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**ADDIS ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES**

**THE CHALLENGES OF MOTHER TONGUE EDUCATION:  
THE CASE OF WOLAYTTA**

**BY  
ALEMAYEHU DOGAMO**



**JANUARY 2005**

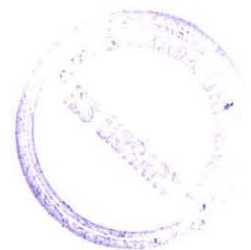
**THE CHALLENGES OF MOTHER TONGUE EDUCATION:  
THE CASE OF WOLAYTTA**

**A THESIS SUBMITTED TO  
THE SCHOOL OF GRADUATE STUDIES  
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FOR THE DEGREE OF MASTER OF ART IN  
LINGUISTICS**

**BY  
ALEMAYEHU DOGAMO**

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“Who am I, O LORD God, and what is my family, that you have brought me this far? And as if this were not enough in your sight, O God, you have spoken about the future of the house of your servant. You have looked on me as though I were the most exalted of men, O LORD God.”

1 Chronicles 17: 16-17

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## **Glossary of Some Key Concepts**

### **1. Mother tongue**

This refers to the first language acquired in the home, which often but not always, continue to be the stronger language in terms of competence and function.

### **2. Second language**

This is the language that a person learns in addition to the mother tongue. It will usually be the official/national language of a given nation.

### **3. Foreign Language**

A foreign language is one learned at school (or privately) for communication with speakers of that language, or for reading texts in that language. It differs from a second language in that the latter is usually used widely as a medium of communication in government and education by people for whom it is not the mother tongue.

### **4. Lingua franca**

A lingua franca is a language used for communication between different groups of people, each speaking a different language.

### **5. Language of Wider Communication (LWC)**

A language used for communication within a region or country by different language groups. International languages like English and French are usually referred to as LWC.

### **6. Language of Instruction (LOI)**

Also sometimes called medium of instruction. This is a language used to transmit instructional material.

### **7. Code Switching**

It is the alternative uses of between Wolaytta and Amharic languages or between Wolaytta and English languages either at a word or a phrase or a sentences level.

### **8. Monolingual Native (MLN)**

A person who speaks only his mother tongue.

### **9. Bilingual/Multilingual Native (B/MLN)**

A native speaker of a certain language who additionally speaks one or more language/languages other than his mother tongue.

## ABSTRACT

Research into socio-linguistic issues with specific applications to Ethiopian languages in general and Omotic in particular has been limited in comparison with other aspects of linguistics. A decade earlier the practice of mother tongue education in Ethiopia was in its infancy, it remains a sensitive issue for many Ethiopians particularly for those in the area of linguistics. The present paper recognizes this gap. The candidate has been considering the issue deeply and tried to conceive the idea as presented.

This study was conducted in Wolaytta Zone, SNNPR, in four sample primary schools among educational staff and governmental offices. The aim is to investigate the challenges of mother tongue education in Wolaytta and to recommend ideas about how to overcome those difficulties in order to properly run mother tongue education in primary schools.

This research contains four sections: 1) Introduction, which encompasses problem statement, research methodology, significance and scope of the study; 2) Review of Related Literature (which reviews the related relevant studies that examines different views on mother tongue education comparatively and contrastively); 3) the Basic Challenges of Mother Tongue Education in Wolaytta Primary Schools in which an attempt was made to reflect the practical findings based on cases and tangible evidences and 4) Conclusion and Basic Findings has been given depending on the theoretical methodological bodies of the study with a Critical Opinion of the Research.

The main conclusions of this thesis are that 1) using Mother Tongue as a language of learning is beneficial for the learners towards their pedagogical (educational), psychological and sociological importance and 2) using mother tongue as a language of learning needs to be actively supported by the concerned governmental and non-governmental bodies around education for its successfulness.



## **CHAPTER ONE: INTRODUCTION**

This section of the thesis presents: background of the study; statement of the problem, objectives of the study, research methodology, significance of the study, and the scope of the study.

### **1.1 BACKGROUND OF THE STUDY**

Wolaytta is a language classified by Moreno (1938a cited in Chiatti, 1984: 7) as an Omotic (Ometo), after the work of paschal de Luchon (1936 cited in Chiatti, 1984: 7). The first grammar of Wolaytta, compiled by paschal de Luchon (1936) was written in the Latin script. Prior to that Wolaytta did not have a written form. There is, therefore, a precedent for writing Wolaytta using the Roman script.

Bender (1975) and Fleming (in Bender 1976: 299-308) distinguish Omotic from Cushitic and Semitic. The Omotic language family is classified by Greenberg (1966) within the Afro-Asiatic languages, along with Cushitic and Semitic. The classification of Wolaytta as Omotic has been employed by Cerulli (1983:209-215), Gaslini (1941:965), Huntingford (1953) and Lipsky (1961) (all cited in Chiatti, 1984: 7). However, these evidences are too old and Bender (2000) says that, Fleming found the difference between West Cushitic and the rest of Cushitic to be so great that he proposed setting it up as a sixth branch of Afrasian, which he called "Omotic" (Fleming 1969, 1976a,b cited in Bender 2000).

Discussing about the condition of Wolaytta language in the early 1980s Adams (1983: 14), wrote that "until the present no in-depth study of the Wolaytta language has been published". He states as follows:

**Since no in-depth write-up of the Wolaytta language has previously appeared, the aim of this thesis is to provide an overview of the main features of Wolaytta.... Accepting Fleming's (1976a: 51) grouping of the Wolaytta, Gamo, Kucha, and Kullo dialects as one language called Wolaytta (or Wolaytsa as the dialects bordering the Wolaytta proper call themselves), it is estimated that today there are some 1.8- 2 million speakers of Wolaytta. This makes it the fourth largest language group in Ethiopia, ranking close to Tigrinya, in third place... In linguistic literature, Wolaytta is quite often referred to as Ometo, or Wolaamo (variously spelled), or by the name of any of its dialects, i.e. Gofa, Kullo, Gemu, etc. (Adams, 1983: 17, 27-28).**

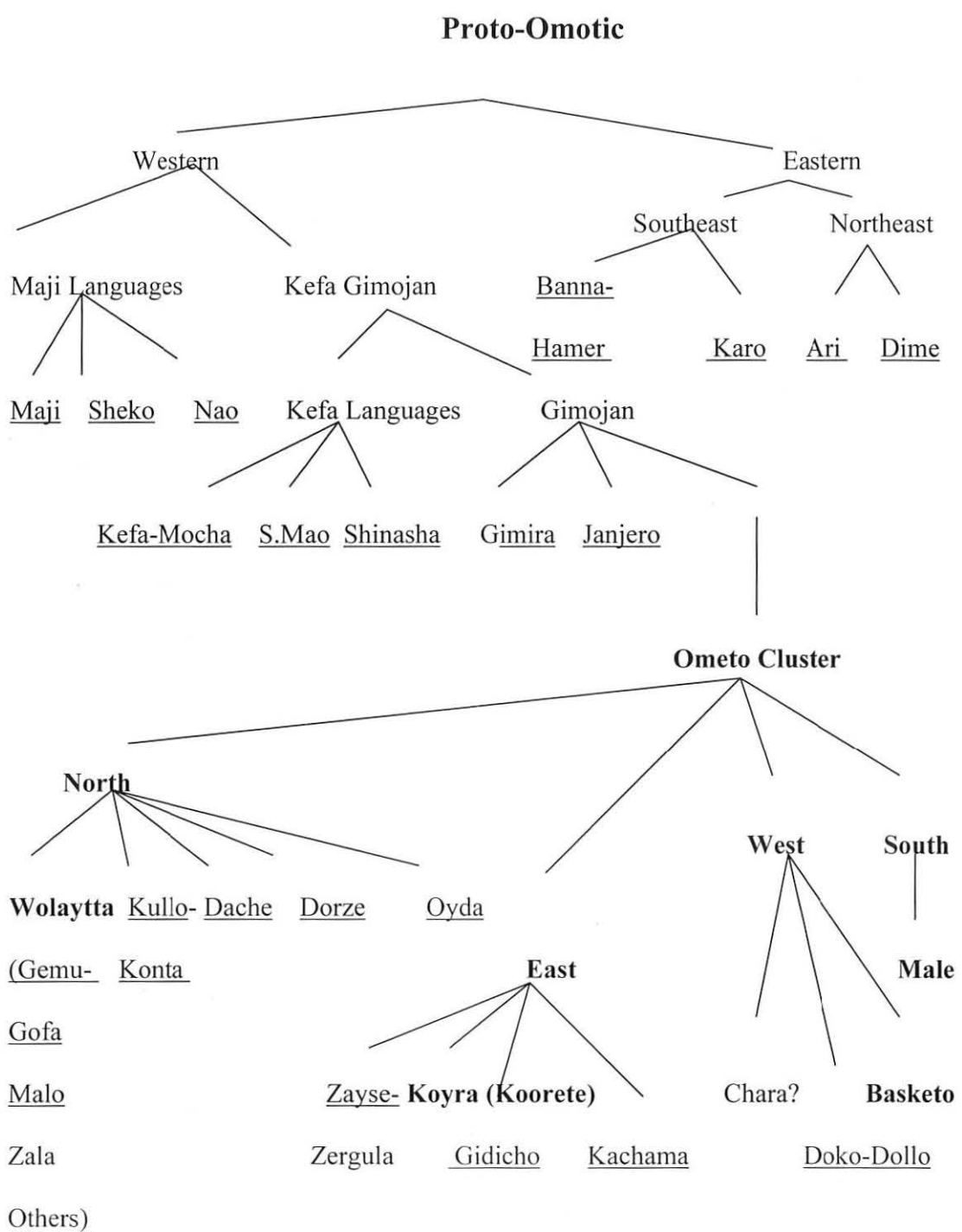
Scholars, including Adams (1983) and Chiatti (1984) group the Wolaytta, Gamo-Gofa and Dawro-Konta as one language. The total population speaking the Omotic language in Sidamo, Kefa and Gamo Goffa provinces namely Ometo 1,278,000; the main group is the Wolaytta cluster made up of 908,000. This Wolaytta "dialect" is shared by 520,000 Wolaytta, 295,000 Gamo, and 82,000 Kullo-Kontta (Bender, et. al. 1976: 15 cited in Chiatti, 1984: 5). "Despite the Abyssinian war and an epidemic, recorded in the 19th and 20th centuries, these numbers are probably reliable for the time when South Ethiopia was independent" (Chiatti, 1984:5). The above statistics regarding Wolaytta out of date because the recent census shows that the total population of Wolaytta is 1,210, 235 (CSA, 1994)

Furthermore, the Wolaytta has a proverb that may help here to illustrate the status of relationship among the Wolaytta and the neighbouring peoples. It goes: "*Ayye qanttan mentte matta.*" meaning 'The twins are closer among those born from one mother's womb.' From this one can simply deduce that, the Wolaytta conceive a close relationship with the neighbouring Omotic peoples.

Though the relation between the mentioned study area peoples was strong, there is also a clue of problems observed by scholars. If the problem is difficult because of the language, the ethnological aspects are more complex (Chiatti, 1984: 8). The ethnic composition given by Abraham Babanto (1979) and Chiatti (1984: 114-118), (see appendices for ethnic compositions given by the two scholars), show that there is an ethnic group similarity among the Wolaytta and the neighboring peoples. But, Biasutti's location of the Wolaytta among the Sidama (1967:228-281 cited in Chiatti, 1984: 8), is a confusion repeated by Grottanelli (1976:381 cited in Chiatti, 1984:8). The Wolaytta share with the Sidama only the border and the people from both Wolaytta and Sidama living on the bordering areas of the two are bilingual, speaking both Sidama and Wolaytta. The languages are different, one is classified in the Cushtic group (Sidama) and the other is classified in Omotic (Wolaytta). Therefore, nothing could be used as a ground to locate one within the other.

This study was conducted in Southern Nations, Nationalities and Peoples Regional State (SNNPRS) among the Wolaytta ethnic group. The Wolaytta belong to the Omotic language family and the Omoto cluster in particular. Bender and Fleming (1976), in their seminal work entitled "Language in Ethiopia" asserted that the Omotic language family has two main divisions: Eastern and Western. Omoto is one of the sub-families in the western Omotic branch, of the Omotic language family. Although it needs further investigation, according to Fleming (1976: 300), the central Omoto dialect cluster has possibly more than forty varieties, including Dawuro (Kullo, Konta), Wolaytta, Gemu, Zala, Gofa, Malo, Oyda and others.

The following chart of family tree adopted from Fleming (1976: 47) shows the classification of Omotic sub-families.



**Chart/Table 1.1: Omotic family tree (based on H. C. Fleming in Bender et al, 1976:47)**

As shown in the chart above and stated by Fleming (1976), Omoto is one of the sub-families of the Omotic language family.

On the basis of lexical similarities, Fleming has classified Omoto into four language groups: North which includes: Wolaytta, Gofa, Kullo (currently Dawro), Malo, Oyda, Dorze and others; East that comprises Zayse-Zergula, Koorete, Gidicho, Kachama, etc.; West which consists of Masketo, Dokko-Dollo and Chara; and South consisting of only one language: Maale (Bender, 1976:47). A number of Omotic languages and their dialects are not well described. Thus, lack of facts creates problems in the discussion even of relatively well-known sub-group of Omotic languages, such as Omoto (Zaborski, 1984:25). Even these scarce data was collected by early travelers and missionaries rather than linguists. Such a data was inevitably inaccurate or incomplete.

