary and usage of different dialects.

• The objectives of mother tongue that are enabling the learner to understand spoken and written language properly which is acquisition of good command of the language is not attained in Sebeta Town Administration at the levels of education under study.

• The social and cultural values of Oromo incorporated in the text book of grade 7, are 3 out of 24, and grade 8, 5 out of 24.

• One of the aims of mother tongue education to develop the socio cultural awareness which enhances the pride of heritage, language and culture seem to be not succeeding in the primary level second cycle grade 7&8 of Sebeta Town.

• The teachers’ capacity to teach students in their mother tongue and help students to acquire Oromo language, culture and history is promising.

• The recruitment criteria, the coaching mechanism to empower teachers at school level and the TDP at the regional level play a significant role in developing their language skills and their teaching capacity at the same time. The second cycle primary schools Afan Oromo subject teachers contribute much to sustain education in mother tongue in Sebeta town.

• Moreover, teachers’ initiation and endeavor to develop their skills of the language, knowledge of the culture and history was observed among most Afan Oromo subject teachers of Sebeta town schools under study.
• Learners in some second cycle primary schools of Sebeta town are at low status in acquiring knowledge of Oromo social and cultural values and history through their Afan Oromo text books.

• Strong Afan Oromo and Sanyi clubs help learners in creating awareness of their culture, history and develop proud of being Oromo, building self esteem in the schools under study.

5.2. Conclusion

Mother tongue education at primary level should give due attention to tangible local realities, to prepare children for further education and training (1994:14). Performance of learners at this level serves as the foundation for their personality throughout their lives.

The unity based on equal recognition of all nations, realized in multicultural society like Ethiopia, through the provision of multicultural education to the young generations who represents the nations in the future. To live together in harmony on the basis of respect and willingness of nations, nationalities and people’s promoting their culture and perpetuating identity is mandatory.

If mother tongue based multicultural education is to be implemented successfully, with its objectives fulfilled the weaknesses observed regarding language and content will have to be addressed by means of careful planning and research.

In this research the intended mother tongue education policy that Sebeta Town Administration has implemented for about two decades brought successes to some extent. But it couldn’t fulfill what is set by objectives of mother tongue education regarding language and content.
Because of limitations on the language use, objectives of teaching/learning in mother tongue corresponding to the four aspects of language that are, enabling the learner to understand spoken and written language, enabling the learners to express their thought orally and in writing in a language which is clear, correct and effective, enabling the learners to appreciate the beauty as well as critically assess the literature and enabling the learner to develop their imaginative and creative faculties through the study of literature and thus creating literature themselves are not fulfilled.

Regarding the content also limitations are observed in the teaching/learning process. The content of the text books lacks sufficient information to create socio cultural awareness among the learners, and transmit indigenous knowledge and values of the people.

These limitations are the barriers to develop learners’ skills of their mother tongue and knowledge of culture and history of their people. As a result the learner’s state of language skill and socio cultural awareness which enhance the pride of their heritage and language is less. This result is an implication for the unfulfillment of the ultimate goal of mother tongue based education which is building learners ethnic identity and develop self esteem.

As the study reveals the bases of the weaknesses trace back to the state the first curriculum developed. At that stage language teaching/learning materials were prepared without considering the goals of mother tongue based education; rather the aim was limited to developing the four language skills of the learner. Moreover the curriculum lacks revision with the time frame set, which is two years. Rather it experienced revision only once in 20 years time, without considering the objectives of mother tongue education proves lack of focus.
5.3. Recommendations

For the fulfillment of objectives of mother tongue education, the existing curriculum needs evaluation and revision. The revision to be made up on the curriculum should take the following points in to consideration:

- The content of the text books of Afan Oromo subject should focus mainly on socio cultural issues.
- To appeal to learners from different dialects all dialects should be represented in the teaching learning materials.
- The topics to be written as passages should be informative, expressive and well organized.
- The passages should be written using native language, incorporate most of the vocabularies related to the topic and variety of words indifferent dialects.
- Sentences presented in exercises in text books should be written based on Afan Oromo grammar and language rules. Free from the influence of other languages.
- Class room instructions should be in native language and examples used to clarify things should be local and real.
- On top of that, to help learners to develop ethnic identity and self esteem the classroom instruction should be participatory and Afan Oromo subject teachers must have the sufficient knowledge of language, culture and history of the people.
REFERENCES

Published


Universal Declaration of human rights (1948).


