

Addis Ababa University
School of Graduate Studies

**ATTITUDES OF STUDENTS, TEACHERS, PARENTS AND
EDUCATION BUREAU OFFICIALS TOWARDS DAWUROGNA AS
A MEDIUM OF INSTRUCTION IN PRIMARY SCHOOLS IN
DAWURO ZONE**

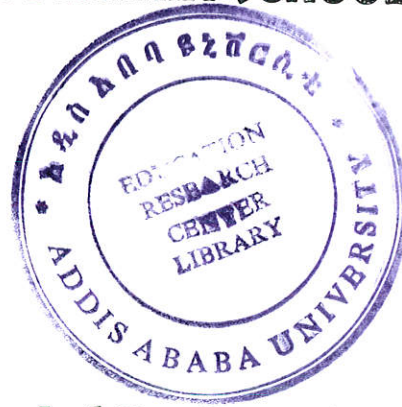


By

Mitiku Mekuria

June, 2005

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Master of Arts in Educational Psychology**

By

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June, 2005

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SCHOOL OF GRADUATE STUDIES

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Mitiku Mekuria

Approved by Board of Examiners

Tamiris Andualem



Chairman of Graduate Committee

Signature

Bidyachew Sa



Advisor

Signature


Ma Kassen Gion



External Examiner

Signature

Tamiris Andualem



Internal Examiner

Signature

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Abstract

The objectives of this study were to explore the existing attitude of students, teachers, parents, and Education Bureau (EB) officials towards Dawurogna as a medium of instruction in primary schools in Dawuro zone, and to examine whether there were variations in the attitudes of students, teachers, and parents due to sex and residence. To achieve the objectives, 324 students, 48 teachers, and 224 parents through Stratified random sampling from Mada Gobo, Dochi, Moddel, Waka, Gozo Shasho and Sore primary schools, and 12 EB officials through Convenience sampling from Dawuro zone, Marek'a and Loma Woredas Education Bureaus were chosen. One sample t-test, and two-way ANOVA were employed to analyze the collected data. The results indicated that students, teachers, and parents held negative attitude, but EB officials showed positive attitude towards Dawurogna as a medium of instruction in primary schools. Besides, significant attitudinal variations were not found due to sex & residence among students, teachers, and parents, except urban and rural students. Urban students showed relatively higher negative attitude towards Dawurogna as a medium of instruction. Further, the results were presented with possible explanations. Finally, conclusions and suggestions were made in the light of the findings.

CHAPTER - I

INTRODUCTION

1.1. BACKGROUND OF THE STUDY

Education plays an important role in a given society. Through education individual gains knowledge, develops skills and attitudes which enable him/her to meet certain needs of the society. Education emancipates man from ignorance, superstition and backwardness. Preserving and transmitting cultural heritage, the collective experiences of the past and the present, to new generation is also made possible through education. As for this idea, Jaeger, cited in Delgado (1971:2), stated education as a means through which a group transmits both its material and spiritual knowledge to future generation. For this transmission of knowledge, language is indispensable.

The importance of language in educational process is unquestionable. Stubbs (1983:17) noted that as we know teaching and learning are almost inconceivable without language, for teaching and learning typically comprise linguistic activities such as lecturing, explaining, discussing, telling, questioning, answering, listening, repeating, paraphrasing and summarizing. He further stated that many people believe that a child's language is a crucial cause of his educational success or failure. Moreover, Dakin, Tiffen, & Widdowson (1968:3) said that it is known that educational process involves teaching-learning process, and education for most part takes place through language. By the same token, Barnes et al. (1971) stated that boys and girls in their attempt to master the school curriculum have to call upon their language resources. Similarly, Harold Rosen, cited in Barnes et al.

(1971) viewed language as a means through which knowledge is handed over. A more comprehensive description about the importance of language in education is given by Spolsky (1972:3) as below:

Learning in school depends on interaction- interaction of the pupil with his teachers, with his books, with his peers and all these interactions are mediated by language. School is not just a place that teaches language; most of its teaching takes place through language, and most of its learning depends on a pupil's ability to understand what his teacher says and what is in his books. Without communication between teachers and pupils, there is little chance of effective education.

In sum, language is a key factor that plays a crucial role in and affects the educational process; it is the means by which we communicate (Gollnick & Chinn, 1998:231). It can either promote or impede scholastic success (De Wet & Niemann, 1999: 87).

All that has been discussed so far are the roles of language in education. The issues when the question "which language is the best for teaching-learning process in primary education?" was raised, what happened following the question and other points related to the problem are dealt below.

The question that what language should be used as a medium of instruction in primary education was raised in several countries before the year 1951, and became an international issue (Sibayana, 1971 cited in Rubin & Jernudd, 1971). Since the question of language of education became a burning issue in many countries, UNESCO had a meeting of experts in Paris in 1951 to discuss the matter, and to find out the solution (UNESCO, 1953 cited in Fishman, 1968). The experts

came up with a recommendation that pupils should begin their schooling through the medium of the mother tongue. Dakin et al. (1968:20) quoted full description:

Psychologically, it is the system of meaningful signs that in his mind works automatically for expression and understanding. Sociologically, it is a means of identification among the members of the community to which he belongs. Educationally, he learns more quickly through it [mother tongue] than through an unfamiliar linguistic medium.

There were certain countries which began their primary education in mother tongue/vernaculars prior to the UNESCO meeting of 1951 (e.g., the 1948-54 *Iloilo experiment*, Philippines) (Sibayan, 1971 in Rubin & Jernudd, 1971:125). However, the number of countries which started their primary education in the mother tongue/vernacular language has increased thereupon. Despite this, the axiomatic idea of the UNESCO that *pupils who receive instruction in their mother tongue better understand & perform better than in the second language* has lacked satisfactory empirical evidence & has become inconclusive (Macnamara, 1966, Dakin et al., 1968 cited in Fasold, 1984:298; Bamgbose, 1976:12; Weinstein, 1983:103; Halstead, 1988:40).

As several different studies conducted in different countries have come up with contradictory findings on the effectiveness of mother tongue education, so also on attitudes of parents, students and teachers towards mother tongue in education. To mention some, Sibayan (1975) in Ohannessian, Ferguson, & Polome (1975:120); Afiesimama (1995) and De Wet & Niemann (1999) found that the

majority of pupils, their parents and teachers didn't prefer their language to be the medium of education. In contrast, in Ethiopian context, Tesfaye (1971), Tsehay (1977), and UNESCO (1990) (cited in Waqshum, 1995:14) indicated that most of the respondents favoured mother tongue education.

It was mentioned earlier that several mother tongues in our country are being used as a medium of instruction. However, the term mother tongue seems to be ambiguous to most people. Some say mother tongue is the language of a particular nation/nationality/ethnic group, while others understand it as the language a child first learns, and so on. Regarding this problem, Weinstein (1983:102) stated:

...there is considerable confusion about the term mother tongue, which can mean the language spoken from the cradle, the language of one's parents, the language one ordinarily uses day to day, the language one thinks in, or the language used at home.

Moreover, Mayor (1994) in Stierer & Marbin (1994:75) noted that the term *mother tongue* can be quite misleading.

As stated above, although there has been confusion about the term mother tongue, in the Ethiopian context, *mother tongue* generally refers to *the language of a particular nationality/ ethnic group*.

Bearing the foregoing discussion in mind, it is important to have a look at the current educational progress in our country. When the "Derg" regime came to an end in May, 1990 (1983 E.C.), so did its educational system. As the Ethiopian

Peoples Revolutionary Democratic Front (EPRDF) government came to power, the educational system was also changed. The centralized educational system of the 'Derg' was replaced by the decentralized form of the new federal government. Thus, nationalities' languages were decided to be mode of primary education in consideration of the pedagogical advantages of the child in learning through mother tongue and of the rights of nationalities to promote the use of their languages (*Transitional Government of Ethiopia (TGE)*, 1994). Following the formulation and declaration of the policy, most mother tongues of the nations, nationalities and peoples have become medium of instruction in primary and Teacher Education Institutes (TEIs). And some major languages such as *Oromogna, Amharic, and Tigrirgna* have been serving as medium of instruction in Primary schools, TEIs and Colleges in their respective regions. Like other mother tongues, *Dawurogna, the language of Dawuro nationality* in Southern Nations, Nationalities & Peoples Region (SNNPR), has been serving as a medium of instruction in primary schools since 1994/95 academic year.

Though the mother tongues are being used as a medium of instruction in their respective Zones/Regions, *informal talks/discussion, researcher's personal experiences, and observations made during teaching practice* in some schools around *Bonga TEI (SNNPR)*-where the researcher had been teaching, *in Gamo Gofa* and *in Dawuro zones* indicate that mixed reactions have been forwarded from students, teachers and community members. They all give their opinion

stating several different advantages & disadvantages of learning in their own language from many perspectives. They seem to hold different beliefs and opinions on the issue under discussion. But it seems that this problem has not come out to surface and not been noticed by many. It may be said that it has not been paid attention.

In particular, when Dawurogna as a medium of instruction is considered, it appears that no scientific investigations have been conducted on what has been happening in the implementation process, particularly on whether there are problems in the instructional process, and the society's, students' and teachers' attitudes towards Dawurogna as a medium. Such issues need to be investigated for the very reason that using vernaculars as medium of instruction in formal education is a new phenomenon in our context. Apart from this, it is heard from some authorities that the instructional process in schools is progressing effectively and is promising. However, what happens on the ground is different. For instance, in 2003/04 and in some preceding academic years, in *Gozo Bamushi, Waka* and *other 2nd cycle* primary schools a good number of 8th grade students failed. This is not an exaggeration; anyone from or around those schools in the specified academic years can witness this. Some parents and students murmur against Dawurogna medium and attribute such problems to using Dawurogna as a medium of instruction in the lower grades. They say that using Dawurogna as a medium in lower grades weakened the students academic base. They often

admire those students who learned the former (the "Derg") curriculum and say:

"ጥሩ ትምህርት ካለፈው ስርአት ትምህርት ጋር ጠፋ ፣ እኛ እቤታችን በምንጠቀመው ቋንቋ ማስተማር የት ያደርጋል?... ምንስ ይጠቅማል?"

Meaning: "Quality education disappeared with the previous education system; learning through the language we use in our home gets us where?... what do we benefit from it?"

Moreover, the researcher heard the following opinions from some pupils with whom he made informal talk during his inter-semester and summer vacations of 2003/04: "ክፍል ውስጥ ስንማር እኛ በምናውቀው ቋንቋ ስለሚያስተምሩ አያንንም ፣ ይሰለጽል። የምንፀፈው ደግሞ በላቲን (Latin) ስለሆነ ላቲን ደግሞ ረጅም በመሆኑ ለመፃፍም ለማጥናትም አይመችም። ያስጠላል። "

Meaning: "While learning in class, we learn through the language we know and hence, it does not make us curious; it is boring. Also, since we write in Latin letters & since they are lengthy, it is inconvenient both to study and write. It is boring."

Furthermore, Waleign 1992 E.C: 11) noted the following from the interview he made with the administrator of the former semen Omo zone, which has now become Gamo Gofa, Wolayita and Dawuro zones.

ሕዝቡ ... ሞዴል ያለ ጥናት ገልብጠው ጭነውብናል የሚባለው አመለካከት እንደ አመለካከት ሊኖር ይችላል። ስፋት ያለው ግን አይደለም።..... ጋሞጎፋ፣ ዳውሮም (Dawuro) አካባቢ ተቃውሞ ገጥሞት ነበር።በዙ ሰፊ ግን አይደለም።

Meaning: "The people...the view that we are imposed the 'model' of ... as a view might be there. But it was not prevalent. There were resistances in ... Gamo Gofa and *Dawuro*. But it was not much prevalent."

The above discussion reflects about what is happening in the educational process and what the reactions of people partially look like with regard to Dawurogna medium education.

Since the educational process involves the cooperation of parents, teachers, students and Education Bureau (EB) officials, their attitudes have some effect on success (Evans, 1965: 124). Assuming that teachers hold unfavorable attitudes towards teaching in Dawurogna language, their attitudes not only affect the instructional process but they also make the students develop negative attitudes through observational learning (Kalat, 1988:149; Sibayan, 1975 in Rubin & Jernudd, 1975: 124). The attitude of students too, affects their perception and learning through motivation (Park, 1999 in Limage, 1999:134; Gardner & Lambert, 1959 cited in Spolsky, 1990:149; Newcomb, Turner, & Converse, 1966:74-75). Also, parental attitudes significantly influence the educational process in different ways. Unless parents are interested in the education of their children, they may not help or may not even educate their children. Again, they may not be very supportive in giving moral, financial, and material support to the school (Musaazi, 1988). Moreover, the attitudes the EB officials hold towards the educational process in general and towards Dawurogna language as a medium

of instruction in particular have great effects and implications in the educational process.

By and large, no one can make one perform or accomplish a certain thing unless he/ she has positive attitude. Stressing this idea, Bogglerstar's friend cited in May (1990:434) asserted that you can take a kid to the library but you cannot make him check out the video you want to see.

Once again, the axiomatic idea of the UNESCO that *says pupils who receive instruction in their mother tongue better understand and perform better than in the second language* has not been proved by experimentation and contradicting results of mother tongue education were recorded in different countries though many countries have been implementing it (Weinstein, 1983:102-103). Apart from this, scientific and technological developments coupled with *globalization process* have been exerting some impact on the educational process directly or indirectly (Mayor, cited in Rwantabagu, 1999; Gizaw, 2002:1). People's ways of life, thinking, and so on have been changed accordingly.

In view of the problem under investigation, a research on the effectiveness and attitudes of stakeholders of mother tongue education considering the impact of scientific & technological developments, and people's present thinking in Ethiopian context in general, and in Dawuro zone in particular seems to be scanty.