In the Omoto cluster, Wolaytta is the largest language (Chiati, 1984; Lamberti and Sottile, 1997:21). The Wolaytta are a homogenous speech community and the language has achieved a greater degree of standardization than the rest Omoto cluster languages. Furthermore, (Fleming 1976: 51 and Zaborski, 1984:26) claim that except for Chara, which is included in the western Omoto sub-cluster, all other Omoto languages are considered dialects of Wolaytta.

According to CSA (1994), out of 2,605,435 population of the former Semen-Omo Zone, the Wolaytta group is 1,210,235. This shows that Wolaytta by itself takes almost a half share of the total population of the then Semen-Omo Zone.

## 1.2 STATEMENT OF THE PROBLEM

The question under discussion in this thesis is to assess the suitability of Wolaytta as a medium of instruction for primary education. The Wolaytta language was used as the language of instruction for the literacy campaign conducted in 1970's and 1980's for the first time (Yalew, 1999; Cohen, 2000, Altaye, 2001). However, there are debates that this language had been used for training in Wolaytta Agricultural Development Unit (WADU) and Adult education purposes in late 1960s. According to Altaye (2001), the language was started to be used as a medium of instruction in 226 primary schools in Wolaytta Zone. But at present the total number of primary schools in Wolaytta using Wolaytta as a medium of instruction is close to 300. Besides, it is used as a medium of instruction for teacher training institute since 1993 and curriculum materials have also been written in it since 1992. However, there is an attitude among the community that teachers and students have problems in the use of Wolaytta language for teaching/learning purpose.

Thus, the basic goal of the research is to investigate the effectiveness of mother-tongue education and language standardisation in Wolaytta. "In order to have canonical forms, forms that the speakers of a language recognise as representative of grammatical paradigms, there must be a standard language" (Landau, 1991: 76-77). Hence, standardisation begins with a well-organised writing system and then progress to regulate all aspects of language and language use. This research, therefore, tries to examine the state of standardisation and describes the practical problems faced by the school children ever since the introduction of Wolaytta as a medium of instruction and working language. Furthermore, an attempt will also be made to find out whether the teaching in the mother-tongue is indeed helping students to write easily in order to process information by constructing

meaningful sentences and to comprehend the intended messages. Additionally, the study seeks to identify challenges in providing education in the vernacular language.

### 1.3 OBJECTIVES OF THE STUDY

The general objective of this research is to identify the challenges of mother tongue education in Wolaytta.

The specific objectives of the study are:

- 1) To understand the effectiveness of teaching in the mother-tongue in Wolaytta,
- 2) To investigate the newly introduced writing system for Wolaytta in Latin script and examine the uniformity in the usage of newly coined, borrowed and extended words and terms,
- 3) To observe whether the teachers have adequate training for primary education in the language,
- 4) To find out the availability of sufficient material basis (e.g. text books) that supplements the use of the language for teaching and learning in the Wolaytta language.

### 1.4 RESEARCH METHODOLOGY

The methods employed in this research are basically two types: primary and secondary data collection methods. Based on these two methods qualitative and some aspects of quantitative data are employed for analysis of the research findings. In this study: questionnaire, focus group discussion and interview were used.

To conduct this study, the relevant literature was reviewed. In this regard, methods and theories developed in mother-tongue education and standardization were employed for the purpose of this study. Wolaytta speakers were selected and used as informants. An experimental observation survey was made to see whether the current language usage in teaching and working process is worthy or not.

To accomplish the proposed objective of the study, sample primary schools, which use the Wolaytta language as the language of learning, were selected. The subjects of the main study were 40 teachers and 40 students, who teach and learn in the Wolaytta language in four different Primary and Junior Secondary schools in four different weredas. In Wolaytta, there are 7 weredas. Four out of the seven weredas were selected. One school is chosen from each wereda. Therefore, because of financial and other constraints, the researcher decided to take a random sample to represent the target population.

The schools selected were: Gacheno first and second cycle from Damot Galle Wereda, Tebela first and second cycle from Humbo Wereda, Areka first and second cycle from Bolosso Sore Wereda and Gasuba first and second cycle from Ofa Wereda. These schools were selected using purposive sampling. Gacheno is from Damot Gale Wereda. This wereda is located at northern tip of Wolaytta zone. It is bordering with the Cushitic speaking people. The others; Tebela, Areka and Gasuba schools are from Humbo, Boloso Sore and Gasuba weredas respectively. These weredas are located at the southern and southwestern part of Wolaytta. These weredas are bordering with Omotic speaking people. Therefore, the selection was planned to be helpful to investigate the study in comparative method. Forty teachers and educational officials (ten teachers from each selected schools) and six officials from different education offices were used as a source informants to fill in the questionnaire, participate in focus group discussion and

interviews. Forty students (ten from each of the selected schools) are also used for the same assessment. The teachers were selected on the basis of their teaching experience, but those who are teaching in Wolaytta language were prioritized. The students who can understand the idea of the questionnaire were selected.

**Questionnaires:** Since it is difficult to distribute questionnaires for all the students that learn in the Wolaytta language and teachers taught there, this method is employed to identify a possible representative sample size randomly. This questionnaire has two basic parts in which teachers and students were expected to give necessary information for the study. It deals with teachers and students general background, quality of teacher training, the availability of textbooks, and the writing system of the language, attitude of the society upon mother tongue education and the status of standardization of the Wolaytta language. From the seven weredas of Wolaytta, four were selected and one school from each of the mentioned wereda was selected. Forty students and forty teachers from each school were selected to participate in answering the questionnaire.

**Focus Group Discussion:** This method is used to deeply look into the application of Wolaytta language as learning and working language and to identify the problems related with its use for educational experts, teachers and other concerned. During focus group discussion, tape-recording method was used. The participants were approached by giving a brief and clear explanation about the purpose of the study.

**Interview:** This was made with some of the main actors to strengthen the data collected in the above-mentioned methods. As used during focus group discussion, here also tape-recording method was used to record what is going on during the session of interview. The participants were approached by giving brief and clear explanation about the purpose of the study. Fourteen

educational staffs that work in primary schools, Wolaytta zone education desk, and Bureau of Youth, Sports and Culture desk that have close connection with education and language studies are involved in this interview.

The data collected from the fieldwork and the final results were analyzed in the light of various theories regarding language use in education.

## 1.5 SIGNIFICANCE OF THE STUDY

It is hoped that the answer to the basic question of this research will have some significant pedagogical implications for teaching/learning as well as working in the Wolaytta language. The insights derived from the study will be of some help as a guide for teachers and for educational material production centres in textbook preparation. The results will also inform and help linguistic investigators in Wolaytta. Therefore, the knowledge, which will be gained from the study, can be useful in designing educational strategies that might help to:

1. improve the implementation of mother tongue education in Wolaytta,
2. give recommendations for improving the necessary conditions like teacher-training and textbook supply for the effective use of language of learning,
3. lay foundation for further study on the use of the mother tongue that is used as the medium of instruction.

This study, therefore, should be of interest to teachers and students as well as educational officials and governmental bodies of the area concerned with academic issues. Teachers and students use it in order to take corrective measures towards improving the use of the Wolaytta language as a language of learning while delivering the schools subjects, asking questions and responding to questions and giving explanations and clarification of meanings.

## 1.6 THE SCOPE OF THE STUDY

A study that attempts to investigate the use of the Wolaytta language as the language of learning in such a large number (nearly 300) of primary schools is obviously broad and difficult.

Therefore, the study is limited to manageable four schools because of the time, financial and other constraints.

The study focuses on the primary and junior secondary educational level because that is the cycle where the language is being used as medium of instruction and given as a subject (in grades 7-8).

At present, in Wolaytta zone there are 29 kindergartens, 226 primary schools, 8 secondary schools, 1 special school (that is for the visually impaired), 1 technical school and 7 skill-training centers (WZPEDD, 2001). But, recently the total number of primary schools is raised to 300.

The 300 primary schools use the Wolaytta language as a language of instruction.

## **1.7 CONCLUSION**

In this introductory section of the study, background of the study was elaborated. Statement of the problem was stated; the objectives of the study were shown; the significance of the study was explained; the scope of the study was outlined. These all were seen in light of their contribution for the challenges of mother tongue education in Wolaytta.

## CHAPTER TWO

### REVIEW OF THE RELATED LITERATURE

#### 2.1 PREVIOUS STUDIES

In this chapter an attempt is made to review the previous studies in mother tongue education, the importance of vernacular language, the significance of the language of wider communication as language of learning, the importance of mother tongue as language of learning and other related issues.

Education is impossible without language. In this regard, Coombs says, "language is the principal vehicle for teaching and learning" (1985:256). In order to be successful in teaching learning process, both teachers and students/learners have to have a good command of the language of learning. If the learners are not proficient in the language of learning, they will not be able to read books and other instructional materials. But if students fully understand the language of learning, they will find the teaching learning activity easier (Fasold, 1993).

The ability of learners to understand the teaching/learning process and to express themselves in the specific language used for learning is the basis for success in learning. Hence, students who lack sufficient language skills not only fail to progress in the language but they also fail in other subject areas (Thomas, 1990 cited in Altaye, 2001). That is why the choice to use the right language of learning becomes a very crucial issue in every educational context.

The language that children effectively use has to be given priority in choosing the language of learning. Regarding the issue of what language is to be used as a language of learning, it is suggested that “in early primary grades young children should be initially instructed and made literate in the mother tongue before being introduced to a second... language” (Coombs, 1984: 256 cited in Altaye 2001). Education in mother tongues at early age is the corner stone and determines students’ future success. If there is an opportunity for selection of a language to use as a medium of instruction, it becomes clear that the choice, in the primary education, will be the child’s mother tongue (Shuy and Fasold, 1973; Kotey and Der-Houssikian, 1977; Banker, 1988; Thomas, 1990; Fasold, 1993; Neilson and Cummings, 1997; Gfeller, 1999; Altaye, 2001).

**An edition entitled *Issues in Race and Education* (Spring 1982), for example, devoted entirely to the question of mother tongue, listed four educational arguments for supporting children’s mother tongues in the mainstream classroom: to support continuity of learning and avoid a “learning freeze”; to provide confidence as an essential prerequisite to any learning; to develop skills in a second language; and to validate the pupil’s home culture (Tansley, 1986: 16-17).**

The necessity of using the child’s mother tongue as a language of learning is more elaborated and expressed in UNESCO’s Report as follows:

**It is axiomatic that the best medium for teaching a child is his mother tongue. 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 than an unfamiliar linguistic medium (UNESCO cited in Fasold, 1993: 293).**

By the same token, Tansley elaborates this issue as follows:

Generally speaking the range of arguments falls into three broad categories: educational (and/or ‘pedagogical’), psychological and social. Among educational or ‘pedagogical’ arguments are: those citing cognitive benefits, continuity of learning, increased confidence and motivation. Psychological arguments include increased self-esteem, status and an improved sense of identity, whilst social arguments encompass

**better communication within the family and maintenance of the child's cultural heritage (Tansley, 1986: 18).**

The importance of using mother tongue as the language of learning was confirmed by different scholars in the field of education. There is an argument that stresses that "a student is likely to learn faster and better if the language of learning is his/her own language" (Thomas, 1990; Neilson and Cumming, 1997; and Gfeller, 1999). This idea is clearly underlined also by Dutcher (1982: 51) who says that "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.

On the other hand, because of the student's inability to master the language of learning (which is not his/her mother tongue), his/her ability to understand academic concepts is limited (Kotey and Der-Houssikian, 1997). Strengthening this opinion scholars like (Hakuta in Neilson and Cumming, 1997: 81) confirm that "children are overburdened in trying to gain literacy and academic skills through a language that they are not fluent in and therefore are more likely to be tracked out of the academic path to repeat a grade and to drop out of school".

Thus, using vernacular for instruction is the most important and effective way of determining educational success. According to UNESCO (1985: 48) "instruction in vernacular, enables each individual to become rooted in his own culture and by shaping his identity in it, to go forth later to meet other cultures".

In support of this view, Bagumywa states:

**It is universally acknowledged principle in modern education that a child should receive instruction both in and through mother tongue....The child should learn to respect the mental heritage of his own people, and the natural and**

**necessary expression of this heritage in the language.  
Neglect of the vernacular involves the danger of crippling  
and destroying the pupils' productive powers (1980: 50).**

The use of the mother tongue as medium in selected schools by way of experiment has been tried with success in many developing nations including the Philippines (Ramos et al, 1967); Mexico (Modiano, 1968); Canada (Lambert and Tucker, 1972); Nigeria (The Ife-Project-Afolayan, 1976) and others.

### **2.1.1 VERNACULAR EDUCATION IN ETHIOPIA**

Instruction in vernacular in Ethiopia first began with efforts of missionaries for the purpose of evangelism. According to *Ketemhirt Alem* (1993: 35), the contribution of missionaries for vernacular instruction is impressive in two respects: a collection of material available through their work and it established the tradition of starting education in the mother tongue.

Thus, vernacular languages generally give the opportunity to deal with the value, culture, attitudes, aspirations and likes of its speakers (Mialaret, 1979: 163). It is due to this and other reasons using mother tongue for instruction in the primary grade level is an issue that needs consideration in Ethiopia (Solomon, 1995).