On line sources


Appendix I

Questionnaire

For Special Zone of Oromia Surrounding Finfinne Sebeta Town Administration
Government Primary School Grade 7& 8 Students sampled for the survey research of ‘The role of mother tongue education in building learners ethnic identity’.

**Introductory remarks:** The purpose of this questionnaire is to collect data (information) on the role of education in mother tongue in building learners ethnic identity and self esteem at primary level. It has no more objectives other than academic purpose.

The findings of this study will provide important feedback for policy makers, researchers and educators to formulate strategies and/or mechanisms to the efficacy of goals of education in mother tongue at Oromia region, and generally, at national level.

Since the success of this study relies upon your genuine response, please be honest towards all items provided in this questionnaire.

Surely since all the information you provide will be treated confidentially you are kindly requested not to write your name. Write only the required personal identification and mark your answer from the given choices in the box provided in front of each items. After completing, please return the papers directly to the data collector or concerned individual.

*Thank you for the time to complete the questionnaire!*
**Part – I Personal Identification and Demographic Information**

Name -------------------------------------------------------------

Name of the school---------------------------------------------

Grade -------------------------------------------------------------

Sex (male -1, female -2) --------------------------------------------------------------------

Age (below 14yrs -1, 14 – 15yrs -2, above 15 -3) --------------------------------------------------------------------

Residence (rural -1, urban -2) --------------------------------------------------------------------

Mother tongue (Afan Oromo -1, other language -2) --------------------------------------------------------------------

**Part – II Information on Contents of the Books**

1. Are text books of Afan Oromo at your level available as required?
   
   A, Yes ☐  B, No ☐

2. Can you simply understand the messages conveyed through sentences used in the passages and exercises in Afan Oromo text books?
   
   A, Yes ☐  B, No ☐

3. Are grammatical structure of sentences in the passages and exercises clear to you?
   
   A, Yes ☐  B, No ☐

4. Do passages and exercises contain variety of vocabularies you do not know/ do you learn number of new words?
   
   A, Yes ☐  B, No ☐

5. Do you learn different dialects of Afan Oromo in the passages and exercises provided?
   
   A, Yes ☐  B, No ☐
6. Do the grammar used in the passages and exercises provided in the book follow the fundamental rules of Afan Oromo?
   A, Yes□   B, No□

7. Do the contents of the passages convey culture and history of the Oromo?
   A, Yes□   B, No□

8. If your answer to Q7 is yes, to what extent?
   A, Too much □ B, Satisfactory □ C, Little □

9. Do folk tales, proverbs and traditional children plays are included?
   A, Yes□   B, No□

**Part – III Questions Regarding Language Use**

10. Being taught using Afan Oromo, help you to be aware of different dialects of Afan Oromo and acquired variety of vocabulary?
    A, Yes□   B, No□

11. If your answer to Q 10 is No state the reason.
    A, It is not found in the text book.
    B, Our teachers do not discuss the difference to us.
    C, I don’t understand such things.

12. Being taught primary education in Afan Oromo help you to understand the subject matter and acquire knowledge?
    A, Yes□   B, No□
13. Being taught in Afan Oromo help you to learn other languages like Amhric and English easily?

A, Yes □   B, No □

14. Do you think your Afan Oromo subject teachers are capable of teaching the subject?

A, Yes □   B, No □

15. Do you think your teachers of Afan Oromo subject have sufficient knowledge in teaching culture and history of the Oromo?

A, Yes □   B, No □

Part – III Questions Reflecting Self-esteem

16. Have you ever been allowed to tell what you know to your classmates about your language, culture and history in the class room?

Yes □   No □

17. Are you afraid of telling what you know about your language culture and history in front of students and teachers?

Yes □   No □

18. Have you ever been given the chance to present songs, plays or other literature belongs to Oromo on the stage in front of the public?

Yes □   No □
19. Being taught in your mother tongue do you think you acquired sufficient knowledge of your language, culture and history?

Yes ☐  No ☐

20. In your stay at school / in the past 7 or 8 years/ based on knowledge you acquired from the subjects and knowledge of your people do you think your self esteem raised?

Yes ☐  No ☐

_________________/_________________
Appendix II

Interview Questions To Oromia National Regional State Education Bureau

What are the objectives of the mother tongue based education?

Are educators aware of these objectives?

How do you communicate these objectives to teachers at the stage of recruitment?

Instructional materials prepared to be used in this level put these objectives in to consideration?

Do you think mother tongue education given at these level help learners to acquire the knowledge of their language, culture and history of their people and develop confidence and pride?

Is there any other means rather than classroom instruction that allow learners to express their culture and history using Afan Oromo?