In addition to all what have been discussed, it may be important to note at this point the *importance of the knowledge about attitudes* in general, and of *language attitude* in particular. Baker (1992) cited in Adegbija (1999) in Limage (1999:79) has emphasized the importance of the knowledge of language attitudes in the following words:

Attempting language shift by language planning, language policy making and the provision of human and material resources can all come to nothing if attitudes are not favorable to change. Language engineering can flourish or fail according to the attitudes of the community. Having a favorable attitude to the subject of language attitudes becomes important in bilingual policy and practice.

Similarly, Lewis (1981) cited in Limage (1999:79) states that knowledge about attitudes is fundamental to the formulation of a policy as well as for success in its implementation. At last, Triandis Harry (cited in Okombo, 1999:591) stated that *"we have the technical knowledge to change the world, but most of us do not have the attitudes that can bring out the change."*

Based on what has been discussed so far, therefore, this study attempts to explore the attitudes that teachers, students, parents and EB officials hold towards Dawurogna as a medium of instruction (Mol) in primary schools in Dawuro zone.

1.1.1. THEORETICAL BACKGROUND

1.1.1a. CONCEPT AND THEORIES OF ATTITUDE

Attitude is the term that is commonly used in everyday language in academic and non-academic settings on different issues. Attitudes are central to the educative process both as ends and as means, and underpin most areas of educational concern (Fox, 1993:100; Anderson, 1994:380). The concept of attitude has had more definitions than any other concept in social psychology, and is characterized by an embarrassing degree of ambiguity and confusion (Fisher, 1977; Fishbein & Ajzen, 1975 cited in Anderson, 1994: 390). It has been defined in various ways by different psychologists. Morgan (1966:594) defined attitude as a tendency to respond positively, that is, favorably, or negatively, that is, unfavorably, to certain objects, persons or situations. Likewise, Myers (1983: 35) defined it as a predisposition towards some object. Mehrens & Lehman (1984:238) stated that attitudes are descriptions of how people feel and behave. Furthermore, Atkinson, Berne, & Woodworth (1982:41) defined the term attitude as a relatively stable and enduring predisposition to behave or react in a certain way towards persons, objects, institutions, or issues. The definition that is said to be more inclusive is the one that was given by Cattell cited in Schultz (1986:242).

He defined attitudes as individual's interests in and emotions, and behavior towards a person, object or event.

In general, attitudes are learned predispositions to respond in consistently a favorable or unfavorable manner to a particular thing or situation (Feldman, 1994:489).

Despite the number of definitions and the ways they are expressed, attitudes have *three* interrelated components: *cognitive*, *affective* and *behavioral* components (Breckler, 1984 cited in Morgan, 1986: 606; Davis & Ostrom, 1994 in Corsini, 1999: 114; Sdorow, 1990: 607; Jonas, Eagly, & Stroebe, 1995 in Argyle & Colman 1995:2; Edwards, 1999:671; Dandapani, 2001:476). To explain, the *cognitive component* contains knowledge, beliefs, information and inferences made about the attitude object (Davis & Ostrom, 1984:98). The *affective component* consists of the positive or negative feelings or emotions about the object of one's attitude. Attitude always arouses one's feelings and emotions. Finally, the *behavior component* encompasses intentions to act and actions one initiates with regard to the attitude object. Both knowledge and feeling urge an individual to act (Dandapani, 2001:476). The individual may attempt to aid or protect the object if his/her attitude is positive; conversely, he/she may move to destroy or injure it if his/her attitude is negative.

Even though attitudes may be expressed through cognitive, affective and behavioral responses and formed through responding of each of these types,

attitudes do not necessarily have all three aspects, either at the point of their formation or at the point of attitudinal responding (Eagly & Chaiken, 1988 in Gilbert, Fiske, & Lindzey, 1988:272).

Furthermore, attitudes have four more features: *target* (towards or away from the attitude object), *direction* (positive when attitude is favorably directed towards the object, or negative when attitude is unfavorably directed towards the object), *intensity* (more intense feelings or less intense feelings) and *consistency* (the strength of an individual's feelings towards the attitude object) (Anderson, 1994 in Husen & Postlethwaite, 1994: 380).

The defining characteristic of attitudes is that they are evaluations of various aspects of an attitude object; an attitude object is the entity towards which people hold an attitude (e.g. ideas, events, or people). And the evaluations are expressed in terms of *liking-disliking*, *favoring-nonfavouring*, and *positive-negative* (Insoko & Schopler, 1972; Argyle & Colman, 1995:2; Perry & Cacioppo, 1981, cited in Morgan et al., 1986: 382; Sdorow, 1990: 607).

As stated in one of the definitions, attitudes are acquired or learned in different ways (Sdorow, 1990:607; Fazio, 1985 cited in Eiser, 1990:73; Bem, 1970, Petty & Caccioppo, 1981 cited in Kalat, 1990: 606; Bynner et al. 1972:10). For attitudes are learned, they may change.

What is more, attitudes are *hypothetical constructs*. Attitudes are not directly observable or never seen and cannot be directly measured, but they are only

inferred from observable/overt behavior, both verbal and non-verbal (Oppenheim, 1992 cited in Gatumu, 1998: 95; Mehrens & Lehman, 1984: 238; Morgan, 1966: 594; Dandapani, 20001:475).

Attitude is often confused with terms *belief*, *opinion*, and *prejudice* which are interrelated and are very closely related in meaning. They are difficult to distinguish on surface level, and hence, readers are often confused. Though the terms appear to be similar, psychologists have made a distinction among them. For the terms belief and opinion, Morgan (1966:597) gave the follow explanation:

A belief is the acceptance of a statement or proposition; it doesn't necessarily imply an attitude of being "for" or "against". On the other hand, *opinions* usually involve some sort of belief and some attitude of "pro" or "con", the attitude may not be strong...; most *beliefs and opinions* are closely linked with attitudes. Indeed, they are often rationalizations for attitudes.

In attitude theory, beliefs are basic building blocks of attitudes in the sense that attitudes are assumed to reflect the beliefs that people had about attitude objects (Eagly & Chaiken, 1998 in Gilbert et al., 1998:274). In addition to the Morgan's explanation of opinions, Dandapani (2001:475) stated that opinions are expressions of one's attitudes.

Prejudice, on other hand, refers to an attitude that is unjustified; a prejudice is a vagrant opinion without visible means of support (Dandapani, 2001:476). Dandapani further explained that prejudice is not supported by facts and may stem out of hasty generalization. A prejudiced person is biased and hence blind to reason. Similarly, Edwards (1999:681) defined *prejudice* as a negative

unjustifiable and inflexible attitude. He further noted that prejudice is based on inaccurate or incomplete information and is usually characterized by very negative hostile feelings.

In the light of above explanations, thus, these four terms are not the same though they are closely linked with each other.

As mentioned earlier, attitudes are acquired. The formation of attitudes is attributed to a variety of antecedents. Attitudes are shaped experiences, including our observations of other people's and our own behavior ; classical and operant conditioning; by direct instruction; and direct experiences (Fernald & Fernald, 1999:489; Sdorow,1990:607; Edwards,1999:672; Feldman, 1994:490; Eagly & Chaiken, 1998 in Gilbert et al., 1998:270; Ajzen, 1984 in Corsini, 1984:99)

As we learn some behaviors by *observing and imitating* influential role models, attitudes can be learned by the same process, *vicarious learning* (Edwards, 1999). Parents, teachers and peers have a strong influence on our attitudes. When a learner continues to experience and be strongly influenced, he/she begins to internalize. Since a child's parents are products of the culture and their attitudes are influenced by that culture and since parents spend much time with the child instilling in him/her particular attitudes, the child is shaped accordingly (Morgan, 1966:597; Musgrove & Taylor, 1969:19; Perrin, 1986:457; Byram, Esarte-sorries, & Taylor, 1990:8; Siann & Ugwueshu, 1980). In this way, thus, the culture in which the learner grows has a considerable influence on the

formation of his/ her attitude. As regards peer influence, since the learner passes much time both in and out of school hours mixing in groups, the learner adopts the likes and dislikes of the peers (Musgrave, 1972:104; Perrin, 1986: 459; Byram, Esarte-sorries & Taylor, 1990:193). Again, teachers as models for students, sources of values, attitudes, and so on heavily influence students (Musgrove & Taylor 1969:19; Gorman, 1970: 155; Byram et al., 1990:222). The students can be influenced positively or negatively. When viewed from the point of mother tongue medium instruction, it is dependent upon the teachers' attitudes towards the language being used as a medium of instruction, the value they give to the future utility value of the language, and so on. Provided that the teachers appreciate and like the language that is being used as a medium of instruction, the pupils are most likely to develop positive attitudes, and vice versa (Kausmejev & Goodwir, 1967 cited in Medhanie, 1986:11).

Some of our attitudes are formed simply by the associative process of *classical conditioning*. Whenever positive or negative experiences are paired with an attitude object, new attitudes are likely to be formed (Edwards, 1999:672). People develop associations between various objects and the emotional reactions that accompany them.

We also acquire attitudes through *operant conditioning*. Attitudes that are reinforced, either verbally or nonverbally, tend to be maintained (Feldman, 1994:491). Sometimes attitudes are formed by *direct instruction* (Fernald &

Fernald, 1999:489). If someone tells us about the attitude object, we may be influenced by the information received.

Besides, we learn many of our attitudes through direct contact with the attitude object (Edwards, 1999:673). Attitudes acquired through direct experience are likely to be more deeply ingrained and held more confidently than those learned through observation (Fazio et al., 1983; Fazio & Zanna, 1981; Wu & Shaffer, 1987 cited in Edwards, 1999: 673).

Aside from the above discussed ways that attitudes are developed, *information disseminated on mass media, second-hand information* obtained from a variety of sources, and *motivational pressures* all contribute to the formation of attitudes (Davis & Ostrom, 1994 in Corsini, 1994:117; Byram et al., 1990:8).

Finally, our attitudes may be determined by or formed due to our behaviors (Feldman, 1994: 493). What we do leads us to a certain outcome which makes us hold some kind of attitude.

Attitudes have crucial roles in an individual's life. Oskamp & Harty (1968) cited in Gatumu (1998:95) describe attitudes as crucial in understanding the way a person perceives the world around him/her. Similarly, Warren & Jahoda (1973:22) stated that attitudes determine what a person will see and hear, what he/ she will think or do thus making them central to life.

Moreover, attitudes have been shown to correlate with distortions in logical thinking, memory, social judgments, perceptions of factual accuracy, information

seeking, non-verbal communication, and a wide variety of social behaviors (Ostrom, 1984 cited in Corsini, 1984: 102). As it can be understood from these statements, attitudes affect people's life in different ways.

Generally, scholars agree that attitudes influence behavior (Fernald & Fernald, 1998:488; Alreck & Settle, 1985: 13; Kifer, 1992 in Alkin, 1992:112; Dworetzky, 1988: 272; Feldman, 1994:493; Kalat, 1990: 606; Ajzen, 1994 in Corsini, 1994: 117; Cozzarelli, Wilkinson, & Tagler, 2001:8). Spolsky (1990: 209) also argues that attitudes influence the development of motivation, which is an important explanation of success or failure. Furthermore, according to Morgan et al. (1986:32); Warren & Jahoda (1973: 22); Myers (1983: 44); Gardner (1982) in Ryan, Giles, & Sebastian (1981: 132), how much we like or dislike something has much to do with determining our behavior towards that. Also, Newman (1982) cited in May (1990:435) says, "I have to conclude that positive attitudes can lead to positive achievement.

However, one should note that attitudes don't always affect behaviors/actions because of social or situational factors (Edwards, 1999:675). Moreover, overt behavior may not always provide a reliable index of attitude (Dandapani, 2001:475). Above all, several social psychologists suggest that our behavior/ actions also shape our attitudes (Chaiken & Stangor, 1987; Tesser, 1990 cited in Edwards, 1999:676; Fox, 1993: 100).

Thus, the foregoing discussion indicates that attitudes influence an individual's behavior and affect his/her life in many ways in general, and learning & achievement in particular.

1.1.1b. REVIEW OF RELATED STUDIES

1.1. 1b (i). STUDIES RELATED TO MOTHER TONGUE AS A

MEDIUM OF INSTRUCTION & STAKEHOLDERS' ATTITUDE

The idea to conduct lesson, particularly of primary level, in mother tongue dates back to about 1948 or before that (Sibayan, 1971 in Rubin & Jernudd, 1971:125). Since the need to provide primary education in first language became prevalent, a UNESCO conference of experts met in Paris in 1951, and finally favored mother tongue in initial education (Dakin et al., 1968:20). The experts unanimously recommended that the best medium for teaching a child should be in his mother tongue. Following this, several studies have been conducted and views have been forwarded. The research results and the views of several authorities have become contradictory: *some are for* and *some are against using mother tongue as a medium of instruction.*

Those who favor using mother tongue as a medium of instruction listed and explained these advantages: *pedagogical advantage, advantage for cognitive/intellectual development, and advantage in adjustment to community life.*

With regard to pedagogical advantage, UNESCO (1953) cited in Dakin et al. (1968) stated that "educationally, the child learns more quickly through it [mother tongue] than unfamiliar linguistic media." Moreover, Dutcher (1982:51) stated the following:

Children who have not learned in their mother tongue well will not learn well in second language..... They will learn neither to read nor to acquire subject matter through it. Instruction in mother tongue will promote better learning.... If the language the child uses is different from the language of medium, the child faces technical difficulties (*pronunciation, grammar, etc*) of the new language, and as a result, learning in that language is difficult.

Besides, Gandhiji cited in Venkateswaran (1996:88) believed that mother tongue would enable the children not only to understand clearly the rich heritage of people's ideas, emotions, and aspirations but would also enable children to express themselves effectively, clearly and lucidly. Dendir (1985:16) also noted that if the medium of instruction is unfamiliar language, the students neither master the subject matter nor the language.