Even though there are a number of benefits of using mother tongue as the language of learning, there are also factors that can impair its success. For instance, inefficient use of mother tongue, the lack of textbooks and other reading materials, shortage of trained teachers in the language of learning, and inadequacy of vocabulary can adversely affect its use (Baker, 1988; Fasold, 1993; Neilson and Cumming, 1997; and Altaye, 2001). In addition to these, selection of standardized

dialect (if the place where mother tongue to be applied is multi-dialectal as in Wolaytta), choosing writing system (if the language in which the mother tongue to be applied had no writing system or the previous writing system needs to be changed); training of teachers, preparation of teaching materials, developing language skills and attitude of the society are the challenges that mother tongue education may face during its introduction.

These hindrances, for mother tongue instruction, do not apply to languages of wider communication since they have different importance as the worldwide communication, high job and educational opportunities, adequate vocabulary to translate science and technology, standardized writing system and availability of curricular materials (Altaye, 2001). This is because these languages have already passed through the various processes of standardization.

Taking this hint as a background, Cohen says the following in relation to the Ethiopian situation:

**It (Amharic) has been the only Ethiopian language employed in an official capacity, until very recently, and remains the national language. Amharic is also employed as an unofficial lingua franca (language of inter-ethnic communication), and is the first language (language most commonly used) of most people in the larger urban centers throughout Ethiopia. No other language could assume the national significance of Amharic in Ethiopia since its position in society has been established both by enduring patterns of use, and as a result of the policies adopted by the central state from the mid-nineteenth century onwards (Cohen, 2000: 78).**

Thus, Ethiopia had been using Amharic as a medium of primary school instruction. However, as Cohen (2000) argues the problem is that the primary school pupils of non-Amharic speaking areas had inadequate command of Amharic. With the political changes occurred in the country in 1970s, "the Derg asserted rights of self-determination for Ethiopia's nationalities, which were defined according to language" (McNab, 1989: 83 cited in Cohen, 2000: 88). "These rights

included the right to freedom from the forms of cultural, religious and linguistic domination, which the Amharization policies of the imperialist state had encouraged" (Cohen, 2000: 88).

The Derg regime changed the old educational policy with the belief that "the language policies of Haile Sellassie had been part of a deliberate strategy to increase the political hegemony of a dominant Amharic speaking group" (Cohen, 2000: 88). However, as it was clearly portrayed by Cohen's PhD thesis, even though the *Derg* regime launched a broad National Literacy Campaign beginning from July 1979 with the aim of gaining political and educational goals so as to bring a meaningful difference in opposition to the policies of the imperial government, "the *Derg* asserted the rights of all Ethiopian people to develop and become literate in their own language, and consequently fifteen languages were selected to cover 90% of the population" (National Literacy Campaign Coordinating Committee, 1987: 15 cited in Cohen, 2000: 89). Wolaytta language was one of the languages chosen for the literacy campaign.

Nevertheless, as opposed to all the attempts to magnify the significance of local languages, "the local languages selected for use in literacy campaign were transcribed in Ethiopic script used by Amharic and Tigrigna" (Cohen, 2000:90). According to the same author the script "failed to allow for the greater number of vowel sounds that are present in Cushitic and Omotic languages, and to mark gemination, the doubling of consonants common to many Ethiopian languages" (Yalo Kebede, teacher in National Literacy Campaign cited in Cohen, 2000: 90).

Furthermore, as Cohen argues, "it proved impossible to find teachers and indeed teaching materials for many of the local languages, and often rural populations expressed a desire to learn Amharic as opposed to their local language" (Cohen, 2000: 90). This magnified the problem of literacy programme in the local languages. Thus, "as a result of popular pressure"(Cohen, 2000),

the nature of literacy campaign was altered and the literacy classes started to be provided in Amharic instead of using the local languages.

As a consequence, "the rebel armies, which fought against, and eventually overthrew, the *Derg* regime, accused the government of covertly following precisely the same kind of repressive language policies which had been developed under the imperial government". After the replacement of the *Derg* by the government of Ethiopian Peoples Revolutionary Democratic Front (EPRDF), "policies had to be adopted that were different in character from the failed policies of the *Derg*. Given the persistent flavour of domination conveyed by the exclusive use of Amharic, it was also important to increase the role of the local languages" (Cohen, 2000: 95-96).

The Charter of the Transitional Government of Ethiopia recognized the right of nationalities to use their languages as instructional languages (Ghermai, 1998; Ayalew, 2000; Altaye, 2001). The current Ethiopian Education and Training Policy also declare the use of nationality languages as media of instruction for primary education (MOE, 1994). As a result of this about 20 languages are being used as the language of learning in primary schools in different regions (Marew, 2000; Ayalew, 2000; Altaye, 2001).

Among the number of instructional languages mentioned, almost half of the languages have been implemented as languages of learning for primary education in the Southern Region (Gfeller, 1999). One of them is Wolaytta language, which is the target of this study. Since the usage of the Wolaytta language as a medium of instruction is in its infancy, for its progress remedy and effectiveness, the researcher wants to assess the attitude of teachers and parents towards using Wolaytta language for primary school instruction. Though instruction in mother tongue has

various advantages, it may have also its own limitations. Thus, the use of the language has to be examined with a view to meeting what the expected aims.

## 2.2 THE IMPORTANCE OF A LANGUAGE OF LEARNING

Scholars argue that language plays a central role in the teaching and learning process. Regarding the importance of language in education, Rubagumya (2000) notes that, "it can hardly be possible to educate any individual without language". To be successful in teaching and learning process, the command of language of learning of both students and teachers should be good enough.

The students face difficulty to read books and other instructional materials, to understand what is said to them and to express their wants and feelings; unless they are proficient in the language of learning, (Shuy and Fasold, 1973; Altaye, 2001). Rubagumya also argues that, "schoolteachers have to have good command in the language of learning; otherwise they will not be able to impart knowledge effectively" (Rubaguma, 2000). For this matter, the fundamental issue in every educational context is the choice of the right language of learning.

## 2.2.1 THE IMPORTANCE OF THE LANGUAGE OF WIDER COMMUNICATION AS LANGUAGE OF LEARNING

It seems essential to clarify what is meant by the term language of wider communication (LWC), before discussing its importance as a language of learning. It refers, here, to a language used for communication within a country or various countries by different language groups. International languages like English and French are usually referred to as languages of wider communication. The languages which are used as national language, lingua franca or official language of a country, for instance Amharic in Ethiopia (Gfeller, 1998), Swahili in Tanzania (Rubagumya, 1990), Guarani in Paraguay (Fasold, 1984), Filipino in the Philippines (Rubagumya, 2000) and the like, can be considered as languages of wider communication.

If the case of the language of wider communication can be seen in the context of this research area, as far as the researcher's knowledge is concerned and according to some scholars around the area, the Wolaytta language can be taken as a local lingua franca for the area touched by this research.

However, Adams assumption of Wolaytta as populated about two million and ranking it as the fourth largest language in Ethiopia is may be based on taking the dialects surrounding it and including as one language. Even today the total population of the Wolaytta group is less than the mentioned figure. Languages like Sidama and Somali may have greater number of speakers than Wolaytta if we take the Wolaytta group only as the speakers of Wolaytta according to 1994 census. However, the assumption of scholars like Adams should take consideration and to be investigated further.

There are some scholars who promote the use of language of wider communication as language of learning raising different rationales to argue for its importance. The basic reason that these scholars raise for the use of language of wider communication as a medium of instruction is that such a language has advantage for upward mobility or worldwide communication so that learners can be proficient in a language that makes them competent in the economic world (Spencer in Neilson and Cumming, 1997). Therefore, according to the scholars, children should be exposed to the LWC in their early age using it as the language of learning in order to acquire the language more rapidly.

Similarly a study in South Africa (Rubagumya, 2000: 13), shows the attitude of many parents who “wish their children to have English as language of instruction right from the beginning of schooling, in the belief that an international language will give their children ahead start in competitive world.” Edwards’ research findings give the same reason why parents of other language speakers in Montreal sent their children to English medium schools. Thus he says, “since, their children would want to profit from job and educational opportunities in their parts of the world” (1984: 17).

Rubagumya (2000: 13) raises objections to this argument. He says that the attitude of parents developed from the historical impact of colonial language policy. He argues that the parents stem from colonial history, which undervalued indigenous languages and gave a high symbolic value to colonial languages. He goes on contending that it is misconception that one can only learn a language successfully by using it as a language of learning. This is because the subject teachers mainly focus on the transmission of the lesson content and accomplishing its activities rather than on language teaching. In order to make students acquire rapidly and efficiently the LWC, the methods suggested are giving it as a subject as early and switching the medium to it after the

completion of basic education or after children have acquired native language literacy skills as possible because “native language literacy skills act as important support for development of second language literacy skills” (Neilson and Cumming, 1997: 95).

The expansions of vocabulary- especially scientific and technical terms- and writing system of the LWC are other aspects of argument in favor of it as a medium of instruction. Concerning these issues, Fasold advocates for the use of majority language (English) because of its modernization. He argues "the use of mother tongue as a medium of instruction because of its inadequacy of modern vocabulary and lack of writing system" Fasold (1984).

The argument against mother tongue education has its base on the language's inadequacy of modern vocabulary as its strong point of argument. But this is not a strong point of argument if one looks deep into it. One may say African languages cannot express well modern science and technological terms adequately. However, the problem is with the individual who taken as a representative to judge upon the language-the speaker, not the language as a whole. It is possible to divide native speakers of a language into two: a) Mono-lingual native (MLN), and b) Bi/Multi-lingual native (B/MLN).

The first, Mono-Lingual Natives are those who speak only one language as their mother tongue. These people had not been exposed to other language to learn. The reasons why they were not exposed to other languages could be many. The second, the Bi/Multi-lingual Natives are those who began speech on a certain language as their mother tongue and switched to the second, third and so on due to educational and social change. Some people may meet certain opportunities to begin learning more than one language at a time. These are those who were exposed to the place where bilingualism or multi-lingualism is practical.

The reasons for being bi/multi-lingual native ness are many. Among these one can be seen here. Those speakers who were transferred to other language/s than their mother tongue and being bi/multi-lingual native through education could be seen here as a model. Mostly, these groups of speakers are developing their language skills on the second than their native language. One reason for this may be their day-to-day life exposure (working conditions, social relations, languages dominant there, etc.) contacts them more closely with those who may not speak their former mother tongues.

To argue against the argument that opposes mother tongue education based on this point, since the above two groups of native speakers of a language have their own limitations regarding their language skills. It is their weakness not the language's inadequacy that make problem in the effectiveness of mother tongue education. The first, the MLNs have limited idea about the science and technology within which shortage of terminologies observed. And also the second, the B/MLNs, though they speak the language and have knowledge because educated, but with some gaps due to their bias on the second language/s. They have constraints in order to get terminologies in their own language. These speakers usually use code switching during their communication with the speakers of the same language. This is mostly because not the language has problems (has no terms for those specific issues: words and phrases), but because the speakers may forgotten.

This can be more illustrated using certain example happened with one of our university staffs. He was in his research site to collect some primary data from Amhara regional state. He was discussing about simple random sampling that he is going to use for his research as primary data assessment. His informant asked him, what is meant a simple random sampling. He was

expressing the idea for them as: simple random sampling is taking one from one place and the other from other place randomly. Then the peasants said that, if so, why not you use the term “*bidig, bidig*” (literally in Amharic meaning ‘stand up, stand up’). Therefore, the difficult terms found easily among the ones who are monolingual native if the terms made clarified for them in their language. On the other hand, the researcher who is equipped with educational knowledge, but since his language skills of mother tongue decreases while his close relative groups are the speakers of other language than his mother tongue, could try to improve his mother tongue skill in order to play his role in the development of his language’s ability to be served as a language of teaching/learning efficiently. If these two (limitations upon the MLN and Bi/MLN) could get solution, it is possible to carry out the process of teaching/learning in vernaculars successfully.

Language modernization can be measured, as to Ferguson (1968) quoted in Kotey and Der-Houssikian (1977: 39), by the expansion of the lexicon of the language by new words and expressions. More specifically, the report on Nuffield Foundation and the Colonial Office (1953: 81) argues that the vocabulary of vernacular is limited, “so that for subtle, modern, or abstract thought English terms must be added.” In other words English language has words to treat subtle, modern, or abstract thought.

The availability of teaching and reading materials and trained teachers is another area of importance. Gorman as quoted by Kotey and Der-Houssikian (1977: 39) states, “teaching in African languages is not possible... because of the lack of teaching materials and trained (indigenous) teachers.” He goes on by proposing the solution to these problems. As to him, that can be overcome by adopting the dominant languages as media of instruction. Kotey and Der-Houssikian also agree that the advantage of the use of dominant (‘colonial’) languages for time being because of their extensive written literature and teaching cadres.

The teaching materials and teachers can be imported, if a government chooses a dominant (foreign) language. Concerning this Spencer (1985) in Neilson and Cummings (1997: 81) writes that using the foreign languages as the language of learning “promises financial advantage because it allows ... importing textbooks [and] other teaching materials...” On the other hand, Spolsky (1986) sees the importing of teaching materials in other ways.