Do you think learners who are the outcomes of mother tongue based education developed self esteem?

- Do they fluent in Afan Oromo?
- Are they able to express themselves, their culture and history?
- Are they proud of being Oromo?

How do you evaluate this?

- Do they understand the lesson well?
- Do they score high?
- Do they enjoy their school life?
Do you think mother tongue education allow learners to learn 2nd and 3rd languages simply or complicate it?

Do teachers of this level are skilled to teach in Afan Oromo and knowledge of culture and history of the people to transmit to the learners?

At the time of recruitment what is your criteria? Do their background and experience considered?

Is there any means to evaluate teachers’ knowledge of the subject they teach?

Whenever you found out a teacher ignorant of the subject matter and poor language skill what would be your action?

Do teachers have any exposure to improve their language skill, widen knowledge of their culture and history of the people?

Is there any experience sharing programs for those teachers with the competent ones?

Do you have sufficient learner’s text books and teachers guide in the school? When text books prepared do the objectives of education in mother tongue considered?

What is the ground for the selection of the topics complied in the existing text books of Afan Oromo subject?

Do the group prepared the text books made up of individuals who are rich in knowledge of vocabulary and grammar of the language?

Are they a collection of speakers of different dialects of Afan Oromo?
Do educational materials prepared at this level incorporate, texts presented using the basic grammar of Afan Oromo and the exercises given are also try to teach learners the native language of the people?

Is there any educational material failed to attain those goals of education in mother tongue?

If so how do you improve them?

For how many years do the existing text books serve?

What is the ground for the edition?

How do you evaluate whether the existing educational materials attain the goals of education in mother tongue?

Language used in the text books is clearly understood and appealing to learners from all dialects/ different background? If not to which dialect do the language used decline?
Appendix III

Interview Question To Sebeta Town Administration Education Office

Do educators of the town administration aware of objectives of education in mother tongue?

To create awareness among teachers/educators, what have been done in this regard?

How do instructional materials prepared and distributed to different levels contribute in fulfilling those goals?

Are those materials meeting the standard required?

To what extent do the Afan Oromo subject text books support learners to improve their language skill, acquire knowledge of their culture and history?

After completing the cycle do learners develop their language skill and know their culture and history? Are they proud of their ethnic identity?

Is there any difference in behavior between learners reside town and countryside?

In the schools of this town do learners have the means/way to promote their language, culture and history?

Do the instructional materials used in this level appropriate?

Mention the weakness of these materials if any?

Do the text books familiarize learners with variety of Oromo vocabularies and different Oromo dialects so as to develop their language skills?

Is the dialect of surrounding Oromo incorporated?
Do you think education in mother tongue help children to learn 2nd and 3rd language simply?

Do teachers of the primary level 2nd cycle of this town full fill the requirement like developed language skill, knowledge of culture and history of the people?

How much interested are the teachers to teach in Afan Oromo? How do you evaluate?

At the recruitment stage do you consider their cultural background and experience?

Is there any capacity building program for teachers at the town like training and experience sharing?

Is there any other way for teachers other than class room instruction to promote their culture and history of the people, among learners

Do schools in your town offered sufficient learners text books and teachers guides?
Appendix IV

Interview Question for Teachers

Are you familiar with objectives of mother tongue based education?

Where do you acquire this knowledge?

Do the grammar, vocabulary, dialects of Afan Oromo entertained in the text books and teachers guide of this level support the learners to improve their language school?

Do you think content of these books convey the messages that are helpful in building their ethnic identity and self esteem development?

Do you think the content of the books teachers’ guide and learners text books used at this level successful in attaining the mentioned goals?

Tell us the strength and weaknesses the books have in this respect?

Tell us if the content of the books is helpful for learners to know their language, their culture and history well?

Do you think learners which are the product of this program/level/ have sufficient knowledge of their language? Capable of expressing their culture? Proud of themselves?
Appendix V

Focus Group Discussion Questions For Learners

Regarding Content

-Do the content of the text books focus on the topics related to culture and history of the Oromo? Do these lessons with classroom instruction developed pride of being Oromo/self esteem?

Regarding Language

-Do the text books expose you to different dialects of Afan Oromo? Do the language used in the book composed of variety vocabulary from different areas? Do the grammar used as that of native speakers?
Signed Declaration

The thesis, my original work, has not been presented for a degree in only other University and that all sources of materials used for the thesis have been duly acknowledged.

Name of Candidate _________________________ Signature _________________________

This thesis has been submitted for examination with my approval as a university advisor

Name of the Advisor _________________________ Signature _________________________