The second point of argument in favor of mother tongue in education is the advantage it gives in intellectual development. Those who believe in this idea propose that instruction in mother tongue facilitates the intellectual development of the pupils (Emenanjo, 1990:63; Chib cited in Dakin et al., 1968:28). Again, Brimer & Pauli (1979:91) argue that if a child begins schooling in language other

than his mother tongue, he becomes handicapped with respect to comprehension and in the ability to develop and maintain more abstract mode of thought.

Furthermore, East African Academic Symposium cited in Bagunywa (1980:77) stated the following:

Any attempt to use 2nd language as a medium of instruction, at least in the early grades of primary school, is bound to have a detrimental effect on the child's intellectual development.... i.e., his ability to think... his desire for spontaneous expression is greatly interfered with.

In the same way, UNESCO (1953) cited in Dakin et al. (1968) stated that *psychologically, it is the system of meaningful signs that in his mind works automatically for expression and understanding.*

Finally, with regard to the advantage of mother tongue in adjustment to community life, UNESCO (1985:48) stated that using mother tongue enables the child to become rooted in his own culture and shape his identity. This proposition of the UNESCO seems to be the same as 1953's recommendation (Dakin et al., 1968) which was stated as... *sociologically, it is a means of identification among the members of the community to which he belongs.* Similarly, Makulu (1971:35) stated that education fails when it doesn't make the child understand himself and his social & cultural post and the life or the society which he is a member. By the same token, Udoada (1998) contends that the use of any language other than the child's mother tongue alienates the child from his/her natural environment and culture and cripples his/her creative powers.

On the other hand, *some authorities argue against using mother tongue as a medium of instruction*, reciting problems in and potential harmful effects of mother tongue education.

The first point of argument of the authorities is *lack of universal meaning of the term mother tongue* (Weinstein, 1983:103). According to Weinstein, there is a considerable confusion on the term mother tongue. In fact, in Ethiopia itself there has been confusion on the term among teachers in particular and may be among other stakeholders in general. If one goes down to the school and community level and asks what the term means, he/she is more likely find this fact. As an illustration, the researcher recalls that there was once a debate among the instructors of Bonga TEI on what the term *mother tongue* means: is it the child's first language?, is it the child's mother language?, the language of a nationality/ethnic group where the child is living with but he/she doesn't speak? or...?

The second problem raised in objecting mother tongue is its *pedagogical problem*. For this, LePage (1964:21) argues that the idea, *he [the child] learns more quickly through it [mother tongue] than unfamiliar linguistic medium* is meaningless because there is no satisfactory teaching materials and supplementary reading books available in so many vernaculars. He further stated that the most important factor which determines how quickly a child learns is not the language he uses, but the attitude of his parents, teachers, and

his peer groups towards the language used. The shortage of educational materials was raised not only by LePage but also by other scholars. As to this, UNESCO committee itself cited in Hymes (1964:531) affirmed that the main obstacle to the use of vernacular languages is the shortage of educational materials. Similarly, Fishman (1968:693-694) noted that it will often happen that even a language which is quite capable of being used as a medium of instruction will be almost or entirely without school books or other materials.

Another difficulty pointed out by scholars in this category is *the inadequacy of modern vocabularies*. Of course, lack of sufficient vocabulary is what the parties in the educational process have observed during the preparation of and in educational materials in mother tongues in our country. As to this difficulty, Hymes (1964: 530) and Weinstein (1983:16) stated that the major problem in most vernaculars is the lack of adequate vocabularies that prevents providing either an adequate library of texts or actual instruction in the language. In the same page, Hymes noted that no language is adequate if one of its speakers finds the frontiers of knowledge blocked by linguistic barriers, and this is the characteristic of all vernaculars. In all, they all argue that the language may not have a vocabulary that fits the needs of the curriculum.

In addition, scholars complained of the difficulty of finding competent translators. Since most vernaculars are not well-developed, they have no literature. So, the educational materials which were written in other language

should be translated. To do so, there should be competent translators who can correctly translate the materials without distorting the ideas, but most vernaculars do not have competent translators (Fishman, 1968).

The third point of argument against mother tongue medium is *economic problem*. Those who argued against (e.g. Mialaret, 1979:165) stated that publication of textbooks, producing of teaching materials, training teachers, etc require a large amount of money.

Finally, authorities who oppose using mother tongue in education raise *social, cultural and political problems/reasons*. Canham (1972:20) stated that ... what is acquired at home is all that is necessary. He further noted that knowledge of mother tongue is not as such important for one to attain high social status. Moreover, Bamgbose (1976:12) said that the undoubted need for a language of wider communities limit the need of education in mother tongue. Besides, Emenanjo (1990:15) argues that, ideologically, instruction in many languages seriously hinders the development of a national unity. In this regard, Mrs., Gandhi on her speech cited in Dakin et al (1968:61) stressed the consequence of using mother tongue for instruction by saying "*... this proposal [mother tongue education] might encourage separatism.... In present day world we cannot afford to live in isolation.*" Apart from this, the limitations of vernacular instruction lead some ambitious students to frustration after their completion of primary school; thus, they find themselves in a dead end (LePage, 1964:25).

Like the arguments on using mother tongue as a medium of instruction, some studies conducted on mother tongue in education demonstrated conflicting results. For instance, in the *Iloilo experiment of 1948-54*, Philippines, a lesson was conducted in the local vernacular, (*Hiligaynon*) for the experimental group, and the control group received instruction in English. At the end, the experiment showed that the mother tongue was much more effective medium of instruction (Bamgbose, 1976). Likewise, Wijnstra (1978) cited in Fasold (1984:310) found from the *Frisian experiment* in Netherlands that the group which was instructed by Frisian (a minority language) comes closest to the UNESCO ideas of early education in the mother tongue; i.e. the result achieved was interesting.

In contrast, the results from the *Iganga experiment* in Uganda in which two classes were taught geography; one in English and the other in its mother tongue were the reverse: the former class performed better than the latter (Bamgbose, 1976:12). Similarly, in England certain group of Polish children received some school subjects in the second language, and the other group was taught in the mother tongue. The investigators found that the group which received the subjects in the second language achieved higher scores than the group which was taught in mother tongue (Dakin et al., 1968).

As regards the conflicting findings, Dakin et al. (1968) cited in Fasold (1984:298) stated that however in view of lack of satisfactory evidence, perhaps

the wisest counsel to follow at the present time is to say that the linguistic effects of teaching in a second language are unknown.

Lastly, Fasold (1984:302) seems to warn stating that bear in mind the fact that most researchers of this issue [mother tongue education] are North Americans or West Europeans; many of them have not had first-hand experience with the tremendous linguistic diversity that is a day- to- day fact of life for so much of the world's population.

To sum up, for the contradiction observed in findings of mother tongue in education, *cultural* and *other extraneous factors* might have intervened. And also, it should not be forgotten that experiment on human beings is often difficult.

Like the conflicting findings with regard to the effectiveness of mother tongue education in primary, some contradictory observations were also made in respect to attitudes of parents, teachers and other parties towards using mother tongue as a medium of instruction in primary schools. For example, in Philippines, Sibayan (1975) in Ohannessia et al. (1975:120) found that the great majority of the householders and the teachers whose first *language is Pilipino* don't seem to prefer Pilipino as the language of instruction. Similarly, in Nigeria as Afiesimama (1995) in Emenanjo& Ndimele (1995:368) noted what teachers reported that, *parents showed discouragement to the local language* and regarded the time spent on the local language as time wasted. Similarly, case studies made in

Botswana and *Mali* on using their indigenous languages as medium of instruction indicated that students, teachers and parents showed resistance (International Development Research Center (IDRC), 2005).

In contrast, in a study undertaken in Cameroon on the educational use of vernaculars, increased parental interest in their children's education was observed (UNESCO, 1990 cited in Waqshum, 1995:14). In Ethiopia, some studies conducted on some mother tongues (Tesfaye, 1971; Tsehay, 1977; Fisseha, 1994 cited in Waqshum, 1995:23) showed that most of the respondents favour the use of mother tongue in education.

Although sufficient information on more recent experimental & different culture-based studies, *not theoretical description*, on issues of mother tongue in education has not been available due to lack of up-to-date materials, a little may be said on the above contradictory findings concerning the reactions or attitudes of the parties towards mother tongue in education.

Currently many early research findings are being disproved and replaced by new ones. For instance, in the field of Psychology, what is called "*Cross-cultural Psychology*" has appeared criticizing early studies & findings *for their ignorance of the influence of culture and generalizing the findings of one culture to another*. Likewise, *cultural factors* might have played a role in the process of the investigations.

1.1.1b (ii). CRITICAL EVALUATION OF RELATED STUDIES

It can be observed from earlier discussion that UNESCO and several different authorities argued for the use of mother tongue in education. However, there are some points to be raised and need consideration. To begin, it was said that the child learns more quickly through mother tongue than unfamiliar language, that instruction in mother tongue will promote better learning, and that if the medium of instruction is unfamiliar language, the students neither master the subject matter nor the language due to the technical difficulties of the language. Again, it was mentioned that *learning in unfamiliar language leads to memorization and have a detrimental effect on the child's intellectual development*. When these and other ideas raised by the authorities are critically examined, some questions raise in mind. For instance, for the first few grades the child faces some technical problems of the new language, and comprehension problems due to the newness of vocabularies/words. If anyone who received lesson in second language, especially in initial grades recalls his/her experience of that time, he/she cannot deny the above problems. The researcher himself affirms those problems. But some of the ideas cannot escape from raising questions. For instance, *is it only the unfamiliarity of the language (2nd language) that makes the child not to learn more quickly? Does only using mother tongue in instruction guarantee better learning? Is it always true that learning in unfamiliar language leads to memorization?* From pedagogical & psychological point of view, don't

the methods a teacher employs in teaching and assessment (questions type in tests, etc) have influence on memorization in particular and thinking in general? In what way does learning in unfamiliar language have a detrimental effect on the child's intellectual development? Was this idea supported by research? or was it forwarded simply by assumption or logical thinking?

It cannot be denied that the language a child uses at home helps him/her to adjust himself/herself with school environment and with peers, for he/she can easily communicate. But for the idea "using mother tongue enables the child to become rooted in his own culture and shape his identity", *can this be attained by only making the medium of instruction mother tongue? What about the influence of other powerful cultures on the culture of the child and his/her identity formation?*

Mother tongue education in Ethiopia began about a decade. Before that, the medium of primary education was Amharic, which has been a second language for almost all the nationalities except for those whom it is a mother tongue. *If we consider this situation, did those students who passed through that educational system lose the advantages of mother tongue education proposed by the supporters, and have been behind those who have been receiving instruction in mother tongue?*

Many questions may be raised in addition to the above ones. As to those raised above, some points be made. In the first place, it seems that the UNESCO

committee of experts recommended mother tongue to be a medium of instruction on the theoretical basis or logical thinking; they had no empirical evidence to base their decision. They also focused on one aspect: the well-being of individual child is given much consideration. It appears that to learn in mother tongue is the child's right. *But, how about the need of the society?* Furthermore, *what about the efficiency of education that is given in mother tongues/vernaculars?* Again, *what is the function of education in a society?* These basic questions should have been discussed in breadth and depth, and supported by empirical evidence instead of looking at only one aspect.

It is generally believed that early years including elementary school years are very crucial both academically and psychology (Delgado, 1971; Hurlock, 1980; Whitebread, 1996:17). Elementary school level is a critical stage in laying a firm foundation on which the individual learner's further educational progress can be established. Similarly, Delgado (1971:2) noted that primary education is the foundation of the educational system.

Besides, one of the questions posed in light of the ideas favoring mother tongue was how mother tongue makes a child learn more quickly. In this regard, there are other factors to be taken into account. The way a teacher teaches (methods of teaching), and other pedagogical & psychological factors that happen in the instructional process can affect the child's learning; it may not be only the unfamiliarity of the language. Again, the term "*a child learns more*

quickly" is not clear; is it to mean comprehends or understands the lesson quickly if given in mother tongue? As to the idea "*unfamiliar language leads to memorization*", again it may be difficult to accept. In our context itself, we often hear that the previous system of education is being criticized for its methods of teaching and assessment/testing, which have led students to memorization and have equipped them with only theoretical knowledge. Hence, it may be wrong to reach at the conclusion that using unfamiliar language leads to memorization.

Another related issue concerning the cognitive aspect of the child is *the detrimental effect of the unfamiliar language and interference with the child's intellectual development and thinking*. This idea may also need reconsideration. *How much effect does using unfamiliar language exert on the child's intellectual development? Has it been checked by experimentation?* There are a number of factors which affect the child's cognitive development and good thinking, such as *the home environment, the school environment, methods of teaching, assessment strategies, the psychological aspects of the child*, and so on (McCormick & Pressley, 1997:11-12,236; Dembo,1994).

Finally, the proposition *mother tongue helps the child in adjustment aspect* is in fact admirable in some way as stated elsewhere above. But the idea that *mother tongue enables the child to become rooted in his own culture and shape his identity* may be questionable. A lot of ideas may be forwarded here. Of these one is *whether the child is taught in mother tongue or not, he/she is forced to*

assimilate himself/herself with the society he/she is in due to social pressure/societal influence. Moreover, it may be *the contents* included in the subjects/curriculum than mother tongue medium of instruction to attain the issue raised in question. Again, *the child's attitude to his culture and to other cultures* matters. At present, as we see, many of us are being influenced by western culture and as a result, we are losing our culture and identity despite the education given to preserve our culture & our identity.