The imported materials impose the alien cultural values that are not relevant to the objective conditions of the students. Similarly, Rubagumya (1990: 1-2) aggressively argues against the use of international language for instruction in terms of teaching materials and practitioners. According to Rubagumya, “... neither the materials written in English nor the people capable of teaching in it are adequate in Tanzania,” for instance. However, the research findings in Tanzania show that there is lack of competent teachers who can teach in English or English as a subject because teachers at primary school level are not adequately proficient in English language. At the same time, it is difficult to import teachers who are proficient in English because of its economic and socio-linguistic disadvantages (Rubagumya, 1990). These arguments suggest that we should not refer only to metropolitan languages but also to other languages of wider communication.

## 2.2.2 THE IMPORTANCE OF MOTHER TONGUE AS A LANGUAGE OF LEARNING

The use of indigenous languages of the nation as medium of instruction at some level of the school system has been widely debated in linguistic conferences (Chumbow in Emenanjo (ed.),

1990: 61). The view that education is best given in the mother tongue is widely accepted among scholars although there is some objection concerning the use of it as a language of learning.

Learning begins from one's experience. In this relation, Baker (1988: 61) forwards that "no child should be expected to cast off the language and culture of the home as he crosses the school threshold". Similarly, Kotey and Der-Houssikian (1977: 36) argue in favor of the use of mother tongue by commenting, "the most effective medium of instruction in the preliminary stage of a child education is his mother tongue". On the same issue Chumbow also says, "it is obvious that a child learns better and develops faster cognitively if he is taught in his mother tongue continuously over a period of time in infancy" (Chumbow in Emenanjo, 1990: 61). Coombs (1985) also argues for the use of the student's mother tongue specially in the primary grades. He goes on arguing that "students have to be early instructed and made literate in their first language before being introduced to any language".

Fasold (1984) justifies that "the students can hardly get easier to learn the school subjects if they are not proficient enough in language of learning". Due to this reason "it becomes clear that the choice in virtually every case will be the child's mother tongue" (Fasold, 1984: 292). According to Fishman, Ferguson and Das Gupta (1968: 88) "if the students' mother tongue satisfies the criteria that include the presence of; an accepted alphabet and texts, basic teaching and reading materials, and trained teachers who speak, read and write it, it is the natural choice to use it for instruction".

Furthermore, scholars argue that students should start their education in the mother tongue while learning a second language as a subject. Nevertheless, at some stage, the medium should be switched to a language of wider communication (Hymes, 1964; Fishman, Ferguson and Das

Gupta, 1968; Brown and Hiskett, 1975; Coombs, 1985; Baker, 1988; Rubagumya, 1990; Neilson and Cumming, 1997; Gfeller, 1998).

A UNESCO committee's study report proposition shows that, "every pupil should begin his formal education in his mother tongue and should continue to be taught in that language as long as the language and the supply of books and materials permit" (Bull in Hymes, 1964: 528). Furthermore, "the use of mother tongue, particularly at primary level, as a medium of instruction results in better learning achievements, lower dropouts, preservation, better acquisition of second language skills, and self-confidence in students" (Okonkwo, 1979; Dutcher, 1983 in Vawda, 1998).

Ultimately, "the use of the mother tongue in school in the first years of schooling enhances continuity in child's learning process and therefore maximizes his intellectual development" (Chumbow in Emenanjo, 1990: 63). In addition to the purely educational and psychological merits of mother tongue education, there is the advantage that the end product of the 'mother tongue first' education is literate in both the mother tongue and the foreign language the "direct method makes the student literate only in the second foreign language with little or no concern for literacy in an indigenous language" (Engle, 1975: 2 as cited in Emenanjo, 1990: 65).

### 2.2.2.1 PEDAGOGICAL IMPORTANCE

Various UNESCO declarations since 1953 indicate its position concerning the importance of mother tongue in education. UNESCO, cited in Fasold (1984, 292), highlighting the pedagogical importance of the use of mother tongue as a medium of instruction, states that a student "learns

more quickly through mother tongue than unfamiliar linguistic medium". The hardship of students in using an alien language as a medium of instruction is greater than that of using their mother tongue. Similarly, Neilson and Cumming (1997), reviewing the works of Cumming (1981), Mikes (1986), and Skutnabb-Kangas (1984), indicate the easiness of acquisition of basic literacy skills and comprehension of academic content in the mother tongue.

Padilla, Fairchild and Valadez (1990) quoting Willig's evaluation of bilingual education program, evidently argue that "the use of the students' first language as a medium of instruction improves their academic achievement", in relation to the easiness of comprehending academic content in mother tongue. The degree of difficulty in learning increases when students use an unfamiliar language rather than using their mother tongue as a medium of instruction. Modiano (1934) in Engle (1975) confidently states that "the students easily read when what they are reading makes sense, or gives meaning". In order to understand what they are reading, using their mother tongue is the best alternative. Therefore, for the beginners a word is meaningful or makes sense when they read it in their own language. Beginners can be initiated and attracted the lesson submitted for them to begin with is prepared in their mother tongue. This implies that it is easier to read in the first language. On the other hand, according to Dutcher (1995) "the students who do not learn in their mother tongue are hardly successful not only in reading skill but also in comprehending the subject matter".

There is correspondence between the cultural and social environment and the learning activity in the classroom according to Uchendu (1993) in Muluneh (2000). If the language of instruction is the language, which explains the existing environment, it will simplify and give ease in the effort the students make to comprehend the instruction. Developing this idea Muluneh quoting Fafuna (2000) identifies that the language, in which the students have gained their life experience and

answer in English. When the same question is asked in Kiswahili, students give a relevant... answer” (Kinyanjui, 1997: 39). The implication is that the students’ participation in the teaching learning process can be significantly better in a class that uses mother tongue than non-mother tongue as a language of learning. This is true not only for oral participation but also reading and writing activities.

High efficient of teaching learning process that leads to better students’ performance is promoted by the healthy and conducive classroom interactions. That is why Chauhan (1983:140) states; “Teaching is necessarily interactive process where teacher and learner participate in reciprocal manner.” Teaching is not a one-way process; it is a two-way process whereby teachers and students interact well with each other. To do so using mother tongue as a medium of instruction widens the chance of the students. Adams and Dikey (1956: 22) state that “what a student does is more important than what his teacher does.” This is to say that student learns primarily through his own activity. Similarly, Dale (1969) in Amare (2000) confirms the advantage of student participation by arguing that one can learn better when s/he actively participates in the teaching learning activities. The more one participates in activities, the more one learns. The students can participate actively in their learning activity if they are proficient in the language. This is facilitated if the language of instruction is the mother tongue of the students.

#### 2.2.2.2 PSYCHOLOGICAL IMPORTANCE

The mother tongue plays an important role in molding the child’s early concepts. In this respect, it should be noted that language is very closely related to the mind. It is the means by which we conceptualize and think. This point emphasizes the psychological importance of language to

UNESCO in Fasold (1984: 292) concludes the psychological advantage of instruction in mother tongue by arguing that, one's mother tongue "is the system of meaningful signs that in his mind works automatically for expression and understanding". Therefore, using mother tongue reinforces students' existing cultural climate and incorporates the new idea of education with familiar concepts.

### 2.2.2.3 SOCIOLOGICAL IMPORTANCE

Regarding sociological importance, Spolsky (1986) points out that "the existence of great ties between a language and culture motivate the promotion of mother tongue in education". Every language expresses and symbolizes its culture better than any other language. Therefore, the students are proud of using their language as language of learning. "At the same time this language makes easy to understand the social and cultural values (folklore, poetry) of the society in education" (Uchendu in Muluneh, 2000). Furthermore, Saville and Troike (1971) in Engle (1975) argue that "teaching the students in their own language will give them great sense of respect for themselves and their language which will in turn enhance their learning capabilities".

In short, using the mother tongue as the language of learning has the following advantages.

Pedagogical	<ul style="list-style-type: none"> <li>- Students learn more quickly</li> <li>- It makes easy to acquire basic literacy skills and academic contents</li> <li>- It causes better academic achievement</li> <li>- It facilitates reading</li> <li>- Students can participate actively</li> <li>- Facilitates the second language learning</li> </ul>
Psychological	<ul style="list-style-type: none"> <li>- Students feel comfort and motivated to learn</li> <li>- Students develop the ability to share ideas with teachers and peers</li> <li>- Students express themselves and communicate clearly</li> <li>- Students avoid frustration that the use of an alien language may cause</li> <li>- Students develop good relationships with their teachers</li> <li>- Students develop a sense of success in school</li> </ul>
Sociological	<ul style="list-style-type: none"> <li>- To express culture and environment</li> <li>- Gives a sense of respect for the students</li> </ul>

**Table 2.1: Importance of mother tongue as summarized (Adopted from Altaye, 2001: 16)**

## **2.3 CONCLUSION**

In this section of the study, literatures around the challenges of mother tongue education were reviewed and the importance of the language of learning was discussed. The importance of the language of wider communication as a language of learning is also considered. An attempt has also been made to examine the advantages and disadvantages of using languages of wider communication as a medium of instruction.

However, according to a number of scholars who devoted their attention to mother tongue education and its importance as a language of instruction summarized in three basic sets of reasons: pedagogical, psychological and sociological.

The question of using mother tongue and language of wider communication as a medium of instruction needs balancing. Two important issues can have implications for educational methodology and policy. Since the minority children are required to switch from their mother tongue medium to another medium of instruction at the stage of secondary or higher education, it must be made sure that they are not put to disadvantage in this process. They must have adequate competence in the language that they adopt as second medium.

This does not necessarily mean that the teaching of second language to be adopted, as a medium should be pushed in the early stages of education. Similarly, the dropping of the mother tongue medium should neither be too soon nor too sudden. Thus "the nature and degree of use of mother tongue medium, teaching of second language (language of wider communication), modes of shifting from one medium to another, the problems of preparation of suitable learning materials and training of teachers, are the major methodological issues which have occupied the attention of scholars in the transfer model of bilingual education suggested for the linguistic minorities" (Biligiri, 1969; Annamalai, 1973; Pattanayak, 1977 as cited in Wolfson and Manes (eds.), 1985: 364-365).

In the following section, attempt will be made to relate the theories presented in this section with the data obtained from the fieldwork.

## CHAPTER THREE

### THE CHALLENGES OF USING MOTHER TONGUE IN WOLAYTTA PRIMARY SCHOOLS

#### 3.1 HISTORICAL BACKGROUND OF EDUCATION IN WOLAYTTA

As mentioned in the previous chapter, language is the principal vehicle for teaching and learning. For the successful teaching learning process both the teachers and students/ learners have to have a good command of the language of learning.

Providing mother tongue basic education followed by one national language will help to achieve the very purpose of education, i.e., bringing about desirable behavioral change. Most linguists agree that even where instruction is ultimately to be given in another language than a child's mother tongue, the most effective process educationally is one of initial instruction using the mother tongue language, followed by a gradual transition to national language as a medium of instruction according to the acknowledgement of the World Bank (1988: 44). Before dealing with this specific case, it seems useful to see how modern education has begun in Wolaytta.

The report obtained from Wolaytta Education Office entitled, "The Historical Education Activities in Wolaytta Awraja" (1984: 2), shows that the first modern education system under the control of MOE was started on Dec. 5, 1942 immediately after the Italian invasion. The

education activity, like way the case in other parts of the country, started in one school with an appointed administrator named Ato Bogale Walelu. Gradually, schools began to be opened in some parts of the region. Gurumu School (1943), Wandara School (1944), Bodditi, Humbo, Baddesa, and Bitana Hamus were some of the schools that opened in 1944 (Abraham, 1995: 28-29). The language of instruction in these schools was Amharic. The history of education in Wolaytta has already been discussed in the previous chapter.

During the old imperial regime, the Wolaytta language had been serving for preaching purpose. It was the Missionaries who took the first initiative to translate the Bible into the Wolaytta language. And also as mentioned in the introductory section of this thesis, paschal de Luchon (1936 cited in Chiatti, 1984: 7) wrote the first grammar of the Wolaytta language using the Latin alphabet. Whereas at the time of Derg regime, Wolaytta was one of the fifteen languages selected by the *Derg* for the purpose of Literacy Campaign (McNab, 1989: 85 cited in Cohen, 2000: 90). Thus, it served for the literacy campaign launched at the time.

With the new policy of current government, mother tongue education in Wolaytta language started in 1993. Wolaytta with Sidama, Oromo and Tigray languages were proposed to be used as a medium of instruction for grades 1-6 starting in the academic year 1992/1993 and also to be taught as a subject (ICDR, 1995: 2). By then, the materials produced in Wolaytta were planned to be served for the previous Semen Omo including Gamo-Gofa and Dawro-Konta. The primary aim of implementation in 28 weredas was not successful due to small dialect differences being taken as language differences (ICDR, 1995: 62).

Based on this, other nations/nationalities in the former Semen Omo Zone were decided to continue teaching/learning process in their weredas using Amharic for the time being. Later on,

these groups came together and prepared teaching material in the language named 'DaGaGo' (taking 'Da' from Dawro, 'Ga' from Gamo and 'Go' from Gofa). There were also complaints from groups such as Konta as their name was not included in the aggregation. Later on, with the unification of the political organizations of these peoples into one huge organization WoGa GoDa PDO), the educational professionals were ordered to prepare uniform material to be used in the then Semen Omo as a whole. It was prepared and named 'WoGa GoDa' (taking 'Wo' from Wolaytta, 'Ga' from Gamo, 'Go' from Gofa and 'Da' from Dawro for aggregation). Still there were complaints of the Kontas as their name was not included in the hybridizing. In 1997/1998 academic calendar, the introduction of the hybrid language (WoGa GoDa) was formally introduced as a medium of instruction and working language in the entire zone.

During the years 1998-99 the majority of the population in Wolaytta expressed their dissatisfaction with the time's federal administrative system and the position of the Wolaytta ethnic group. In most of the cases, the complaints focused on the issue of using their native language in primary education and the absence of a separate zonal administration for Wolaytta, unlike the case with other zones and special weredas in SNNPR. Instead Wolaytta was included in a multiethnic zone (the North Omo).

Concerning the issue of language in education, several peoples expressed that the language of instruction in primary schools was not consistent with the mother tongue of children in Wolaytta (Aklilu, 1999: 25). The medium of instruction and teaching aids are designed by way of hybridizing the languages of Wolaytta, Gamo, Dawro and Gofa ethnic groups that shared some degree of linguistic affinity and intelligibility (that is, Ometo clusters).

On the other hand, historical and cultural processes during the pre- and post-Menelik conquest in the south had not brought about political integration among the four major ethnic groups of the previous North Omo (Wolaytta, Gamo, Gofa and Dawro), which are currently sub-divided into Wolaytta, Gamo-Gofa and Dawro Zones and Konta and Mesketo Special Weredas. In pre-Menelik period, although these groups differ in their politico-military strength and the exposure they had to the central government, each of them had their own independent statehood and hierarchically ordered political organization (Aklilu, 1999: 26).

But also they used to interact at various levels (Data, 2003). The form of interaction involved competition and cooperation that was stratified along inter-group distinction. In this regard, as some people remarked, the sense competition and inter-ethnic rivalry is reflected in the fact that some parents discouraged and refused their children from going to school since the medium of instruction comprised languages of other rival groups (Aklilu, 1999: 26).

According to Aklilu (Ibid: 25-26), despite the apparent benefits of the language policy for Cost-effective use of resources and manpower, and standardizing primary education in previous North Omo, however, most people strongly believed that the unprecedented experiment of a hybrid (WoGa GoDa) medium of instruction would have serious disadvantages. Accordingly, it was believed that students would be mainly preoccupied with comprehending the different notions and dialectal variations rather than dealing with the content of the subject matter. Moreover, since the educational material was not fully produced for both primary cycles at the same time, it left gap to understand the writing patterns and standards of the hybrid language (WoGa GoDa).

Furthermore, many people regarded the whole experiment of decentralization and the language policy in particular as a process that had not captured the political interest and right of the

Wolaytta people in promoting its identity, language, historical and cultural tradition.

Accordingly, the attempt to create a hybrid language (WoGa GoDa) to replace the Wolaytta language through a top-down approach was nothing less than destroying the cultural and material foundation of the Wolaytta ethnic identity. The igniting demands for a zone and reversing language policy to a hybridized language (WoGa GoDa) have created tensions in the area as the political authorities at sub-regional and regional levels showed no attempt of reconsidering the policy or responding to the request of an administrative unit conforming to the pattern of ethnic identity (Ibid: 26-27).

The imposed introduction of the hybrid language (WoGa GoDa) set off members of the Wolaytta group to express their disapproval of the decision of the government authorities. This chaos also resulted in strong demand for re-organization of the social aspects of government arrangement. In particular, the recent developments and the continued polarization on the use of the hybrid language (WoGa GoDa) have attracted significant attention of the government, the mass media (both public media and private newspapers) as well as the general public. The crisis has culminated in the incidence of an open confrontation between local activists and the government. Some of the essential patterns of events are summarized as follows (Ibid: 27).

The question over the use of the hybrid language (WoGa GoDa) has recently intensified tension and conflict in Wolaytta. In October 1999, 20 elders representing the Wolaytta people in the various weredas submitted to the parliament their demands for discontinuing the use of the artificially hybrid language that came to be designated 'WoGa GoDa' (abbreviating the four ethnic groups, namely, Wolaytta, Gamo, Gofa and Dawro). The elders also expressed the population's desire for a separate administrative structure of the Wolaytta zone. The House of Federation (the upper, but less powerful, house of the parliament) failed to provide a concrete

response and directed the case to be considered first by the SNNPR. However, the regional authorities also merely attempted to disapprove the demands (Aklilu, 1999: 27-28).

In the mean time, the tension and activism escalated in Wolaytta following attempts of the previous North Omo Zone authorities to introduce new text books and materials prepared in “WoGa GoDa” language at the beginning of the academic year in September 1999/2000. The failure of both federal, and regional and sub-regional authorities to consider the demands led to a breakout of students’ riots in early November 1999/2000 at the town of Soddo the informal administrative center of Wolaytta (the formal one had been at Arba-Minch south of Wolaytta). The riots occurred in response to the imprisonment of teachers and activists of the group. Few people were killed and several wounded. The students and city mob broke into some offices and virtually destroyed the “WoGa GoDa” text materials that were prepared at the cost of about 49 million Ethiopian Birr (around 6 million US dollar at the current official rate). Eventually, local polices and federal paramilitary forces managed to subdue the riot (Aklilu, 1999: 28). The following table which is summarized with information from different sources can give us a clue of the over all challenges the Wolaytta faced in order to come to the present situation of using their language.

**Table 3.1: Chronological Account of the Rise and Fall of "WoGa GoDa".**

No.	Date	Major event	Remark/Source
1.	January 1999	- Schools were ordered to use "WoGa GoDa" as of the second semester - Elders, teachers and students appeal so that Wolaytta's culture, history and language be respected	Field Note
2.	May 30, 1999	Elders of Wolaytta appealed to the Federal Government raising two questions: - Question of being zone was raised - Question of using Wolaytta rather than "WoGa GoDa"	Elders
3.	September 1, 1999	Elders request permission for demonstration	Elders
4.	September 8-23, 1999	Elders came and stayed in Addis Ababa appealing to the Federal Government	Elders
5.	November 7, 1999	Students of Soddo town held demonstration and as a consequence schools were closed	It was actually not a demonstration, but simply to ask release of teachers from prison
6.	November 22, 1999	Students went to schools after hearing Government announcement that schools will be resumed	However, clashes between armed forces and students happened. One female student died; many teachers and students imprisoned
7.	November 2, 1999	In Damot Gale Wereda 80 teachers boycott classes and left the school while students destroyed the WoGa GoDa books and held a demonstration	Field Data

8.	November 8, 1999	In Damot Gale Wereda, Bodditi town students and police clashed In Damot Woyde and Boloso Sore Weredas students held demonstration refusing to learn in “WoGa GoDa”	Field Data
9.	November 14, 1999	In Kindo Koyssha Wereda, Bele town students held demonstration, destroyed and lit fire on “WoGa GoDa” books. Clashed with police. Two people injured and the police officer was showered with stone.	Field Data
10.	Till November 22, 1999	264 schools were known to be closed	Field Data
11.	December 19, 1999	Two judges were imprisoned as they refused to give warrant to the police	Field Data
		<b>Solutions given to address the issue</b> The Federal, Reginal, Zonal and Wereda levels government officials try to address the issue in various ways even though the final solution was that of the Federal Government. The Following reconstructed diary show some of their activities.	
12.	13/10/1999	The joint meeting of House of Councils & House of Federation pass a decision that the questions of the Wolaytta elders (people) will be decided at regional (SNNPR) level and told the elders to appear and appeal their case at the regional state (at Awassa)	Field Data

13.	November 11, 1999	The officials from the Federal Government held talks with the people to cool down the conflict. However their attempt didn't satisfy the people.	Field Data
14.	07/11/1999	Conflict/riot the Federal government send soldiers in six helicopters and they culminate the conflict of the day.	Field Data
15.	15/11/1999	The Councils of the seven Wolaytta weredas in the previous North Omo zone in their emergency meeting passed the ultimatum to use Wolaytta instead of 'WoGa GoDa' as language of administration and education.	Field Data
16.	16/11/1999	The federal and regional officials apologized and gave answer to the question of the language ('WoGa GoDa'-Wolaytta).	On the same day in Mass Media the government's decree denounces the elders and state that they will appear in the court of law.
17.	17/11/1999	The SNNPR Council in its second emergency meeting approved the decision of using Wolaytta as a language of administration and education again.	
18.	June-September, 2000	The federal government of Ethiopia, SNNPR and the ruling parties decided to re-map North Omo zone to three zones namely Wolaytta, Gamo-Gofa and Dawro-Konta.	However, later Konta and Masketo considered as a special weredas.
19.	February-April, 2001	The 'WoGa GoDa' Association for Development re-divided itself into Wolaytta, Gamo-Gofa and Dawro-Konta Associations for Development.	However, Konta and Masketo are considered as special weredas and have their own development Associations.

Following the mass riot in December 1999, government officials from SNNPR and the federal government held meetings and officially admitted that the attempt to use the hybrid language was a failure, and that the Wolaytta people can learn in their own language.

## 3.2 WOLAYTTA AS A LANGUAGE OF LEARNING

Though it is almost agreed that mother tongue is the best medium for teaching students in primary level, there are practical limitations in the use of mother tongue in education. According to Fasold (1984) and Neilson and Cumming (1997) these limitations encompass: the lack of textbooks and other general reading materials, a shortage of trained teachers, inadequacy of vocabulary, lack of developed writing system and standardization of languages for the instructional purpose.

Additionally, as far as my finding is concerned, the attitude of different groups that are involved in teaching learning process is one of the challenges that severely hamper the mother tongue education in Wolaytta. In the following section, the major challenges in using mother tongue as a language of learning in Wolaytta will be highlighted with evidence.

### 3.2.1 AVAILABILITY OF TRAINED TEACHERS

Regarding the availability of trained teachers, according to the field data, the main problem was observed around the language in which most of the teachers were trained and the language in which they are teaching. As mentioned earlier, at present the language of teaching in Wolaytta primary schools is the Wolaytta language. The teaching learning process as well as training of

teachers in the Wolaytta language was began in 1992. Most of the teachers who are teaching at present in Wolaytta primary schools were trained before 1992. During the time, training used to be given in Amharic. Those who were trained in Amharic have problems when they teach in Wolaytta mother tongue. This has a negative influence upon the effectiveness of teaching learning process according to the field finding. The questionnaire survey shows that among the teachers who were trained in Amharic and now teaching in the vernacular language, 75 % explained that they face a great problem while teaching in the vernacular language due to inadequacy of training in the Wolaytta mother tongue.

Furthermore, during interviews with a number of teachers, those teachers who were trained in non-school languages of the zone were given a short-term training for three to five days on how to use the Wolaytta language for instruction specially how to write and read in the language. This indicates that there are a significant number of teachers who are not well ready to teach in the schools, which use the Wolaytta language for instruction because most of them were trained for the Amharic medium schools. As to the respondents this short-term orientation on the use of mother tongue for instruction did not equip the teachers with adequate skills.

According to the information collected through questionnaire, interview and focus group discussion, it can be seen from the data that a few teachers were given one year pre-service training in their mother tongue for the present school, while the rest were trained for a short period on the use of the local school language. Therefore, this difference helps to comprehend whether the training equally equipped both teachers who were trained for a year and for a few days to use the current school language.

In general, it seems possible to conclude from the information; the given training on the use of the language of learning did not equip well the teachers in each language skill even though the teachers who passed through one year pre-service seem much better in use of different language skills than those teachers who were trained for a few days. According to the finding, due to this reason the teachers need further training to develop their skills in the language of learning. This shows that most teachers were in need of additional training on how to use the language of learning, particularly reading and writing when the education started to be given in the vernacular language. Furthermore, most of the teachers have reported that they need better training on the use of mother tongue even today.

On the other hand, according to the information obtained from the Wolaytta zone education desk, the office has planned a training program for so many times. But because of lack of budget the implementation was unpractical. Even in this academic year the desk planned to train some of its staffs. However, the desk's officials are in doubt of implementing their plan of training teachers in the vernacular language due to budget constraints.

Regarding teachers training, the data collected from the questionnaire, the interview and also focus group discussion enabled to come with finding that those teachers currently teaching in primary schools do not have the same background in the language of learning. As discussed above, a few were trained in the teaching profession in the Wolaytta language to use in the primary schools. Whereas the vast majority of the teachers were given a few days orientation on the use of mother tongue instruction. The later groups of teachers are those who took teacher training which was prepared them for the former Amharic medium schools. Generally speaking, the number of teachers who were trained for a short period on the use of mother tongue medium of instruction exceeds the number of teachers who have got pre-service training in the same

language that the primary schools are using at present. This means that the majority of the teachers are those who trained for decades before 1992, while the smallest number is only who trained after 1992 that includes those teachers who were trained in the last ten years. Finally, one can deduce from the above discussion that schools do not have sufficient number of teachers who are well trained to teach in the Wolaytta mother tongue in the respective schools. However, in general terms most schools have reasonable number of teachers including all teachers who were trained for Amharic medium schools. Since most of these teachers are not most efficient to teach in the Wolaytta language in comparison to teachers who took pre-service teacher training in Wolaytta mother tongue, primary schools need additional trained teachers yet.

### 3.2.2 SUPPLY OF TEACHING AND READING MATERIALS

The existence of textbooks and other supplementary reading materials in quality and quantity is another influential aspect in teaching learning process. As Dalby (1985) indicates one of the major problems in education (particularly in Africa) is the availability of teaching materials. The scarcity of teaching and reading materials is more severe in vernacular, like Wolaytta, than dominant language when using as medium of instruction.