As discussed above, authorities raised several different problems and reasons in objecting mother tongue medium instruction. Some are, in fact, *practical limitations* such as lack of textbooks and other educational materials, lack of supplementary/ general reading materials; a shortage of suitably trained or competent teachers and/or translators; inadequacy of modern vocabularies, the presence of a variety of/multiplicity of languages in a locality, and stakeholders objection/unfavorable attitudes. But all these don't imply the impossibility of mother tongue in education. For instance, if the parties of the educational process favour using mother tongue medium in education, what is lacking can be supplied, teachers can be trained, vocabularies can be created or borrowed and will be made known to students and teachers, and so on. Most languages are not self-sufficient, especially in terms of vocabularies- *borrowing words* is one way of enriching a language with vocabularies. For instance, Abraham (1968:21)

made a survey in 1961 and found 631 different *European loanwords* from twenty-eight issues of *Addis Zemen* newspaper (Amharic newspaper).

Therefore, authorities against using mother tongue as a medium of instruction should have considered the possibility of solving the practical limitations. Again, they should have taken into account the psychological aspects of elementary school children and the psychological consequences of using unfamiliar languages as a medium in early grades/primary education.

1.2. STATEMENT OF THE PROBLEM

As mentioned in the foregoing discussion, on the basis of the New Education & Training Policy of 1994, Dawurogna has become a medium of instruction and being used in primary schools in Dawuro zone starting from 1987 E.C. However, personal experiences and some observations indicate mixed reactions of parents, students and teachers with regard to Dawurogna medium education.

Based on the preamble given above, the following basic research questions have been raised:

1. What attitudes do students, teachers, parents and Education Bureau officials hold towards Dawurogna as a medium of instruction?
2. Is there a variation in the attitudes of students, teachers, and parents due to sex towards Dawurogna as a medium of instruction?

3. Is there a variation in the attitudes of students, teachers and parents due to difference in residence towards Dawurogna as a medium of instruction?

1.3. THE OBJECTIVES OF THE STUDY

The major objectives of this study were:

- To assess the *attitudes* of students, teachers, parents and EB officials towards Dawurogna as a Mol;
- To find out whether there are attitudinal differences due to *sex* and *residence* towards Dawurogna as a Mol.

The specific objectives of the study were:

- To assess the attitude of students toward Dawurogna as a Mol;
- to find out whether *sex* has any influence on students' attitude towards Dawurogna as a Mol;
- to examine whether *residence* has any influence on students' attitude towards Dawurogna as a Mol;
- to see the *interaction effect of sex & residence* on students' attitude towards Dawurogna as a Mol;
- To assess the attitude of teachers towards Dawurogna as a Mol;
- to find out whether *sex* has any influence on teachers' attitude towards Dawurogna as a Mol;

- to examine whether *residence* has any influence on teachers' attitude towards Dawurogna as a Mol;
- to see the *interaction effect of sex & residence* on teachers' attitude towards Dawurogna as a Mol;
- To assess the attitude of parents towards Dawurogna as a Mol;
- to find out whether *sex* has any influence on parents' attitude towards Dawurogna as a Mol;
- to examine whether *residence* has any influence on parents' attitude towards Dawurogna as a Mol;
- to see the *interaction effect of sex & residence* on parents' attitude towards Dawurogna as a Mol;
- To assess the attitude of EB officials towards Dawurogna as a Mol;

1.4. THE SIGNIFICANCE OF THE STUDY

When any research is conducted, the need to undertake it is established in various ways. One of these is concerned with the current educational issues or problems. The problems supposed are identified, data are collected, analyzed and suggested solutions are forwarded. These suggested solutions are assumed to have potential values in ameliorating the practical educational problems in order that the desired result will be achieved. Hence, this study:

- may provide the concerned bodies in the Education Sector with *empirical information* with regard to the attitudes of students, teachers, parents and EB officials towards Dawurogna as a Mol.
- may provide the Education Bureau with some *explications for respective attitude* of students, teachers, parents and EB officials.
- may be valuable for those who aim to make further research on the topic in depth and breadth.
- may also help, in some way, researchers who aim to make research on the topic in other languages.

1.5. OPERATIONAL DEFINITIONS OF IMPORTANT TERMS

- *Attitudes:* Are learned, relatively enduring dispositions to respond in consistently favorable or unfavorable ways to a certain *attitude object*.
- *Parents:* Refer to individuals who bring up the child & gives him/her material, financial, etc support for his/her schooling.
- *Mother tongue:* Is the language learnt by a child while growing up, in his/her home, not in a school setting.
- *Vernacular:* Is the language which is the mother tongue of a group & is spoken in a restricted area.
- *Medium of instruction:* The language by which teaching - learning process is carried out.

- *Primary schools:* Refer to the first cycle (grades 1-4) schools.
- *Mother tongue education:* A curriculum that teaches students in their mother tongue rather than using the language of wider community, which may be unknown to the students.

1.6. DELIMITATION OF THE STUDY

In order to accomplish any activity effectively and efficiently, there should be sufficient and conducive conditions. Unless such conditions are available, the researcher is subjected to limit the scope of his/her study in such a way that he/she can manage it. Accordingly,:

- This study was confined to the assessment of attitudes of 4th grade students, teachers & parents of students of six (*Mada Gobo, Dochi, Moddel, Waka, Gozo Shasho, & Sore*) primary schools, and two (*Marek'a & Loma*) woredas and Dawuro zone EB officials towards Dawurogna as a Mol. Fourth grade was selected for the study for three reasons. *First*, Dawurogna medium terminates at the end of 4th grade. *Second*, 4th grade students are somehow matured than those of lower grades to properly fill the Attitude Scale, for they have at least four years of school experiences in doing tests and other tasks which help them to do what they will be requested to accomplish in the Attitude Scale. *Third*, since attitudes are acquired through direct experiences and other ways, students must have some experience in going through instructional process for some years.

- Based on one of the purposes of the study, Moddel, Waka and *Sore* primary schools were selected to represent urban schools, while Mada Gobo, Dochi and Gozo Shasho were chosen to represent schools of rural areas.

CHAPTER - II

METHODOLOGY

2.1. RESEARCH METHOD

The nature of the problem under investigation governs the method to be employed in conducting the research. In view of this, the research method that is thought to enable the researcher to obtain the data and then achieve the objectives of the study proposed is *descriptive survey research method*. The descriptive survey research method is a widely used research method in social psychological research in general, and in assessment of attitudes in particular (Weisberg, Krosnick, & Bowen, 1996:13).

2.1.1. VARIABLES

1. *Dependent variable*: The dependent variable in this study was the *attitude of students, teachers, parents and EB officials towards Dawurogna as a Mol.*
2. *Independent variables*: In addition to *Dawurogna language as a medium of instruction*, other independent variables considered in the study were *sex* and *residence* of the subjects. The reason to consider sex and residence was to see whether they have effects on the attitudes of the subjects. But both variables were not treated for EB officials, for all EB officials were males & live in towns.
 - 2a) *Sex*: This represents male and female subjects and the codes were "0" for males and "1" for females for the purpose of ANOVA computation.

2b) Residence: This refers to whether the subjects live in urban or in rural areas. This was selected as a variable for two reasons: 1) to see whether the subjects in urban areas (access to mass media, and hence, sufficient information/knowledge about educational issues) have influence on the attitude of the subjects; 2) to see whether Amharic language has influence on the subjects' attitude because almost all people in urban areas use Amharic in their every day communication. To know this, subjects were asked to indicate how many languages they can speak and which one of these they mostly use in their communication if they speak more than one. The codes were "2" for subjects from urban areas and "3" for those from rural areas for ANOVA computation.

The researcher also wanted to consider the *educational level* of the subjects of all the groups, but it has become difficult/impossible for some reasons. *With regard to students*, it is obviously impossible because there is no category. *As to teachers*, all are certificate holders (TEI graduates). In the case of *parents*, it may be possible to classify as *illiterate* and *literate*. But from experience/what is observed in real situation, it is too rare to find sufficient number of educated parents particularly in rural areas, though there is a possibility in towns. Concerning EB officials, by now almost all EB officials are of similar academic rank, graduates of colleges & universities.

2.2. STUDY AREA/SITE

The study site of this study is in Dawuro zone. Its capital town is *Tarcha*, which is found at **515 km** from Addis Ababa. Dawuro zone is found in SNNPR. In the zone there are five Woredas and 102 1st cycle primary schools.

Although the problem under investigation appears to exist in some other zones of SNNPR, the researcher has chosen Dawuro zone as a study site for three reasons. One reason is that the researcher knows the language which helps him to easily carry out language related tasks. The other reason is the researcher has sufficient knowledge of the psychology of the people and cultural factors of the zone which may help the researcher during data collection. And finally, the researcher has acquaintance to some extent with some EB officials of the Zone and Woredas, which may also enable the researcher to obtain full cooperation during the research process.

2.3. POPULATION

The target populations of this study were grade 4 students, teachers & parents of students of *Mada Gobo, Dochi, Moddel, Waka, Gozo Shasho & Sore* primary schools, and EB officials of *Marek'a* and *Loma* Woredas and *Dawuro zone*.

2.4. SAMPLING

To realize the objectives of the study, four groups sample subjects such as students, teachers, portents and EB officials were involved. The selection of the schools and the Woredas was made in consideration of the availability of transportation, time, budget allocated, and the distance of the study site from the university. Before going to the selection process of the subjects, the researcher has determined the sample size by percentage for students and parents taking into account the practical problems. The reason for fixing the sample size for students and parents was that the populations were large as compared to teachers and EB officials. Moreover, the sample size of students and parents was made relatively large for the reason that as sample size increases, sampling error decreases and samples become more representative of the population from which they are drawn (Visser, Krosnick, & Lavrakas, 2000).

2.4.1. SELECTION OF STUDENTS

For selecting students, Stratified random sampling (equal allocation) was employed (Wilkinson & Bhandarkar, 1984:261; Hinkle, Wiersma, & Jurs, 1988:161). Basing on the strata (Sex: male, female; residence: urban, rural), totally 324 (36.81%) students out of a total of 565 students from Mada Gobo, Dochi, Moddel, Waka, Gozo Shasho & Sore primary schools were selected. Out of these 324, 50% were males and 50% were females, and again, of these, 50% were from urban areas and 50% were from rural areas.

2.4.2. SELECTION OF TEACHERS

There were 58 teachers in six primary schools (Mada Gobo, Dochi, Moddel, Waka, Gozo Shasho, & Sore). A total sample of 48 teachers was selected using Stratified random sampling on the basis of equal allocation. Out of 48, 24 males and 24 females were selected. And out of which 50% of teachers from urban areas and 50% from rural areas were included in the sample.

2.4.3. SELECTION OF PARENTS

A total sample of 224 parents of students of the specified schools was selected using Stratified random sampling. Out of 224, 112 were males and 112 were females. Again, out of 224, 112 were from rural areas and 112 were from urban areas. As to the selection of each subject, first the list of the parents was obtained through school principals. The list obtained was categorized into two: male list and female list. After this, the specified number of parents was randomly selected from the list.

2.4.4. SELECTION OF EB OFFICIALS

As to EB officials, according to current Education Bureau Structure, there are four experts/department heads that have direct connection with primary education both at Woreda and Zone levels. In the sample, two Woredas' (Marek'a and Loma) and Dawuro zone EB officials were involved. All of them

(12=4X3) were included in the study on the basis of *Convenience sampling* (Nachmias& Nachmias, 1987:185).

2.5. INSTRUMENT OF DATA COLLECTION

The instrument that was employed in this study was Attitude Scale. Social psychologists most commonly use Attitude Scale and suggest it to be used to collect data of social psychological research, particularly assessment of attitudes (Weisberg et al., 1996; Visser et al., 2000). The researcher selected Attitude Scale as appropriate instrument of data collection in view of the preceding propositions of social psychologists. Moreover, as mentioned elsewhere, the two important features of attitudes - *direction and intensity* - are best known by the result that is squeezed from quantitative data which need Attitude Scale with appropriate scale points. Unless this instrument and quantification process are not employed, one may not know how much intense/strong the attitudes of the subjects are. By looking at the face, feelings and so on of the subjects, a researcher may not scientifically find out the above mentioned and other features of attitudes, or may not reach at substantive conclusions confidently.

The Attitude Scales were of four separate types: the Attitude Scale for students, for teachers, for parents and for EB officials. Since '*standardized* Attitude scales for mother tongue medium education has not been

available and since there is cultural diversity in our country, all four types of the Scales were developed by the researcher.

Before starting the construction of items, the researcher prepared a few open-ended questions and interviewed some members of the target population. This was intended to choose vocabularies and to state items in the subjects' concepts, language and experiences (Fowler, 1988:100).

In addition, the researcher made informal talk/discussion with members of the target population, used some ideas from literature review, and personal experience and finally prepared the instruments.

Next, the researcher constructed the items for all the Attitude Scales by following the guidelines/principles of designing attitude items and by examining the way other Attitude scales are developed (Edwards, 1957 cited in Bynner et al. 1972:18; Anastasi, 1976:550; Ebel, 1979:370; Gere & Smith, 1979:95-102; Brown, 1983:435-436; Alreck & Settle, 1985:13-14; Nachmias & Nachmias, 1987:473-475; Bordens & Abbott, 1988:170-175; Anderson, 1990:207-216; Mehrens & Lehman, 1991:202-203; Conley, 1992:102; Best & Kahn, 1993:245-250; Edwards & Talbot, 1994:73-76; Anderson, 1994; Bouma & Atkinson, 1995:91-94; Coolican, 1995:90-91; Gall, Borg, & Gall, 1996:293-298; Feldman, 1996:605; Crowl, 1996:118-121; Visser et al., 2000; Dandapani, 2001:478; Kubiszyn & Borich, 2003: 441-445).

Each items of all the Attitude Scales were rated on a 3-point Likert scale (3= agree, 2= undecided, 1= disagree) on agree- disagree continuum where "3" point being an indicator of favorable attitude, and "1" point of unfavorable attitude. The negative statements had reverse scale points of positive statements (1= agree 2= undecided, 3= disagree), and were scored in a reverse direction.