One of the main reasons why some parents dislike the use of their own language (vernacular) for instruction is the shortage of textbooks and other supplementary reading materials in the language. This becomes not only a point of objection for some of the parents but also for the opponent groups against using mother tongue as language of learning (Watson, 1982 in Muluneh, 2000). This is also true in the case of Wolaytta. Similarly, Fasold (1984) was being one of the strong opponents of using mother tongue as language of learning raises the lack of

textbooks and other general reading materials in mother tongue as one of the reasons for his disapproval of mother tongue.

Le Page (1964) argues that the idea that using one's mother tongue as a medium of instruction makes learning easier and faster than unfamiliar language is meaningless since the adequacy of teaching and reading materials in most vernaculars is under question. Vawda (1998), similarly, states that the benefits of vernacular education may be limited on the students educated under the absence of supplementary reading materials published in that language.

Textbooks can help teachers and students to reach at common understanding in teaching learning process. Both teachers and students can use uniform language if they have the textbooks at hand. The availability of these materials determines not only the uniform utilization of the language but also it enhances the development of the vernacular. Therefore, textbooks and other similar reading materials are the necessary things for proper language uses in instruction and effective teaching and learning. Concerning textbooks supply, attempts are made to evaluate the situation in the Wolaytta case.

The following tables show findings from the questionnaire concerning the availability of textbooks in Wolaytta mother tongue.

**Question:** How do you evaluate the quality of textbook of Wolaytta language for primary schools?'

**Table 3: 2** Evaluating the quality of textbooks of Wolaytta language for primary schools

Response	Respondents	
	No	Percent
a) Needs improvement	17	42.5
b) Very good	5	12.5
c) Very poor	7	17.5
d) No answer	11	27.5
Total	40	100

From the table, it is possible to generalize that majority of the respondents, 17 (42.5%) requested the improvement of the textbooks quality. This shows that the respondents have no intention of hiding the weaknesses observed on the textbooks and they forwarded their ideas for its further improvement. Those responded ‘very good’, 5 (12.5%) and ‘very poor’, 7 (17.5%) seem to have close observation of the availability and unavailability of the texts respectively. The former group of respondents, who witnessed the good supply of texts, is teaching in the schools located around the center of zonal administrative town (Soddo). While the later group of respondents are teaching in the remote schools (Gusuba). The other respondents, 11 (27.5%) did not respond to the question. According to my opinion, this seems due to the fear of political reasons or it can be due to the concern that the vernacular might be suspended.

Question: How do you assess the availability of textbooks in Wolaytta mother tongue?

**Table 3: 3 The Availability of textbooks in Wolaytta Mother Tongue**

Response	Respondents	
	No	Percent
a) Not adequate	34	85
b) Adequate	-	-
c) No answer	6	15
Total	40	100

One can deduce from the table presented, the majority, 34 (85%) responded, that the textbook supply in relation to the students' demand is not adequate. The rest, 6 (15%) did not answer. The scarcity of textbooks was seen as evident during fieldwork. For instance, in Ligaba Primary and Junior Secondary School, it was difficult to get textbooks to be used as a sample for evaluative comments. Though this school is in the center and recommended as the best place to get textbooks of all schools in Wolaytta. In relation to what scholars recommend about the role of textbooks in teaching learning process, the supply of the textbooks in terms of both quality and quantity is low in Wolaytta. This has a negative influence on the effectiveness of the teaching learning process.

Textbooks are often expected to be designed to guide teachers and students for effective teaching/learning purpose. Ideally, the textbooks must have an appropriate exercise, properly chosen vocabulary and sentences. This is to say that textbooks have to be written in the right language taking the maturity and educational level of the students into consideration. In addition

to that textbooks are characterized by cultural relevance and linguistic adequacy according to Gabouret-Keller et al. (1977).

In Wolaytta, because of the lack of textbooks, students and teachers are to some extent unable to use uniform words and expressions. In general the system of instructional language use of the students and teachers is negatively influenced. The students specially do not have chance to use appropriate and chosen vocabulary and sentences, which fit their level.

Another thing, which is related with students' textbook, is reading material. Schools do not have adequate reading materials in the Wolaytta language that can develop students' language skills. Most reading materials, which are available in the language, are mostly religious type and these may not win the interest of all students. However, there are two books (Wolaytta-Amharic Dictionary and Wolaytta-Amharic-English Conversation) that may supplement to some extent the language skills of all groups.

### 3.2.3 TERMINOLOGICAL CHALLENGES

Using a language for instructional purposes means that it moves to play additional role that may not exist in the socioeconomic and cultural life of speakers of that language. On the process of recently introduced additional role that the Wolaytta language expected to play, it has faced difficulty in expressing different scientific and technical ideas. That means its vocabulary cannot express the technical and scientific terms which are alien to it.

The inadequacy of vocabulary in Wolaytta exists not only due to the scientific and technological innovation and invention of new objects and concepts but the infrequent use of certain words in Wolaytta language by its speakers, which compels to forget the existing words of the Wolaytta language. As seen during classroom observation, 20-25% of the words of the teachers' lesson are loan words. This shows the challenges related to terminology are extensive. While comparing the students' language usage with that of teachers', the students are much better than teachers. This is because the teachers were taught using Amharic as medium of instruction and this influenced them. While the students are taught using Wolaytta as medium of instruction from the beginning and this has its positive impact upon the students' language using ability.

Any language can express any idea its speakers want to say. This is true for Wolaytta. Education is a new thing for Wolaytta on which the language was not used as medium of instruction. During the usage of Wolaytta as instructional language challenges regarding terminology are obvious. To express the scientific and technical ideas the language faces hardships. Expression of new objects, materials, processes and concepts that have come as the result of cultural and social change and innovation is difficult to employ in the existing vocabulary of Wolaytta.

Regarding the terminological challenges, the study conducted in Zimbabwe (grade 2), for instance, indicates that when no equivalent word exists in the mother tongue, Shona (language of instruction), English terms are represented. E.g. *Pedzisai samu dziripa board idzo, mungonyora answer yenyu pamberi pe equal sign* (**Trans. Attempt the sums on the board and write your answer after the equal sign**) (adopted from Altaye, 2000). On the same way, the following terms in Wolaytta show the usage of English words when no equivalent terms found in the mother tongue.

*Laybireeriyaa Go7ettaa* 'using the library'

*Kataloogiyaa karddiyaa* 'catalogue card'

Similarly, the materials produced to be used for teaching/learning purpose in Wolaytta contain loan words from Amharic as well as English. This has happened basically because of two factors. Some terms are there in the language, but the material producers could not remember. The other terms may be new so that the target language may not have terms for them. All these problems could be solved through time. Revision and re-edition of these textbooks could be made with improvements.

In general the case of vocabulary expression is time taking activity. And due to its problem the instructional process in mother tongue could be interrupted. Since no language is inherently inadequate, instructing in the mother tongue, particularly at primary level, is advisable while creating technical terms by employing different methods. Above all, living languages continuously change through language use. Therefore, the main remedy of inadequacy of vocabulary is employing the language for various purposes (Rubagumya, 1990).

Challenges in relation to terminology are frequent when one observes in classes in Wolaytta. Teachers mostly use loan words from Amharic or English during their classroom lesson. The cases for this may be many, but attempt is made here to analysis some of them. The background of the teachers has its influence on their usage of their native language during their classroom time. Most of the teachers teaching Wolaytta now were taken training using Amharic as teaching language. This has its own effect when the teachers are teaching in the native language. The complexity of the language usage for education is stronger than the day to day language and this has also its influence upon the teachers' usage of Wolaytta as teaching language.

### 3.2.4 THE CHOICE OF WRITING SYSTEM

According to the manual prepared to be used as a guidance for how to write Wolaytta using Latin script rather than Ethiopic script (see appendix), the Ethiopic scripts in the first column of their board of letters (*yifidel gebeta*) are not functional to properly write Wolaytta language. Due to this reason, it seems preferable using Latin script rather than Ethiopic to write the Wolaytta language (Wolaytta Languages Writing System Manual).

In Wolaytta lengthening, shortening, geminating, vowel doubling or using single vowel have a significant meaning difference of the same word in writing. This is totally impossible to differentiate the meanings of word using the Ethiopic writing system (script). The following examples illustrate this:

#### 2.1. Adussa (lengthening)

e= qeese ‘priest’

eeqa ‘idol’

o= koola ‘maintain’

qoore ‘neck’

#### Qantta (shortening)

qese ‘elbow’

eqa ‘straight’ or ‘unbending’ ‘unbreakable’

kola ‘destruct’

qore ‘the upper part of door’

#### 2.2 Geminated

maatta ‘milk’

maatta ‘with’

maattaa ‘bee’

ollaa ‘wall’

tamma ‘fire’

#### Non-geminated

maataa ‘grass’

mataa ‘near’

maataa ‘right’

olaa ‘war’

tama ‘ten’

cimma ‘old’

ciimaa ‘deep’

(Extracted from the manual prepared for using as guidance for how to write Wolaytta)

Numerically, the Ethiopic script holds about 245 letters. Moreover, the differentiating signs of letters are not uniform. Therefore, the students have to study about 200 different signs in order to read and write in the Ethiopic script. It takes long time to differentiate all these.

E.g. 1. ሀ-ሁ	2. ሰ-ሱ	3. መ-ማ	4. ሠ-ሡ	5. ሀ-ህ	6. ሰ-ሶ
ረ-ሪ	ረ-ሪ	ረ-ሪ	ተ-ቲ	ሰ-ሰ	መ-ሞ
ፈ-ፊ	የ-የ	በ-ባ	የ-የ	መ-ም	ሸ-ሸ
	ፈ-ፊ	ቀ-ቃ		ረ-ር	ቸ-ቸ

It is impossible to clearly see the vowels when one reads and writes using Ethiopic script. The advocators of the Ethiopic script argue that it is possible to differentiate words only contextually. Such an argument, however, do not complain to the position of Wolaytta language in which one word has many meanings that is expressed only by means of using Latin script. In the word ‘gusso’ in Wolaytta using the Latin script, one can easily see that the [g] and [s] are the consonants and the [u] and [o] are the vowels. But if it is written in Ethiopic script, it could not show the vowels. That is why it is the best way to use the Latin script for Wolaytta according to the manual prepared to help as guidance during writing Wolaytta.

The following table shows the response for the question, ‘can you write properly in your language using the Ethiopic script?’

**Table 3.4: Writing status of Wolaytta using Ethiopic Script**

Item	Respondents			
	Teachers		Students	
	No	Percent	No	Percent
a) Yes	14	35	12	30
b) No	22	55	18	45
c) No answer	4	10	10	25
Total	40	100	40	100

From the table it can be seen that majority of the respondents, 22 (55%) responded as they cannot adequately write in their language using Ethiopic script. These respondents were again asked to suggest their idea as to what script could be used to write Wolaytta. And all of them suggested as to use the Latin script are the best way to write Wolaytta language. From the student respondents also majority, 18 (45%) responded as they could not write adequately in their language using Ethiopic script. The same question was also forwarded for the student respondents as it was done for teacher respondents as to what script they suggest to use for writing Wolaytta. They all suggested that using Latin script for writing Wolaytta is the much better.

### 3.2.5 ATTITUDINAL CHALLENGES

In the due course, the respondents were asked to forward their attitude towards their language as a medium of instruction. In Wolaytta specially in 1993 as EPDRF proclaimed that ethnic groups

can learn by their own language, there were discomforts among parents that mother tongue education was not a proper education policy since it limits the exposure of their children to their surroundings only. In fact, for the first time an attempt of the application of mother tongue education was made during the Derg regime for literacy campaign.

The table below shows the response given by the respondents for the question asked as, ‘are you happy for the process of teaching learning in your mother tongue?’

**Table 3.5: Attitudes towards teaching learning in the mother tongue**

Response	Respondents			
	Teachers		Students	
	No	Percent	No	Percent
a) Yes, Wolaytta is good as MOI	24	60	23	57.5
b) No, Wolaytta is not good as MOI	10	25	14	35
c) No answer	6	15	3	7.5
Total	40	100	40	100

From the table it is seen that majority of the respondents, 24 (60%) from the teacher respondents and 23 (57.5%) from the student respondents were responded as they are happy for the process of teaching/learning in their mother tongue. This shows that the attitude of the people towards their language as a medium of instruction is good. This is remarkable given that they report difficulties in the language.

To sum up, attitudes of teachers, parents and students have their influence upon the effectiveness of teaching/learning process. Hence, the concerned bodies around education have to work hard in order to make the society's attitude towards mother tongue education positive. This may play a great role to reduce the challenges of mother tongue education in Wolaytta. The people have a good attitude towards mother tongue education in Wolaytta even though the development of the language is inadequate.

### 3.2.6 CHALLENGES RELATED TO STANDARDIZATION

A standard language-a single, uniform variety which serves as a model of usage for everyone in a society, and which everyone is supposed to be able to learn (Southworth in Wolfson and Manes (eds.), 1985: 225) is one of the major challenges during the application of mother tongue education. Many people accept the necessity of standard form. Regarding this, Southworth in Wolfson and Manes (1985: 228) say, most individuals also accept without question the general principle that there can only be one standard. The problem of standardization is reflected in spelling writing of a word, geminating, vowel lengthening and shortening, glottal sound identification and others.

Attempt was made to indicate the number of the vowel and consonant sounds in Wolaytta. As demonstrated in the attached appendices there are five vowel sounds in Wolaytta with their shortening and lengthening counter parts and a total of ten. Regarding consonants, there are twenty-eight sounds in Wolaytta. These sounds were tried to be identified by their own symbols (see appendices). Attempt was also made to show the differences happening in Wolaytta in

geminating and non-geminating sounds. Regarding this examples are illustrated in the appendices. However, there are challenges faced the students in the process of learning of which some will seen as follows.

Problem of two orthographies using the same script was seen as a challenge for students in Wolaytta. The English letter c is used to be read as c' in Wolaytta. With this background, the students were heard to read the English c as c'. This can be seen from the table below.

**Table 3.6: Differences in the letter sound system of Latin Script of the Wolaytta**

Words in English	The students read as
Cat	[ćat]
Care	[ćare]
Car	[ćar]
Came	[ćame]

From the above data one can observe that the students' with Wolaytta background has a negative influence on their English ability. They were observed or heard confused by the two uses of the same script. Hence, they were observed with disturbances of the Wolaytta sound when they read or write in English. Teachers also have almost the same problems of disturbances during their shift from Wolaytta to English and the vice-versa is also true.

The number 7 is used as a symbol to represent the glottal sound in Wolaytta. This has its negative influence for the users. In dictionary making, when one wants to sort out his words list in alphabetical order, since the computer assumes 7 as a number, it brings first those words with this letter and makes trouble on the user's usage.

Moreover, during fieldwork the researcher observed one interesting issue. The Wolaytta word for good is 'lo77o'. That is the alveolar voiced liquid [l] and the glottal [ʔ] as consonant both using the vowel [o]. But as what is written using the symbols (specially the confusion of 7), one may read the word as 10,770 (ten thousand seven hundred and seventy). Furthermore, the glottal symbols also vary from one individual to another. Some use for the glottal sound the symbol [ʔ], while others use for the same sound the symbol ['] which has its own significant difficulty in standardization. These points need to be standardized.

Regarding standardization in the case of Wolaytta, attempt was made to reduce dialect variation and select a preferred (standard) one. The trial of the invention of 'WoGa GoDa' was planned with this aim. It was with the assumption that 'WoGa GoDa' material could be used as a standard text for the areas Wolaytta, Gamo Gofa and Dawro. But as mentioned earlier the materials preferred and supplied for use the people rejected to use it. Therefore, after sufferings mentioned it was failed.

### 3.3 CONCLUSION

The usage of the mother tongue as a medium of instruction in multilingual countries is problematic. Emphasizing this (Wolfson and Manes, 1985: 286) has said, it is easy to endorse the seemingly common sense proposition that in the early primary grades young children should be initially instructed and made literate in their mother tongue before being introduced to second and perhaps a third language later. This proposition, however, frequently turns out to be utterly impractical when pitted against the stubborn realities in multilingual countries when educational practitioners try to carry out such a policy.

This premise presupposes the necessity of having one national language as a medium of instruction. The use of one language as a medium of instruction will lead to achieve a binding sense of nationhood among different people (Wolfson and Manes, 1985:286). However, as Coles argues, learning in the mother tongue does not hinder a child from learning a national language. As he says, the provision of education in the mother tongue must be in framework of the general educational system of that particular country to promote national unity (Coles, 1977: 36). In this case the issue of a national language could be considered.

The provision of basic education in the mother tongue followed by one national language will help to achieve the very purpose education aims at, i.e., desirable behavioral changes in the learner. The World Bank (1988: 44) acknowledges this by stating that, most linguists agree that even where instruction is ultimately to be given in a language other than a child's mother tongue, the most effective educationally is one of initial instruction using the mother language, followed by a gradual transition to the national language as a medium.

The usage of a mother tongue as a medium of instruction may cost a lot, however. According to Fagerlind and Saha (1983: 163), more important than the expenditure are the social and economic out comes. Furthermore, it may also be beneficial as a result of including marginalized population in development processes. In general, learning in the mother tongue or in a national tongue seems to create educational dilemma because both of them have their advantages as well as disadvantages. After a lot of arguments Coles (1977: 36) conclude this point by saying that, educationally it is best to teach in the mother tongue; political consideration, however, may well out-weigh the advantage of doing this. Therefore, educational policy makers are left to choose one from the two evils (Kifle, 1993: 22). However, they should choose both and develop an integrated approach.

Despite all the challenges discussed earlier, Ethiopian scholars also recommended using the mother tongue as a language of learning in Ethiopian primary schools. For instance, with the objective of investigating the attitude of people towards the mother tongue instruction and the extent of implementing the mother tongue as the language of learning Muluneh in Kambata and Solomon in Wolaytta languages attempted to come up with some recommendations to use mother tongue for instruction.

Ultimately, as it is obtained from fieldwork, there is scarcity of trained manpower in Wolaytta regarding the application of Wolaytta as mother tongue in education. Textbooks supply is also below the demand of its users. The materials also lack the right terminology for the respective items. In addition, the writing system lacks consistency. The language usage specially in reading and writing needs to be standardized. However, though these all challenges faced the mother tongue education in Wolaytta, it was seen that appreciable effort has been made by the concerned bodies in order to make it success.

It is also to be noted that teachers and students recommended the use of Wolaytta as medium of instruction in spite of the material difficulties (training of teachers, text books and other reading materials supply and the like) surrounding the use of the language. The suitability of using Wolaytta as a medium of instruction is demonstrated by the fact that teachers and students recommend it even though there is inadequate support (teachers training, text books and other reading material supply and the like). In general, the use of Wolaytta as a medium of instruction is encouraging even if it needs some issues like training of teachers, text books and other reading materials supply and the like to be improved in order to be more successful.

## CHAPTER FOUR

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 4.1 SUMMARY

Language is an instrument through which one conveys his idea to others in order to create common understanding. Unless an appropriate means of communication is created, there would be a misunderstanding. As to the importance of selecting an appropriate means to have common knowledge Stewart and Stewart (1982: 80) say, "it is no good putting up posters showing white men avoiding accidents if two-thirds of your work force are Punjabi women". In education too, without proper medium of instruction, whatever school plants are built, teaching materials are prepared and teachers are trained, it becomes difficult to carry out the teaching learning process.

If the languages that the child uses at home and in school are different, it is not difficult to imagine the adjustment problems the child faces. The child being physically and mentally fit for schooling, the first thing he or she suffers from in school is an unfamiliar language used as a medium of instruction. In Ethiopia, this is exemplified by Tekeste (1990: 24) as; the switch from grade six where Amharic is used to the use of English in grade seven is very drastic.

Furthermore, if the child is forced to learn in an unfamiliar language, it is hardly possible to internalize and show the change of behavior as it was intended. At this point, it is appropriate to see the Brimer and Pauli (1971: 91) have said, children who begin the school with language deprivation of this kind (mother tongue) are not merely handicapped with respect to

comprehension or expressive language skills but also in their ability to develop and maintain more abstract modes of thought.

From this perspective, learning in the mother tongue helps children to develop their thought process and encourages them in expressing their language ability in other languages too. Coles (1977: 36) confirmed that the mother tongue is the natural vehicle of expressions; those who never learn to read in it may have permanent difficulty in developing a full vocabulary in another language or in a national and possibly international language.

The question of the selection of language as a medium of instruction is more deep-rooted in colonized African countries. The transplanted curriculum of colonizers in the language, which is not native, did create problems for instruction and development as well. In this connection Makulu (1971: 36) has the following to say: "foreign languages are not good vehicles for developing intrinsically African countries. They are the languages of the elite and of those who have spent as reasonable number of years in school, the masses of the villages and towns cannot use them."

On the other hand, Crule argues that the languages of the colonizers as a medium of instruction have advantages. He goes on saying; "they could be a gateway of scientific and technological development of the western countries"(Crule, 1973: 16). However, "it is not an easy matter what to do about the vernacular languages" (Crule, 1973: 16).

In multilingual countries, like Ethiopia in general and SNNPR in particular, educational policy makers have a serious problem with respect to the prevalence of a large number of languages that are spoken by their people. Their difficulty is in determining the language as a medium of

instruction. In this connection Cramer and Browne (1965: 17) have said, in countries where different languages correspond to different national or semi-hostile groups, or there are widely different dialects, or where the language is so complicated that it takes a long time to learn, serious problems confront the organizers of a system of school.

#### 4.1.1 THE OBJECTIVE AND METHODOLOGY OF THE STUDY

As it was indicated at the introductory part, the objective of this study is to examine the challenges of mother tongue education in Wolaytta and propose possible solutions. Moreover, the study is aimed at investigating whether the Wolaytta language is successfully used as the language of learning in primary schools of Wolaytta. To this end the following research questions were addressed.

1. Do the teachers have adequate training to teach primary education in the language?
2. Are there sufficient textbooks in Wolaytta language that supplement the use of the language?
3. Is the newly introduced writing system for Wolaytta, Latin script, standardized and uniform in all places where it is in use?
4. Is the teaching and learning process in Wolaytta using the local language, as a medium of instruction effective?

To address these research questions, four primary and junior secondary schools, which use the Wolaytta language as the language of learning, were selected. The subjects of the main study were 40 teachers, who teach using the language as a medium of instruction, and 40 students who

are in the same teaching learning process. Questionnaire, interview and focus group discussion were used to gather appropriate data for the study.

#### 4.1.2 FINDINGS

The findings show that:

1. Teachers and students have some problems in reading and writing in comparison with the spoken use of language though majority of the respondents confirmed the correct use of reading and writing in the mother tongue. These problems occurred because of the inefficient training given for teachers, the use of non-mother tongue for office work and lack of written materials including textbooks to supplement classroom instruction.
2. The majority of the teachers did not take their pre-service teacher training in the Wolaytta language so that they were given a short-term training that did not fully capacitate them as needed to use the Wolaytta language effectively as the language of learning. Even if their training on how to use the language as a language of learning was not sufficient, they were using the Wolaytta language because of their language background.
3. It was found that the schools do not have any textbooks that may relatively help to facilitate the effective use of the language of learning of the teachers and students.
4. Another finding of the study was that teachers as well as students kept uniformity of the use of the Wolaytta language in the case of newly created and borrowed words for the terms and meanings of the concept.

Another point to be mentioned regarding uniformity in the language use is the use of spelling. As the data indicated that there was reasonable consistency in the use of spelling.

## 4.2 CONCLUSION

On the basis of the findings, the following conclusions are made.

1. Both the teachers and students use the Wolaytta language in promising ways when delivering the contents of the subjects.
2. Teachers as well as their students are also efficiently using the language of learning while asking questions, responding to questions and giving explanation and clarification of meanings.
3. Though majority of teachers and students read and write correctly and clearly, there was some problem in using these two skills in Wolaytta language among both teachers and students. Since reading and writing in the Wolaytta language is a new practice, there is variability in the writing system (not uniform and standard). The shortage of reading materials, and other related problems have a negative influence upon the reading and writing skills of both teachers and students.
4. It is commonly accepted by various educators that the implementation of the mother tongue for instruction urges to prepare teachers in quantity and quality so as to be successful in implementation. However, it is the practical problem that exists among the teachers who are teaching in the Wolaytta language. That means the training that was given for most teachers was inadequate to use successfully and confidently as the language specially in the case of reading and writing. However,

all of the teachers being the native speakers of the Wolaytta language attempt to teach in the language as much as they can.

5. Even though the unavailability of textbooks did not cause any significant problem in the language use, students do not have textbooks to upgrade their language skills and to create common understanding between teachers and students. There is also a severe shortage of reading materials in the language to supplement the classroom instruction.
6. The majority of teachers as well as students use the language of learning uniformly and consistently in majority of cases.

In general the use of the language of learning in the classroom is encouraging even if it needs further improvements like teacher training and material supply in order to be more successful in the language use.

### 4.3 RECOMMENDATIONS

Although as such there are no significant problems regarding the selection and use of Wolaytta as medium of instruction, the hindrances that were found in this study should be alleviated in order to facilitate the successful use of the language. Thus, the responsible bodies should take into consideration the following recommendations that have been forwarded on the basis of indicated problems.

1. The importance of well-qualified teachers for teaching in the language of learning is unquestionable, as mentioned earlier. In order to have well-qualified teachers

adequate teacher training should be provided. Therefore, it is advisable that teachers who are teaching currently in the Wolaytta language should be given sufficient training to use very efficiently the language of learning. Giving emphases to how to read and write in the language, this training can be conducted by using schools as temporary training centers until teachers develop their reading and writing skills to use efficiently the language of learning.

2. Carrying out teaching learning activities effectively without the availability of textbooks is quite impossible. The zonal education desk and the regional education bureau should publish textbooks and teacher guides including syllabi as soon as possible, and books have to be distributed to schools according to the demand of students and teachers. Moreover, other reading materials, which can supplement language use of the students and teachers, are the other important issues to make the language use more effective. Thus, teachers and other capable interested bodies should be encouraged to write or translate supplementary reading materials including dictionaries in the Wolaytta language. The zonal and regional bureaus of culture and education have to carryout the above activities by allocating necessary budget and assigning professionals. By doing this, the severe shortage of reading materials can be mitigated.

3. The use of the Wolaytta language only in classroom (during fieldwork the effective usage of the language was observed in the classroom) does not adequately facilitate the reading and writing skills of the students and teachers in the language of learning. Therefore, in order to create favorable language using situation outside the classroom, the zonal council and any concerned authorities have to take initiative to use the Wolaytta language as a working language in offices so that students and teachers get good chance to practice

reading and writing in the Wolaytta language.