The scale points are made to be "3" thinking that students and parents may not distinguish the difference among each points in a 5- point Likert scale (5= strongly agree, 4= agree, 3= undecided, 2=disagree, 1= strongly disagree), and hence may face difficulty. A 5- point Likert scale may not be difficult for teachers and EB officials because they have had some experience of filling such scales. But, so as to compare the strength of attitude of all four groups, the scale points were made to be the same for all Attitude Scales.

From the total items of each Attitude Scale, half (10-12 items) were stated positively and the other half negatively. The reason is to reduce the effect of response bias or set, the tendency to respond in one direction with some neglect of the statements being rated (Anderson, 1994; Oppenheim, 1992 cited in Gatumu, 1998). In addition to this way of minimizing response bias, the statements were randomly placed in the Scales (Coolican, 1995:91).The total number of items prepared for pilot-test were 28,29, 30 and 32 for students, teachers, parents and EB officials respectively .

After all these, the items that were prepared were revised and corrected by one expert in the department of Psychology, Addis Ababa University and subsequently the items of the Scales were translated to Dawurogna. Next, pretesting of the Attitude Scales was carried out on 20 individuals (Gall et al., 1996:298) from each group from areas far away from the areas selected for the study so as to avoid the leakage of information.

Following pretesting of the Scales, item analysis was carried out in the way indicated in Coolican (1995:91). Items which best discriminated between the respondents were taken (Ebel, 1979:370).

After item analysis, 20 items for students, 24 items for teachers, 20 items for parents and 24 items for EB officials were made ready for the final Attitude Scales. Again, further revision was made to upgrade the quality of the items.

The researcher decided the total number of items to be 20, 24, 20, and 24 for students, teachers, parents and EB officials respectively for two reasons. *The first reason* is that if the number of items is more than 25, it may be difficult in terms of time and respondents patience (Coolican, 1995:91), though a large number of items increase reliability. Again, the nature (the age) of the students, and factors related to parents are considered in this regard. *Another reason* is that if the number of items becomes less, about

ten or below, a reliable assessment of subjects' attitudes may not be obtained (Gall et al., 1996:297).

The reliability estimates for the total items of each Attitude Scale was computed using Cronbach's alpha (Dooley, 2003:85). The reliability estimates for the total items of students, teachers, parents, and EB officials were found to be 0.801, 0.820, 0.792, and 0.812 respectively. The internal consistency, *to see the homogeneity of items*, was estimated by the Split-half method (Brown, 1983:81). It was found to be 0.840, 0.830, 0.822 and 0.798 for students, teachers, parents and EB officials respectively.

2.6. PROCEDURE OF DATA COLLECTION

Prior to the administration of the tools, so as to gain full cooperation which is very essential to obtain meaningful data, the researcher contacted the principals of the schools and the EB officials and gave them the letter written by the department of the university. Moreover, the subjects of all groups were told the purpose of the study and its findings, about the confidentiality of the data they give and about their unaccountability for whatever issue related to the study so that they may perform in an honest manner.

The Attitude Scales were administered to the subjects of the groups in the following ways. The Attitude Scale for students was administered in group in their respective schools so as to show how to fill the Scale, to give help when

they face difficulty, to prevent copying one another for they may think it as a test/exam or they may share ideas, etc. During administration of the Scale, the students were shown a *model example*.

The Attitude Scales for the teachers and the EB officials were administered personally in their respective schools and offices.

The Attitude Scale for parents was completed in a door-to-door situation with the help of research assistants. First, they were informed about the Attitude Scale, and willingness was obtained. Then, the *research assistants read each item, gave sufficient time to think/to process information, waited until the subject responded, and encircled the response he/she gave*. All the items were done in this way.

2.6. METHODS OF DATA ANALYSIS

All the data that were obtained through Attitude Scales were analyzed using SPSS. In the analysis, different statistics were employed. To find out each group's attitude, one sample t-test (Norusis, 1997:210) was used; in this case, since t-test compares two means, the *expected mean* (μ) to be compared with the observed mean was computed in the following way. The *expected mean* ($\mu = \text{maximum score} + \text{minimum score of a Scale} \div 2$, Yalaw, 1997a) was found. Moreover, to examine whether there were attitudinal variations towards Dawurogna as a Mol due to *sex* and *residence*, two-way ANOVA was employed for each group except EB officials for the reason stated elsewhere. The level of significance was 0.05.

CHAPTER - III

RESULTS OF THE STUDY

3. RESULTS

In this chapter, the collected data after subjected to statistical treatment mentioned in the last chapter have been computed and interpreted in four sections. Section I deals with the attitude of students towards Dawurogna as a medium of instruction in primary schools. Section II deals with the attitude of teachers towards Dawurogna as a medium of instruction. Sections III and IV deal with the attitudes of parents and EB officials towards Dawurogna as a Mol.

SECTION-I

Attitude of Students towards Dawurogna as a Mol

Table 3.1

One sample t-test to see the Attitude of Students towards Dawurogna as a Mol

N	μ	Mean	SD	SEM	t_{ob}	t_{cr}
324	40	34.53	8.26	0.46	11.91*	1.97

* $P < 0.05$; μ = Expected mean; SD = Standard deviation;

SEM=Standard error of means; t_{ob} = t-observed; t_{cr} = t-critical

As shown in Table 3.1, the calculated t-ratio, i.e, 11.91 is greater than the critical t-ratio, i.e, 1.97 at 0.05 level of significance. It shows that there is a *significant difference* between the sample mean and the expected mean scores of the students' attitude towards Dawurogna as a Mol. Again, it can be viewed from Table 3.1 that the sample mean (34.53) is much less than the expected mean

(40). Therefore, it can be interpreted that the students have negative attitude towards Dawurogna as a Mol in primary schools.

TABLE 3.2

Two-way ANOVA summary Table for Students' Attitude towards Dawurogna as a Mol

Source	df	SS	MS	F _{ob}	F _{cv}
Sex (S)	1	98.892	98.892	1.487*	3.87
Residence (R)	1	415.707	415.707	6.253**	3.87
SXR	1	236.818	236.818	3.562*	3.87
Within-groups	320	21275.210	66.485		
Total	323	323			

*P>0.05 **P<0.05; df= degrees of freedom; SS= Sum of Squares;

Ms= Mean Square; Fob= F-obtained; F_{cr}= F-critical

The result in Table 3.2 shows that students' sex ($F_{1, 320} = 1.487$, $P>0.05$) was not *statistically significant* in influencing the attitude of the students towards Dawurogna as a medium of instruction. But students' residence was found to have influence on the students' attitude ($F_{1, 320} = 6.253$, $P<0.05$). As the comparison of urban students' mean (33.98) and rural students' mean (35.08) indicates, it appears that urban students have relatively higher unfavorable attitude towards Dawurogna as a Mol.

Table 3.2 further reveals that the interaction effect of sex and residence of students ($F_{1, 320} = 3.562, P > 0.05$) is *statistically nonsignificant* in influencing their attitude towards Dawurogna as a medium of instruction.

SECTION- II

Attitude of Teachers toward; Dawurogna as a Mol

Table 3.3

One sample t-test to see the Attitude of Teachers toward; Dawurogna as a Mol

N	μ	Mean	SD	SEM	t_{ob}	t_{cr}
48	48	36.16	7.10	1.03	11.54*	2.02

* $P < 0.05$; μ = Expected mean; SD = Standard deviation;

SEM=Standard error of means; t_{ob} = t-observed; t_{cr} = t-critical

As it can be observed from Table 3.3, the calculated t-ratio, i.e, 11.54 is greater than the t-critical, i.e, 2.02 at 0.05 level of significance. This shows that there is a *significant difference* between the observed mean and the expected mean scores of teachers in their attitude towards Dawurogna as a Mol. It can also be seen from Table 3.3 that the sample mean (36.16) is much less than the expected mean (48). Hence, it can be interpreted that the teachers hold negative attitude towards Dawurogna as a Mol in primary schools.

Table 3.4

**Tow-way ANOVA Summary Table for Teachers' Attitude towards
Dawurogna as a Mol**

Source	df	SS	MS	F _{ob}	F _{cv}
Sex (S)	1	16.397	16.397	0.310*	4.06
Residence (R)	1	18.989	18.989	0.359*	4.06
SXR	1	8.672E-03	8.672E-03	0.164*	4.06
Within-groups	44	2328.013	52.909		
Total	47	2370.667			

*P>0.05; df= degrees of freedom; SS= Sum of Squares;

Ms= Mean Square; F_{ob}= F-obtained; F_{cr}= F-critical

As it can be seen from Tables 3.4, the effects of the teachers' sex ($F_{1, 44} = 0.310$, $P>0.05$); residence ($F_{1, 44} = 0.359$, $P>0.05$), and the interaction of sex & residence ($F_{1, 44} = 0.164$; $P> 0.05$) all are found to be *statistically nonsignificant* in influencing the attitude of the teachers towards Dawurogna as a medium of instruction.

SECTION-III

Attitude of Parents towards Dawurogna as a Mol

Table 3.5

One sample t-test to see the Attitude of Parents towards Dawurogna as a Mol

N	μ	Mean	SD	SEM	t_{ob}	t_{cr}
224	40	33.74	7.34	0.49	12.73*	1.97

* $P < 0.05$; μ = Expected mean; SD = Standard deviation;

SEM= Standard error of means; t_{ob} = t-observed; t_{cr} = t-critical

Table 3.5 shows that the calculated t-ratio (12.73) is much greater than the t-critical (1.97) at 0.05 level of significance. It demonstrates that there is a significant difference between the sample mean and the expected mean scores of parents' attitude towards Dawurogna as a Mol. Table 3.5 also indicates that the sample mean (33.74) is much less than the expected mean (40). Therefore, it can be interpreted that the parents have negative attitude towards Dawurogna as language of instruction.

Table 3.6**Two-way ANOVA Summary Table for Parents' Attitude towards Dawurogna as a Mol**

Source	df	SS	MS	F _{ob}	F _{CV}
Sex (S)	1	33.491	33.491	0.625*	3.89
Residence (R)	1	164.419	164.419	3.067*	3.89
SXR	1	22.226	22.226	0.415*	3.89
Within-groups	220	11742.240	53.618		
Total	223	11960.430			

*P>0.05; df= degrees of freedom; SS= Sum of Squares;

Ms= Mean Square; F_{ob}= F-obtained; F_{cr}= F-critical

As shown in Tables 3.6, parents' sex ($F_{1, 220} = 0.625$, $P>0.05$); residence ($F_{1, 220} = 3.067$, $P>0.05$), and the interaction effect of sex & residence ($F_{1, 220} = 0.415$, $P>0.05$) all are found to be *statistically nonsignificant* in influencing their attitude towards Dawurogna as a medium of instruction.

SECTION- IV

Attitude of Education Bureau Officials towards Dawurogna as a Mol

Table 3.7

One sample t-test to see the Attitude of EB Officials towards Dawurogna as a Mol

N	μ	Mean	SD	SX	t-observed	t-critical
12	48	63.50	4.34	1.25	12.38*	2.20

* $P < 0.05$

As shown in Table 3.7, the calculated t-ratio (12.38) is much greater than the t-critical (2.20) at 0.05 level of significance. It shows that there is a significant difference between the sample mean and the expected mean scores of EB officials towards Dawurogna as a Mol. Also, it can be observed from Table 3.7 that the sample mean (63.50) is greater than the expected mean (48). Therefore, it can be interpreted that the EB officials have positive attitude towards Dawurogna as a medium of instruction.

CHAPTER - IV

DISCUSSION

4. DISCUSSION

As depicted in the preceding sections (Tables 3.1- 3.7), this study has found out that students, teachers, and parents all have negative attitude towards Dawurogna as a medium of instruction in primary schools. And EB officials have positive attitude towards Dawurogna as a medium of instruction. It has already been mentioned in the review of related studies that studies conducted in different countries on the attitudes of stakeholders towards mother tongue as a language of educational process have been contradictory and have found out conflicting attitudes. Likewise, this study has also fallen under one category of those inconsistent findings (Rwantabagu, 1989: 298; IDRC, 2005; Wet & Niemann, 1999:92). In this regard, some supposed explanations were given to the inconsistency of the findings under the critical evaluation of related studies. In addition, two points are important to see the issues of mother tongue education in our country uniquely. These are: *Ethiopia is not a colonized country like those countries where the studies were conducted which might have made people to be in different psychological conditions and the practical situation.* Hence, the findings could not be a surprise, for there might have been several explicit and implicit conditions which made the findings so. It is also to be recalled that the attitude one holds influences the other's (Edwards, 1999).

4.1. DISCUSSION WITH REGARD TO ATTITUDE OF STUDENTS

TOWARDS DAWUROGNA AS A MOI

As to the negative attitude of students, several conditions that are supposed to explain are briefed here. Currently, Dawurogna as a medium of instruction has been confined to the first cycle (grades 1-4), and from grade 5 onward English is being used as a medium of instruction. This discontinuation of Dawurogna as a medium of instruction might have implication and communicated that learning through Dawurogna is irrelevant to academic achievement (IDRC, 2005). Again, English's becoming a medium of instruction down to grade 5 level in this academic year might have ignited a question and created a suspicion in the minds of the students, some time using Dawurogna as a medium of instruction for grades 1-4 may be quitted and replaced by Amharic.

Moreover, though there may be no empirical evidence which shows that receiving lesson through their mother tongue weakens students' academic achievement, students attribute to their grade repetition in the upper primary grades (grades 7 & 8) to using Dawurogna as a medium in lower grades. This point seems to be a fact in some way in that students may face linguistic problems, specifically in respect to terminologies (Rwantabagu, 1999). There is no English- Dawurogna dictionary as there is English-Amharic dictionary.

Another practical factor which was supposed to have affected students' attitude is that there are **37** *Action Aid* (NGO) schools/centers which give Amharic as a

Subject starting from grade one, while government schools give Amharic starting from grade 3. It is also reported that when pupils complete grade 3 in *Action Aid* schools, they go to the near-by government schools and mix with 4th grade students. It is often heard that students from the *Action Aid* schools surpass their counterparts academically. Although this has not been proved empirically, it might have exerted influence on students' attitude.

Moreover, in SNNPR the official language is Amharic. Accordingly, schools use Amharic for different administrative and academic purposes (for instance, notices, posters etc are through Amharic). This might have implied that Dawurogna is powerless, has low status/inferior, and has no utility value outside its boundary (Fasold, 1984: 257; Kalantis et al., 1990 in Asher & Simpson, 1994:533; Ryan, Giles, & Sebastian, 1982 in Ryan & Giles, 1982: 4). This might have developed in students the attitude they displayed. It may also be worth mentioning that the pedagogical, psychological and other advantages of learning through mother tongue (Dawurogna) might not have been explained to the students to accept it. The students might have considered learning through Dawurogna as totally useless and as something that jeopardize their future academic growth. Furthermore, students might have a high internal push/motivation for the mastery of a language of wider communication, Amharic in our context (Iyamu & Ogiegbaen, 2005). As it was found from background information, perhaps this is because almost all the students' first language & the

language they frequently use at home is Dawurogna. Most people including students think that Amharic is well mastered through using it as a medium of instruction. In the study areas, as the researcher heard, most students & other members of the community say that using Dawurogna as a medium of instruction weakened students' Amharic language skills.

In addition, there are some observable *teaching-learning problems*, such as the existence of some letters with contrasting (two different) sounds in Dawurogna & English (e.g., "c", "x"), the presence of many words having more meanings (e.g., "gaace"- grinds; "gace"- eagle; "gaccee"-filters); words becoming lengthy when written in Latin letters (e.g., "*Wodallatethaaninne*", also see Appendices E-H; inconsistency of spellings of a word in different books; lack of grammar books, supplementary materials, readers etc. If one thinks rationally, it may be stated that all these things might have exerted their influence on the students' attitude.

As displayed above, the results of the two-way ANOVA have demonstrated that students' sex and the interaction of sex & residence were *not statistically significant* in influencing their attitude towards Dawurogna as a medium of instruction. However, students' *residence* was found to be *statistically significant* in influencing their attitude towards Dawurogna as a medium of instruction. Of course, an attempt to see the effect of sex, if there is, on students' attitude was made taking into account the impact of sex differences and to make the study more comprehensive. Researches on the effect of students' sex on their attitude

towards using their mother tongue as a medium are not available and the researcher didn't expect too much of the sex effect.

The effect of students' residence on their attitude towards Dawurogna as a medium of instruction could be due to the influence of mass media, and of the habit of using Amharic for everyday communication in towns and the absence of these things in rural areas (Davis & Ostrom, 1994 in Corsini, 1994: 117; Byram et al., 1990:8).

4.2. DISCUSSION WITH REGARD TO ATTITUDE OF TEACHERS

TOWARDS DAWUROGNA AS A MOI

As stated at the outset of this section, teachers' attitude towards Dawurogna as a medium of instruction was found to be negative. It is also believed that there might have some conditions which led teachers to hold negative attitude. Of these, one may be that most of the teachers were those who received their Institute training through Amharic language during the 'Derg' regime, and had been teaching through it up to the introduction of mother tongue education. This direct experience (Edwards, 1999:673) might have exerted too much bad effect on the teachers. Furthermore, *eleven* zones and Special Woredas in SNNPR: *Bench Maji, Sheka, Gurage, Yem, South Omo, Konso, Alaba, Burji, Amaro, Derashe, and Basketo, and Awassa* city Administration have been using Amharic as a medium of instruction in primary schools. *What does this imply to teachers working at the same grade levels in the near-by Zones and the same Region?*

Though the implications and psychological effects of such situation may not be available in books or so, the existence of some bad influence on the teachers' attitude due to such educational practice is undeniable. Apart from this, it was found from background information that about 93% of the teachers' first language & the language they frequently use at home is Dawurogna. Using the language they use at home for instruction process might have created a discomfort/be boring for them.

Moreover, currently primary school teachers are confined to work in their respective Zones and Special Woredas where their mother tongue is used as a medium of instruction, or for which the teachers are trained to teach. As a result, if they want transfer to or to be employed in other zones, they have no chance to do either (Coates, 1994 in Asher & Simpson, 1994: 2613). For this reason, they might not have been pleased with the educational process being practiced. Furthermore, teachers might not have full understanding of the different aspects of using Dawurogna as a medium of instruction in initial grades of primary education. They might not have got sufficient orientation. Besides, those teaching-learning problems listed as factors supposed to have affected students' attitude could also affect the teachers' attitude. As repeatedly heard, teachers are troubled too much while *writing and reading English and Dawurogna books or writings*: the same letter is read differently (has two sounds). What is more,

teachers might thought mother tongue education programme as imposed from above (Rwantabagu, 1999: 298).

As depicted earlier, the two-way ANOVA results of teachers revealed that *sex*, *residence* and *interaction* effect all were *not statistically significant* in influencing their attitude towards Dawurogna as a language of instruction. The result of teachers' sex was expected in that both sexes have *similar qualification* which might have narrowed the gap of their sex effect. Again, living in towns or in rural areas in Dawuro zone by now is almost similar, for the towns are lacking many things that other developed towns have.

4.3. DISCUSSION WITH REGARD TO ATTITUDE OF PARENTS

TOWARDS DAWUROGNA AS A MOI

As far as the conditions that led parents to have negative attitude are concerned, the conditions might not be completely different from those of students' and teachers'. This is because, students, teachers & parents all live in the same language community. However, it is important to have a look at some. One of these might be parents' strong desire for Amharic, a language of wider communication in our country (Bamgbose, 1976). As the parents' background information indicated, Dawurogna is their first language & the language they use at home. They know that Dawurogna cannot be used outside its boundary & they want their children to have a good command of Amharic so that they can

travel to and work in different parts of Ethiopia (Walelign, 1992 E.C; Sibayan, 1975 in Ohannessian, Ferguson, & Polome, 1975:122).

Moreover, it seems that parents have not been given orientation on why Dawurogna, like other mother tongues, is being used as a medium of instruction in primary schools. They may not know the benefits of Dawurogna medium education. It also appears that parents conceived learning through Dawurogna as repeating what the pupils knew at home, *a misconception*.

As indicated above, the two-way ANOVA results of parents revealed that sex, *residence* and *interaction* effect all were *not statistically significant* in influencing their attitude towards Dawurogna as a language of instruction. This might be due to *similar needs, beliefs* and *understanding* they have on educating their children and on Dawurogna as a medium of instruction.

4.4. DISCUSSION WITH REGARD TO ATTITUDE OF EB

OFFICIALS TOWARDS DAWUROGNA AS A MOI

The positive attitude of the EB officials may not be surprising. This is because most of the EB officials are posted by the *Woreda's & the Zone's Administration Council*. They might have been convinced about the educational practices being implemented. Also, it might have been due to different current influences exerted on the officials.

CHAPTER - V

SUMMARY, CONCLUSION

AND SUGGESTIONS

5.1. SUMMARY

The major objectives of this study were *to assess* the attitude of students, teachers, parents and EB officials towards Dawurogna as a medium of instruction in primary schools and *to examine* whether there were variations in attitudes of students, teachers, and parents towards Dawurogna as a Mol due to sex and *residence*. In the light of these major objectives, the following basic research questions were formulated:

- What attitudes do students, teachers, parents, and Education Bureau officials hold towards Dawurogna as a medium of instruction primary schools?
- Is there a variation in the attitudes of students, teachers, and parents due to sex towards Dawurogna as a medium of instruction in primary schools?
- Is there a variation in the attitude of students, teachers and parents due to difference in residence towards Dawurogna as a medium of instruction in primary schools?

In order to achieve the objectives, four separate types of Attitude Scales were developed, pre-tested and administered to 324 students, 224 parents, 48 teachers and 12 EB officials that were selected using Stratified random (equal allocation) & convenience sampling techniques. All the Attitude Scales were collected and tallied. The data tallied were analyzed through SPSS. The attitudes of students,

teachers, parents and EB officials towards Dawurogna as a Mol were found out using one sample t-test, while the existence of attitude variation of students, teachers, and parents due to sex & residence was checked by using two-way ANOVA. The results of t-test and two-way ANOVA revealed the following findings:

- The attitudes of students, teachers and parents towards Dawurogna as a Mol were negative.
- The attitude of EB officials was found to be positive.
- Students' sex was not found to be influencing their attitude towards Dawurogna as a medium of instruction in primary schools. However, residence was found to be influencing their attitude towards Dawurogna as a Mol. Urban students showed relatively higher negative attitude towards Dawurogna as a Mol.
- The interaction of students' sex & residence was found to be *not influencing* their attitude towards Dawurogna as a Mol.
- Teachers' sex, residence, and the interaction of sex & residence all were found to be *not influencing* their attitude towards Dawurogna as a Mol in primary schools. That is, attitudinal variation was not observed between males & females, urban teachers & rural teachers, and sex & residence did not mediate each other in affecting the attitude of teachers towards Dawurogna as a Mol.

- Also, parents' sex, residence, and the interaction of sex and residence all did not result in attitudinal variations. All groups held negative attitude towards Dawurogna as a medium of instruction in primary schools.

5.2. CONCLUSION

This study attempted to explore the attitudes of students, teachers, parents and Education Bureau officials towards Dawurogna as a medium of instruction in primary schools. The results of the study demonstrated that students, teachers and parents held negative attitudes, while EB officials showed positive attitude towards Dawurogna as a medium of instruction in primary schools. This study also indicated that except students' residence, sex, residence, and the interaction of sex & residence of students, teachers and parents did not create attitudinal variations towards Dawurogna as a medium of instruction in primary schools.

It also seems that lack of uniformity in using mother tongues of the nations, nationalities & peoples of SNNPR as a medium of instruction in primary schools, lack of proper orientation on the rationale/benefits of using mother tongue in initial grades, the influence of the tradition of using Amharic as a medium of instruction during 'Derg' regime, language related barriers/problems, the current political situation and the difference of the needs of the stakeholders have great impacts on their attitudes.

5.3. SUGGESTIONS

On the basis of the findings of the study, the following suggestions have been made:

1. The negative attitudes of students, teachers and parents hold are due to some factors. Therefore, before any measure/strategies are taken/devised to change their present attitudes, *an intensive investigation* should be undertaken to find out the factors/conditions that led to the negative attitudes.
2. As noted elsewhere, attitude has three components: *cognitive, affective, and behavioral* components. All the three components are intertwined and inseparable.
 - To change wrong thoughts & beliefs, false perception, etc that resulted in the negative attitude, sufficient information or proper orientation on the *pedagogical, psychological, and sociological advantages* of using Dawurogna as a language of instruction particularly for children of the 1st cycle schools should be given. *Discussions* and *debates* on different aspects of using Dawurogna as a language of instruction should be organized in a proper spirit.
 - To change the affective component, students, teachers, and parents all should be cultivated to see Dawurogna as a sign of *their identity* and not to feel inferior while using it inside and outside its boundary. In addition,

other unpleasant factors that affected the feelings of the subjects should be identified and different theories of learning should be applied to change the existing negative attitude. For example, dignified/successful scholars or individuals of Dawurogna speakers can speak in different respected settings and situations, and be models to others (*observational learning*).

- To change the behavioral components, especially teachers should use Dawurogna in a dignified manner in academic and other settings. They should refrain from forwarding comments that imply Dawurogna as inferior to other languages, and learning through it as useless.
- 3.** There is no doubt that there are plenty of teaching-learning problems created due to the nature of Dawurogna language and other barriers connected to it. For example, *lengthy words, multiplicity of meanings for a single word, and hence, confusion in writing (spelling) and reading*, etc. Therefore, Education Bureau and language scholars should make great endeavor to eliminate/alleviate these and other related problems.
- 4.** It appears that there is a shortage of instructional materials in schools. Therefore, Education Bureau should make available the teaching-learning materials.
- 5.** From some observations it seems that parents and students worry for students becoming poor in Amharic language skills. Action Aid schools' giving Amharic language starting from grade one coupled with other factors might have

aggravated the situation. Therefore, Education Bureau should take a measure to avoid this problem, for example, by increasing the number of periods allocated; by making Amharic language to be started from grade one, etc.

- 6.** To get sufficient empirical information on why students, teachers and parents showed negative attitudes towards and different aspects of Dawurogna as a medium of instruction, further studies should be done in breadth and depth.
- 7.** Dawurogna language has not been studied in breadth and depth. Therefore, linguists should make intensive investigation on the linguistic features of Dawurogna language so that problems connected with the language may be identified/uncovered.

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APPENDICES

Appendix- A

Attitude Scale for Students

I. BACKGROUND INFORMATION

1. Sex: Male _____ Female _____ 2. Age _____
3. a) What language did you first speak? _____
- b) What other language(s), if any, do you speak?
- i) _____ ii) _____
- c) What language(s) do you mostly speak at home? _____

II. DIRECTIONS: The purpose of this questionnaire is to gather information on the attitude of pupils toward Dawurogna as a medium of instruction in first cycle of primary education. **THIS IS NOT A TEST.** There is no RIGHT or WRONG answers. Please answer as you really *think* and *feel*. Your **answers will be kept CONFIDENTIAL.** Read each statement carefully and respond by encircling the number that most accurately represents your thinking and feeling. If you **AGREE**, encircle **3**. If you are **NOT SURE** about a question or you **CANNOT ANSWER IT**, encircle **2**. If you **DISAGREE**, encircle **1**.

Thank you in advance for your cooperation!

1	I feel comfortable when lesson is given in Dawurogna.	3	2	1
2	I <i>don't</i> like to read books written in Dawurogna.	3	2	1
3	I can read books written in Dawurogna without prattling.	3	2	1
4	Writing in Dawurogna is <i>tedious</i> .	3	2	1
5	I can write in Dawurogna without much confusion.	3	2	1
6	It <i>troubles</i> me when I read writings in Dawurogna.	3	2	1

7	I do not feel inhibited while learning in Dawurogna.	3	2	1
8	I <i>don't</i> comprehend easily when I learn in Dawurogna.	3	2	1
9	I like when my teachers Discuss lesson in Dawurogna.	3	2	1
10	It is <i>difficult</i> for me to forward questions in Dawurogna.	3	2	1
11	If feel proud of Dawurogna's being a medium of instruction.	3	2	1
12	I <i>don't</i> support Dawurogna's being a medium of instruction.	3	2	1
13	I find learning in Dawurogna interesting.	3	2	1
14	Dawurogna's being a medium of instruction <i>made me poor</i> in Amharic.	3	2	1
15	Learning through Dawurogna is not boring.	3	2	1
16	Using Dawurogna medium <i>weakens</i> pupils' academic achievement.	3	2	1
17	I don not dread Dawurogna medium lesson.	3	2	1
18	Learning in Dawurogna is <i>useless</i> .	3	2	1
19	I don't feel hesitant to learn while teachers give lesson in Dawurogna.	3	2	1
20	I would like <i>Amharic to replace Dawurogna</i> as a medium of instruction.	3	2	1

Appendix B

Attitude Scale for Teachers

I. BACKGROUND INFORMATION

1. Sex: Male _____ Female _____ 2. Age _____
3. a) What language did you first speak as a child? _____
b) What other language(s), if any, do you speak?
i) _____ ii) _____
c) What language(s) do you mostly speak at home? _____
d) Through what language did you receive your Teacher Education
Institute training? _____
4. No. of service years in teaching: _____

II. DIRECTIONS: The purpose of this questionnaire is to gather information on the attitude of teachers' toward Dawurogna as a medium of instruction in first cycle of primary education. **THIS IS NOT A TEST.** There is no RIGHT or WRONG answers. Please answer as you really *think* and *feel*. Your **answers will be kept CONFIDENTIAL.** Read each statement carefully and respond by encircling the number that most accurately represents your thinking and feeling. If you **AGREE**, encircle **3**. If you are **NOT SURE** about a question or you **CANNOT ANSWER IT**, encircle **2**. If you **DISAGREE**, encircle **1**.

Thank you in advance for your cooperation!

1	I feel that pupils learn best in their mother tongue.	3	2	1
2	I <i>don't</i> feel happy when I listen to pupils discussing subjects in Dawurogna.	3	2	1
3	For children of primary schools, it is better to learn in Dawurogna.	3	2	1
4	Dawurogna <i>is not</i> the right medium of instruction for 1 st cycle primary school children.	3	2	1

5	Teaching pupils through Dawurogna makes pupils active participants during instructional process.	3	2	1
6	I <i>don't</i> like to read writings and books written in Dawurogna to the class.	3	2	1
7	I find teaching in Dawurogna interesting.	3	2	1
8	I find giving lesson in Dawurogna <i>troublesome</i> .	3	2	1
9	Teaching through Dawurogna is not boring.	3	2	1
10	I <i>don't</i> write easily in Dawurogna.	3	2	1
11	Dawurogna is capable of being used as a medium of instruction in primary schools.	3	2	1
12	I <i>hate</i> writing comments in Dawurogna on the pupils' works although they are found to be commented.	3	2	1
13	Using Dawurogna medium does not affect pupils' academic achievement.	3	2	1
14	I <i>am not</i> in favor of using Dawurogna as a language of instruction.	3	2	1
15	I don't think teaching in Dawurogna spoils the teaching-learning process.	3	2	1
16	I <i>don't</i> see any advantage of using Dawurogna as a medium of instruction.	3	2	1
17	I think using Dawurogna as a medium of instruction is good.	3	2	1
18	I feel that using Dawurogna as a medium of instruction <i>undermines</i> pupils' academic base.	3	2	1
19	I can read books written in Dawurogna without prattling.	3	2	1
20	It is <i>difficult to explain</i> lesson in Dawurogna.	3	2	1
21	I don't think using Dawurogna as a medium of instruction degrades the quality of education.	3	2	1
22	Teaching pupils through Dawurogna <i>weakens</i> pupils' competency of Amharic.	3	2	1
23	The best type of education is possible through Dawurogna medium.	3	2	1
24	I would like if the <i>1st cycle schools</i> stop teaching in Dawurogna.	3	2	1

Appendix- C

Attitude Scale for Parents

I. BACKGROUND INFORMATION

1. Sex: Male _____ Female _____ 2. Age _____
3. a) What language did you first speak as a child ? _____
 b) What other language(s), if any, do you speak? i) _____ ii) _____
 c) What language(s) do you mostly speak at home? _____
4. Your residence now: Town _____ Rural area _____

II. DIRECTIONS: The purpose of this questionnaire is to gather information on the attitude of parents' toward Dawurogna as a medium of instruction in first cycle of primary education. ***THIS IS NOT A TEST.*** There is no RIGHT or WRONG answers. Please answer as you really *think* and *feel*. Your ***answers will be kept CONFIDENTIAL.*** Read each statement carefully and respond by encircling the number that most accurately represents your thinking and feeling. If you ***AGREE***, say ***"I agree"*** (encircle 3). If you are ***NOT SURE*** about a question or you ***CANNOT ANSWER IT***, say ***"I am not sure/cannot answer"*** (encircle 2). If you ***DISAGREE***, say ***"I disagree"*** (encircle 1).

Thank you in advance for your cooperation!

1	I think using Dawurogna as a medium of instruction helps pupils to express their thoughts and feelings easily.	3	2	1
2	I <i>don't</i> think using Dawurogna as a language of education enables a good relationship between parents and the school.	3	2	1
3	The use of Dawurogna as a medium of instruction is a good way of getting the parents to participate in the school.	3	2	1
4	Dawurogna's being a medium of instruction <i>does not</i> enable both teachers and pupils to express their experience of their community confidently.	3	2	1

5	I am in favor of Dawurogna's being a medium of instruction because it helps me to involve in my children's education.	3	2	1
6	For children of primary schools, it <i>is not</i> good to learn in Dawurogna.	3	2	1
7	Dawurogna's being a language of education enables children to discuss what they learn with their parents.	3	2	1
8	When I observe & hear about the instructional process conducted in Dawurogna, <i>pupils don't</i> receive better instruction.	3	2	1
9	I like when my children discuss lesson in Dawurogna.	3	2	1
10	I feel that using Dawurogna as a medium of instruction <i>is not</i> good.	3	2	1
11	I contend that Dawurogna is the right medium for primary school children's education.	3	2	1
12	I <i>don't</i> support Dawurogna's being a language of education.	3	2	1
13	I feel proud of Dawurogna's being a medium of instruction in schools.	3	2	1
14	Using Dawurogna as a medium of instruction <i>makes pupils poor</i> academically.	3	2	1
15	I think pupils receiving lesson in Dawurogna are successful in school performance.	3	2	1
16	I feel that the best type of education <i>is not</i> possible through Dawurogna medium.	3	2	1
17	Teaching through Dawurogna does not weaken pupils' competency of Amharic.	3	2	1
18	I <i>don't</i> think using Dawurogna as a medium of instruction degrades the quality of education.	3	2	1
19	I feel that Dawurogna medium education <i>is useless</i> .	3	2	1
20	I would like if the 1 st cycle primary <i>schools stop using Dawurogna</i> as a medium of instruction.	3	2	1

6	I <i>don't</i> feel that using Dawurogna gives pupils opportunity to verbalize experiences and thoughts spontaneously.	3	2	1
7	Learning in Dawurogna enables both teachers and pupils to express their experience of their community confidently.	3	2	1
8	I <i>don't</i> accept the idea that not using Dawurogna as a medium of instruction results in the pupils' loss of rootedness in their traditions.	3	2	1
9	Dawurogna's being a language of education enables pupils to discuss what they learn with their parents.	3	2	1
10	I <i>don't</i> feel proud of Dawurogna's being a medium of instruction.	3	2	1
11	Education in Dawurogna medium helps to bridge home and school experiences.	3	2	1
12	I feel that the best type of education <i>is not</i> possible through Dawurogna medium.	3	2	1
13	I think using Dawurogna as a language of education should really be encouraged.	3	2	1
14	I <i>don't</i> see any advantage of using Dawurogna as a medium of instruction.	3	2	1
15	Dawurogna medium education helps the children to understand his/her environment easily.	3	2	1
16	I when observe & hear about the instructional process conducted in Dawurogna, pupils don't receive better instruction.	3	2	1
17	I don't see that using Dawurogna as a medium of instruction degrades the quality of education.	3	2	1
18	Learning in Dawurogna <i>weakens</i> pupils' competency of Amharic.	3	2	1
19	Education in Dawurogna is a way of promoting our cultural heritage.	3	2	1

20	I feel that any expenditure for Dawurogna medium education is <i>a waste of resources.</i>	3	2	1
21	Using Dawurogna as a medium of instruction helps illiterate parents to support their children's' learning at home.	3	2	1
22	I <i>don't</i> think that using Dawurogna as a medium of instruction makes learning easy for pupils.	3	2	1
23	Education in Dawurogna makes schools less traumatic for the children.	3	2	1
24	I would like Amharic to replace Dawurogna as a medium of instruction in the 1 st cycle primary schools.	3	2	1

APPENDIX- E

TAMAARATO GIIGA XUUFE OOSHAA

I. GILLEBA:

1. Maatuma: Atumawa _____ Maccawa _____
2. Iddimi: _____
3. a) Koyro doona biloowe ayyi doone? _____
b) Haara ayyi doona (tuwa), do7oppe, 7eray? i) _____ ii) _____
c) Ayyi doona soon coora gallaas hasaayay? _____

II. KIITA BESSUWA: Ha xuufe oosha waanna qoppobay Dawurothu koyro detha timirrtiyawu timirtte doona gidussa bolla tamarato de7iya qopay/xeelay ayi melentto markka qofaa shishshuwa. **HAWA PAACIYA GIDDENNA.** Tuma woy worddo giya zaarukka baawa. Hayyana hintte wu melatowadanne hintte qofaada zaaruwa immite. Hintte zaarukka onne be7enawadan naagettannawa. *Koyro shiiqo meegatuwa loythi nabbabowappe kaalla sinththanna imetto paydatuwappe hintte qofaana gaketiyawa bessiya ittuawa kabbaabite (yuushsho gidдон yeggi bessite).* **Shiiqo qofaanna hintte qofaay gaketoope, payduwa 3 kabbaabite. Shiiqo qofaa bolla zaaranawu danddayike woy sidhiyawa gidoope, payduwa 2 kabbaabite. Ubbaka shiiqo qofaanna hintte qofaay gaketenna gidoope, qassi payduwa 1 kabbaabite.**

Hintte maaduwawu kassiyani daro galaatay !

1	Timirtti Dawurothuwan shiiqode ta ufayetay.	3	2	1
2	Dawurothuwan xaafetto maxaafatuwa nabbabiyawa ta <i>dosikke.</i>	3	2	1
3	Dawurothuwan giigo maxaafatuwa dadhootenan nabbabanawu danddayay.	3	2	1
4	Dawurothuwan xaafuu taana <i>dabbursse (labbanthe).</i>	3	2	1

5	Ta darssa metottenan Dawurothuwan xaafanawu danddayay.	3	2	1
6	Dawurothuwan giigedabanttu taana nabbabanawu metothe.	3	2	1
7	Dawurothuwan timirttiya tamariya wode ta wozanay koyiyaba uddenan basha erikke.	3	2	1
8	Dawurothuwan timirtiya akkode tawu <i>gellenna</i> .	3	2	1
9	Ta asttamaaratu timirttiya Dawurothuwan haasayode dossay.	3	2	1
10	Dawurothuwan oosha shiishu tawu <i>deexe</i> .	3	2	1
11	Dawurothu timirttiya doona gidussay taana otorse.	3	2	1
12	Dawurothu timirtte doona gidiyawa ta <i>amppikke</i> (<i>maadikke</i>).	3	2	1
13	Dawurothuwan tamarussay tana lo7i wodhe (tamaarayide peesha gee).	3	2	1
14	Dawurothuwan tamarussay ta Amaarathuwa doona eraa <i>dogisse</i> .	3	2	1
15	Dawurothuwan tamarussay saleththeenna.	3	2	1
16	Dawurothuwan timirttiya tamarussay tamaratu murutaa (wuxxetiya) <i>bayizze</i> .	3	2	1
17	Dawurothu shiiqiya timirtti taana yashshenna.	3	2	1
18	Dawurothuwan tamarussay <i>go7ena</i> (<i>xaqqamena</i>).	3	2	1
19	Ta asttamaratu timirttiya Dawurothuwan imoode tamaroo bashoo ga sidhenaan kaalay.	3	2	1
20	Amaarathuwan tamarussay Dawurothuwa saan <i>kochchetintto</i> dosay.	3	2	1

APPENDIX- F

ASTTAMAARATO GIIGA XUUFE OOSHAA

I.GILLEBA:

1. Maatuma: Atumawa_____ Maccawa_____ 2. Iddimi: _____
3. a) Koyro doona biloowe ayyi doone? _____
b) Haara ayyi doona (tuwa), do7oppe, 7eray? i) _____ ii) _____
c) Timirtte kethan ayyi doona coora gallaas hasaayay? _____
4. Tequwamiya timirttiya ayyi doonan akkaadi ? _____
5. Kitetoo layithay: _____

II. KIITA BESSUWA: Ha xuufe oosha waanna qoppobay Dawurothu koyro detha timirttiyawu timirtte doona gidussa bolla asttamaarato de7iya qopay/xeelay ayi melentto markka qofaa shishshuwa. **HAWE PAACIYA GIDENNA.** Tuma woy worddo giya zaarukka baawa. Hayyana hintte wu melatowadanne hintte qofaada zaaruwa immite. Hintte zaarukka onne be7enawadan naagettannawa. *Koyro shiiqo meegatuwa loythi nabbabowappe kaalla sinththanna imetto paydatuwappe hintte qofaana gaketiyawa bessiya ittuawa kabbaabite (yuushsho gidдон yeggi bessite).* **Shiiqo qofaanna hintte qofaay gaketoope, payduwa 3 kabbaabite. Shiiqo qofaa bolla zaaranawu danddayike woy sidhiyawa gidoope, payduwa 2 kabbaabite. Ubbaka shiiqo qofaanna hintte qofaay gaketenna gidoope, qassi payduwa 1 kabbaabite.**

Hintte maaduwawu kassiyani daro galaatay !

1	Tamaare naanay loythi tamaariyawe timirtti inttu doona- birshsho doonan shiiqiya wode giyaawe tawu sissete.	3	2	1
2	Tamaaratu timirttiya Dawurothuwan haasayettode sisanaw ta <i>ufayetikke.</i>	3	2	1
3	Koyro dethan de7iya naanaw Dawurothuwan tamaru lo77a.	3	2	1
4	Koyro dethan de7iya naanaw Dawurothu giiga timirttiya doona <i>gidenna.</i>	3	2	1
5	Dawurothuwan tamarissu tamaare naanay tamarissetiya- tamariyaban loythi qaaxaanada udde.	3	2	1
6	Dawurothuwan timirttiya tamarissayide maxaafatuwaane dumma dumma xuufatuwa nabbabiyawa <i>dosikke.</i>	3	2	1

7	Dawurothuwan tamarissu taawu lo7i wodhe.	3	2	1
8	Dawurothuwan tamarissu <i>metee</i> .	3	2	1
9	Dawurothuwan tamarissu saletthenna.	3	2	1
10	Ta metottenan Dawurothuwan xaafanaw <i>danddayikke</i> .	3	2	1
11	Dawurothu koyro detha timirtte doona gidannaw danddaye.	3	2	1
12	Tamaare naana oosuwa bolla astteyayetiya (qofaa) imussay koshintoka taani Dawurothuwan xaafiyawa <i>dosikke</i> .	3	2	1
13	Dawurothuwan tamarussay tamaare nana timirttiya muruta (wuxxetiya) qoheenna.	3	2	1
14	Dawurothu timirtte doona gidiyawa <i>ampppikke (maadikke)</i> .	3	2	1
15	Dawurothuwan tamarussay tamarssiya- tamaariya ogiya qohee ga qopike.	3	2	1
16	Dawurothuwan tamarussawu ayi maadunne de7anawe <i>tawu beetena</i> .	3	2	1
17	Dawurothuwan timirttiya shishshu lo77a ga qoppay.	3	2	1
18	Dawurothuwan tamarussay tamaare naana timirttiya masaratiya (baasuwa) <i>qohee</i> giyaawe tawu sissete.	3	2	1
19	Dawurothuwan giiga maxaafatuwa daghootenan nababbay.	3	2	1
20	Dawurothuwan timirttiya paatti tamarssu <i>mete/deexe</i> .	3	2	1
21	Timirttiya Dawurothuwan shiishu timirttiya xiratiya qohee ga qopikke.	3	2	1
22	Tamaare naana Dawurothuwan tamarissu Amaarathuwa doona era <i>dogisse (lafethe)</i> .	3	2	1
23	Lo7o timirtti Dawurothuwan hanannawu danddaye.	3	2	1
24	Timirtte keethatu Dawurothuwan tamarissuwa <i>essintto dosay</i> .	3	2	1

APPENDIX- G

AMAARE NAANA WOLAAJATUWU GIIGA XUUFE OOSHAA

I. GILLEBA:

1. Maatuma: Atumawa_____ Maccawa_____ 2. Iddimi: _____
3. a) Koyro doona biloowe ayyi doone? _____
b) Haara ayyi doona (tuwa), do7oppe, 7eray? i) _____ ii) _____
c) Ayyi doona soon coora gallaas hasaayay? _____
4. Ha7i de7iyasay: Kataama_____ Gaxaariya _____

II. KIITA BESSUWA: Ha xuufe oosha waanna qoppobay Dawurothu koyro detha timirttiyawu timirtte doona gidussa bolla tamaare naana wolaajatuwa de7iya qopay/xeelay ayi melentto markka qofaa shishshuwa. **HAWE PAACIYA GIDDENNA.** Tuma woy worddo giya zaarukka baawa. Hayyana hinttewu melatowadanne hintte qofaada zaaruwa immite. Hintte zaarukka onne be7enawadan naagettannawa. *Koyro shiiqo meegatuwa loythi nabbabowappe kaalla sinththanna imetto paydatuwappe hintte qofaana gaketiyawa bessiya ittuawa kabbaabite (yuushsho gidдон yeggi bessite).* **Shiiqo qofaanna hintte qofaay gaketoope, "samaametay" giite (payduwa 3 kabbaabite).** **Shiiqo qofaa bolla zaaranawu danddayike woy sidhiyawa gidoope, "sidheethe/zaranawu danddayike" giite (payduwa 2 kabbaabite).** **Ubbaka shiiqo qofaanna hintte qofaay gaketenna gidoope, qassi "samaametikke" giite (payduwa 1 kabbaabite).**

Hintte maaduwawu kassiyar daro galaatay !

1	Dawurothuwa timirtte doona uddussay tamaaratu bare qofaane erobaanne giigan shiishanaada maadde ga qoppay.	3	2	1
2	Dawurothuwa timirtte doona uddussay timirtte keethaninne tamaaratu soo asa gidдон de7iya gaketetha <i>minissenna</i> ga qoppay.	3	2	1
3	Dawurothuwan tamaarusay tamaaratu soo asay bare naana timirttiyaninne timirtte keethaban geli qaxaanaw lo77o oge.	3	2	1
4	Timirtte doonay Dawurothuwa gidussay tamaare naananne asttamaaratu bare deriya heerabaanne qofaanne yayenaan oddanada <i>uddena.</i>	3	2	1

5	Timirtte doonay Dawurothuwa gidussay ta amppiyawe ta naana timirttiyaban gelaa oothanwu maaddiya diraa.	3	2	1
6	Koyro dethan de7iya naanaw, Dawurothuwan tamarussay lo77enna.	3	2	1
7	Dawurothuwan tamarusay tamaare naanay bare tamaroba soo asanna haasayettanaadda maadde.	3	2	1
8	Taani Dawurothuwan tamarisuwa-tamaruwa hanotetha xeelodenne sissodene naanay lo77o tamarikino.	3	2	1
9	Ta naanay timirttiya Dawurothuwan haasayetoode dosay.	3	2	1
10	Dawurothu timirtti doona gidussay lo77enna giyaawe tawu sissete.	3	2	1
11	Dawurothu koyro dethan de7iya naanawu giiga timirtte doona ga palumay.	3	2	1
12	Dawurothu timirtte doona gidiyawa amppikke (maadike).	3	2	1
13	Dawurothu timirtte doona gidussay taana otorse.	3	2	1
14	Dawurothuwan tamarissu tamaare nana timirttiyan azzala udde.	3	2	1
15	Dawurothuwan tamaari de7iya naanay timirttiyan loythi poliino ga qoppay.	3	2	1
16	Lo77o timirttiya Dawurothuwan shiishanawu danddayetena giyaawe tawu sissete.	3	2	1
17	Dawurothuwan tamarissu tamaare naana Amaaraathuwa doona eraa bayizzena (dogissena).	3	2	1
18	Dawurothuwa timirttiya doona uddussay timirttiya lo7otetha (xiraatiya) kunddise ga qoppay.	3	2	1
19	Dawurothuwan imettiya timirttiyawu maadu (xiqqimi) baawa.	3	2	1
20	Timirtte keethatu Dawurothuwa timirtte doona uddussa bashiintto ta dosay.	3	2	1

APPENDIX- H

TIMIRTTE BIIRO HALAFATO GIIGA XUUFE OOSHAA

I.GILLEBA:

1. Maatuma: Atumawa_____ Maccawa_____ 2. Iddimi: _____
3. a) Koyro doona biloowe ayyi doone? _____
b) Haara ayyi doona (tuwa), do7oppe, 7eray? i) _____ ii) _____
c) Biruwan (kiita botan) ayyi doona coora gallaas go7etay? _____

II. KIITA BESSUWA: Ha xuufe oosha waanna qoppobay Dawurothu koyro detha timirttiyawu timirtte doona gidussa bolla timirtte biiro halafato de7iya qopay/xeelay ayi melentto markka qofaa shishshuwa. **HAWA PAACIYA GIDDENNA.** Tuma woy worddo giya zaarukka baawa. Hayyana hinttewu melatowadanne hintte qofaada zaaruwa immite. Hintte zaarukka onne be7enawadan naagettannawa. *Koyro shiiqo meegatuwa loythi nabbabowappe kaalla sinththanna imetto paydatuwappe hintte qofaana gaketiyawa bessiya ittuawa kabbaabite (yuushsho gidдон yeggi bessite).* **Shiiqo qofaanna hintte qofaay gaketoope, payduwa 3 kabbaabite. Shiiqo qofaa bolla zaaranawu danddayike woy sidhiyawa gidoope, payduwa 2 kabbaabite. Ubbaka shiiqo qofaanna hintte qofaay gaketenna gidoope, qassi payduwa 1 kabbaabite.**

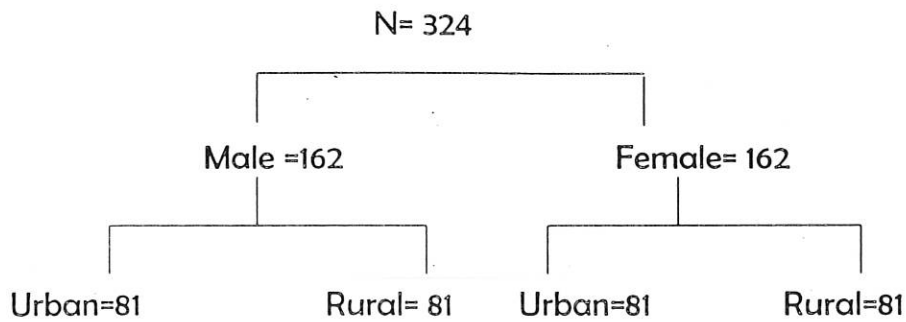
Hintte maaduwawu kassiyani daro galaatay !

1	Timirtte golle gudda astamaaratuwana woyko timirtte keetha kaapuwanha haasayayide, daro galaassi Dawurothuwa go7etay.	3	2	1
2	Dawurothuwa timirtte doona meedhussay timirtte kethaninne tamaare naana wolaajatuwa gidдон lo77o gaketetha medhdhe gaade qopikke.	3	2	1
3	Dawurothuwa timirtte keethan timirtte doona uddi go7etussay tamaare nana soo asay timirtte keetha metuwa (allaaliya) geli qaaxanaw lo7o age.	3	2	1
4	Dawurothawan tamarissussay timirtte keethane heera asa gaketethanne ittippe oosuwa minissiyaba ga qoppike.	3	2	1
5	Dawurothuwa timirtte doona medhussay Dawurothuwa dichche ga qopikke.	3	2	1

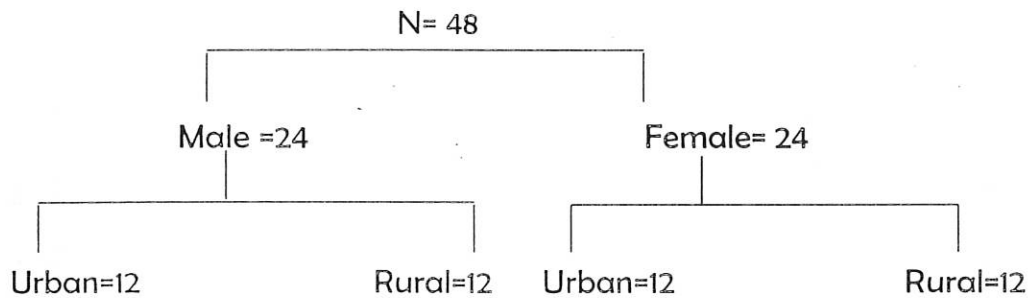
Appendix -I

Pictorial Representation of the Selected Samples

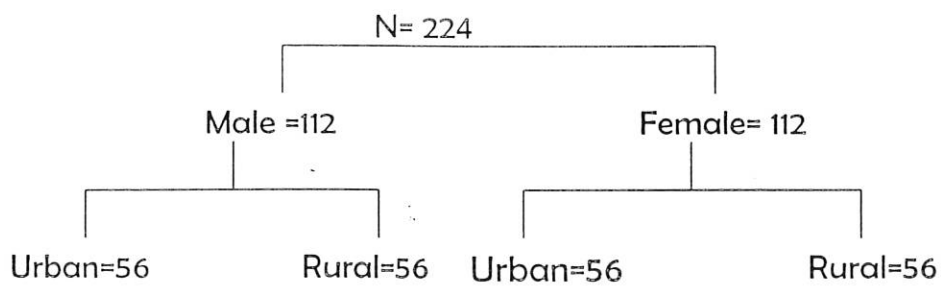
1. Students



2. Teachers



3. Parents




4. EB officials = 4 (experts/officials) x3 (2 Woredas + zone) = 12

Declaration

I, the undersigned, declare that this thesis is my original work and that all sources used for the thesis have been duly acknowledged.

Name: Mitiku Mekuria

Signature: _____

A handwritten signature in black ink, consisting of several overlapping loops and lines, positioned above a horizontal line.

Place: Department of Psychology, College of Education, Addis Ababa University

Date of Submission: June 16, 2005

This thesis has been submitted for examination with my approval.

Name: Bidyadhar Sa (Ph. D)

Signature: _____