4. It is strongly recommended that children's literacy contest in the Wolaytta language at different levels (grade, school, wereda and zone) should be conducted as an incentive to surmount completely the problems of reading and writing in the language among the students. Those works of the students, which win in the contest, should be read or presented orally by the writers in the public and get encouraging awards and incentives. It is also recommendable that among the presented literary works in the contest, the best readable and selected works could be printed or duplicated and distributed to schools.
5. Teachers in each school should organize a self-help group selecting better teachers in the use of the language of learning and share experience on the issues of the language use specially in reading and writing.
6. The Wolaytta language is using as a language of learning in Wolaytta primary schools and being given as a single subject in grades 7 and 8. It also prepared in eighth grade national exam. There is a quest among the students and teachers as the language to be given in high schools and a need of the preparation of the language in the Ethiopian Schools Leaving Certificate Examination (ESLCE). And there is also a quest among the people as to be used in universities. So it is recommended that the concerned body should take action in relation to this in order to answer the question of the people so that to contribute their role in the development of the Wolaytta language.
7. It is meaningless to teach children to read and write in their mother tongue unless there are sufficient reading materials to supplement classroom learning. Therefore, it is recommended that different kinds of reading

materials like magazine, newspaper, etc., should be produced in Wolaytta language. On top of this, the production of these materials prevents the primary school dropouts and completers from going back to illiteracy.

8. Most educators support and acknowledge from linguistic and pedagogical point of view, the medium of instruction should be a language, which is very well known by both the teachers and students. In this regard, the use of the vernacular as a medium of instruction in primary level should be encouraged. The problem of those children who do not speak the language used for instruction in Wolaytta need attention of concerned officials. Therefore, do not deprive their right to learn in the language they chose, the officials should open separate class for them. This does not incur additional cost.
9. The degree to which the implementation of mother tongue ultimately depends on the attitude of the classroom teachers. Their attitude shaped largely by their interest to use the language used for instruction appropriately and confidentially. As it has been observed in Wolaytta, the teachers need additional training in the use of Latin script. Therefore, to enhance their efficiency and to keep their present 'positive attitude' as it is, it is recommended that the concerned officials to set a condition to upgrade their ability specially in writing. The parents' attitude towards the language used as a medium of instruction directly and indirectly affects the learners' school performance. Failure to maintain positive attitude of parents towards the language used, may develop negative attitude in the students too. Thus, necessary effort should be made to secure and maintain optimistic attitude of the parents in Wolaytta.

10. Regarding reading materials, it cannot be the responsibility of some individuals and institutions only. So that the contribution of different universities and colleges is necessary. For instance, in certain developed countries the universities make dictionaries. Similarly, our universities and colleges should participate in the dictionary work and other reading materials supply.
11. Language is the basic medium for the transmission of culture. The mother tongue is the best language for the purpose and therefore, it is essential and recommended that the vernacular (the Wolaytta) be assigned a separate place in the curriculum of an educational system in Wolaytta.
12. Education takes place when the learners acquire the necessary knowledge to perform certain activities. The majority of students in Wolaytta fail to use Latin script specially in writing and reading. Therefore, it is recommended that more attention should be given to develop the writing and reading ability of the students.
13. Regarding the standard form to be used as a common dialect for the study area, as literatures reveal (Adams, 1983; Chiatti, 1984; The Academy of Ethiopian Languages; etc.), Wolaytta is better standardized than the other Omotic group. Hence, it is recommended that measures based on linguistic motivations rather than political solutions should be taken to use the better standard form- Wolaytta.
14. In Ethiopia, previously it was only Amharic among other languages that was taught in university. Recently Tigray and Oromo languages are used to be taught under the Department of Ethiopian Languages and Literature. Regarding the other languages nothing is done. Therefore, it is

strongly recommended that the Wolaytta should be given in the university.

15. Mass Media is one way that develops a language. Wolaytta should be given this opportunity among with other Ethiopian Languages step by step.

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ትምህርት ሚኒስቴር /ነሐሴ 1983/:: «በብሔረሰብ ቋንቋ መደበኛ ትምህርት ስመስጠት የቀረበ ጥናት ዋና ዋና ሐሳቦች::» /ያስታተመ/::

\_\_\_\_\_ /ነሐሴ 1985/:: ከትምህርት ዓሰም:: አዲስ አበባ፣ ትምህርት መሣሪያዎች ማምረቻና ማክፋፈያ ድርጅት::

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የኢትዮጵያ ቋንቋዎች አክዲሚ /1980/:: «የስምንት ስሜቶች ቋንቋዎች/ቀበሌኛዎች የመግባባት ደረጃ ጥናት::» /ያስታተመ/::

Addis Ababa University  
Institute of Language Studies  
Department of Linguistics

A Questionnaire Prepared for a Sociolinguistic Study to fulfill an Information gap

This questionnaire is prepared to collect data for the study planned to be done on "The Challenges of Mother Tongue Education: the Case of Wolaytta". The researcher is a postgraduate student at Addis Ababa University, Department of Linguistics. He has a plan to do further research in this area. This study therefore, believed to help him as a basement for the future plan. He is kindly requesting the respondents of the questionnaire to give the correct information freely. He is giving thanks in advance for their cooperation.

**Notes:**

- The respondent is not expected to write his/her name on the form.
- Circle the letter of the appropriate answer for multiple choice questions indicated below.
- Give a brief and precise explanation for questions with blank space.
- If you have relevant and related comments and suggestions for the study, use another paper to forward your ideas.

Section 1: Background Information

1. Sex: Male \_\_\_\_\_ Female \_\_\_\_\_
2. Age: \_\_\_\_\_
3. Educational Status: \_\_\_\_\_
4. Work position: Occupation \_\_\_\_\_ Position/Title \_\_\_\_\_
5. Nationality/Ethnicity: \_\_\_\_\_
6. Language: a) Mother tongue \_\_\_\_\_  
Ability  
- good \_\_\_\_\_  
- v. good \_\_\_\_\_  
- excellent \_\_\_\_\_  
b) Second language  
i. \_\_\_\_\_  
ability  
- good \_\_\_\_\_  
- v. good \_\_\_\_\_  
- excellent \_\_\_\_\_  
ii. \_\_\_\_\_  
ability  
- good \_\_\_\_\_  
- v. good \_\_\_\_\_  
- excellent \_\_\_\_\_  
iii. \_\_\_\_\_  
ability  
- good \_\_\_\_\_  
- v. good \_\_\_\_\_  
- excellent \_\_\_\_\_

Section 2: Details

7. How many students are there in your school?
- Number of students and teachers:  
students:- Male \_\_\_\_\_ Female \_\_\_\_\_ Total \_\_\_\_\_  
teachers:- Male \_\_\_\_\_ Female \_\_\_\_\_ Total \_\_\_\_\_
  - Graduation rates \_\_\_\_\_
  - Drop-out and attendance rates \_\_\_\_\_
  - Reasons for drop-out: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. Show the ethnic composition of your school:
- proportion of students belonging to various ethnicities  
\_\_\_\_\_
  - Ethnic relations \_\_\_\_\_
  - Comparative attainment of students from various ethnicities  
\_\_\_\_\_
9. How do you evaluate the assessment of the nationality language teaching materials?
- quality \_\_\_\_\_  
\_\_\_\_\_
  - availability \_\_\_\_\_  
\_\_\_\_\_
  - content suitability \_\_\_\_\_  
\_\_\_\_\_
10. What was the reaction to the initial introduction of materials?  
\_\_\_\_\_  
\_\_\_\_\_
11. Mention the impacts of mother tongue education.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
12. What is the name of the mother tongue in which primary education is conducted in your zone?  
\_\_\_\_\_
13. Are you happy about education in this language?  
a) Yes \_\_\_\_\_ b) No \_\_\_\_\_
14. Do you think that there is any difficulty in giving education in mother tongue?  
a) Yes \_\_\_\_\_ b) No \_\_\_\_\_  
If your answer for Q8. is "yes", mention the difficulties: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
15. According to your experience, which method do you prepare for education process  
a) giving primary education in mother tongue b) just as before going in Amharic
16. Those students who are taking education in their mother tongue are  
a) happy \_\_\_\_\_ b) not happy \_\_\_\_\_

17. What are the implications/results of writing in Roman script for Wolaytta?

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18. The continuity of giving education in mother tongue is going on until

- a) primary education b) secondary education

19. Is your language given in high school as a subject?

- a) Yes b) No

20. Is your language given in TTC?

- a) Yes b) No

21. What is your comment on the process of mother tongue education in your zone?

- a) It is being done well b) I see ineffectiveness c) there are some ups and downs

22. What is your comment/suggestion on mother tongue education?

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23. Are you using your mother tongue

- a) always b) when making conversation with your ethnic group member

24. Level of your mother tongue (circle the skill/skills you have)

- a) listening b) speaking c) reading d) writing

25. What is the name of Sabeen script in your language? \_\_\_\_\_

26. What is the name of Roman script in your language? \_\_\_\_\_

27. What were the major problems faced in writing/learning your language?

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28. Are your students happy about learning in their mother tongue? a) yes b) no

29. Are you happy about learning/teaching in your mother tongue? a) yes b) no

30. Are your children happy about learning in their mother tongue? a) yes b) no

31. Do you think that the process undertaken for WoGa GoDa was fair? a) yes b) no

32. Why was there a big problem in introducing WoGa GoDa in Wolaytta?

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33. Are you communicating with Gamo, Gofa, Dawro and Konta speakers without any problem using your mother tongue? a) yes b) no

34. In your zone, mother tongue education is given in grades:

- a) 1-4 b) 1-6 c) 1-8

35. Wolaytta used as medium of instruction in grades:

- a) 1-4 b) 1-6 c) 1-8

36. Wolaytta given as a subject in grades:

- a) 5-8 b) 7-8 c) 9-10

37. At what is Amharic introduced as a subject in grades?

- a) 1-8 b) 1-10 c) 5-10

38. Do you write in your language using Sabeen script?

- a) Yes b) No

39. If your answer for Q. 33 is "No", which script do you prefer to use?  
 a) Sabean b) Roman
40. What was the cause of the ethnic conflict created among the nationalities of Semen Omo in introducing WoGa GoDa?

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36. The way tried to solve the problem happened during WoGa GoDa:  
 41. was wisely handled b) wasn't wisely handled

III. Comparison between the situations of Wolaytta: in Semen Omo and being a separated zonal administration

37. What are the advantages gained by Wolaytta people by being a zonal administrative region?

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38. What are the disadvantages of Wolaytta people by being a zonal administrative region?

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39. Number of students enrollment:

a) increases b) decreases c) no change

42. Number of newly built schools during the time from a separated zone till now

43. Number of higher commission enrollment:

a) increases b) decreases c) no change

44. Number of health centers:

a) during in Semen Omo \_\_\_\_\_ b) being a separated zone \_\_\_\_\_

45. Number of clinics:

a) during in Semen Omo \_\_\_\_\_ b) being a separated zone \_\_\_\_\_

46. Number of health stations:

a) during in Semen Omo \_\_\_\_\_ b) being a separated zone \_\_\_\_\_

47. Number of water walls:

a) during in Semen Omo \_\_\_\_\_ b) being a separated zone \_\_\_\_\_

# WOLAITTATTUWAA

## Sintta qofaa

Asttamareti haggaa tamaari simmidi eranaba:

- Hanettida keenaa gidikka bantta doonaanne bantta taarikiya meretai ai malakko suure akeekoosona;
- Laatine pitalee ha doonaas aissi doorettidaakko eroosona;
- Laatine pitaliyan bantta doonaa wogaa naagidi suure nabbabanaanne xaafanau danddayoosona;
- Doonaa xaafiyo maaraa naagidi qaalata medhdhanaanne kuuyetta qofata oottanau danddayoosona;
- Bantta doonan paiduwaabaa, wodiyaabaa, qalamiyaabaa, ginaabaa, saluwaabaanne sa7aabaa, asaanne mehiya-do7aa amaliyaabaa mule meretettaabaa, asaabaa eta heeraabaa yootanaanne xaafanau danddayoosona;
- Wodiyan wodiyan kiyiyaa timirttabaanne
- Sainisebaa sunnttiyoo qaalatu birshshettaa loittidi eroosona, bantta tamaritussikka loittidi erissoosona woikko qonccissoosona;
- Biittaa haahotettaa gaasotan merettida qaalatu birshshettaa dummatettaa akeekoosona; banttau koyido qofaa yootanau suure gidiyaa qaalaa hegeetuppe dooroosona;
- Koiro darajjan eta doonan imettiyyaa timirttiyyaa tamarissanau danddayoosona;
- Bantta doonan tamarriyoogaanne tamarissiyogan timirttiyyaa bagaara beettiyyaa go7aa akeekoosona;
- Bantta doonan tamarriyoogeenne tamarissiyoogee asi ba huuphebaa barkka qachchanau danddayooyoo dimookraase maata gidiyoojaa eroosona;
- Bantta doonan tamarriyoogeenne tamarissiyoogee deriya deretettaa doonaa, eta taarikiyaa, duussaa wogaanne haittaa gitayanau gophphiya yeggiyoogaa gidiyoojaa eroosona;
- Deretettaa doonaanne dussaa wogaa dichhana wolqqaara aawatettaa hadarai eta bolli wodhdhidoogaa akeekoosona; hegaayookka minnidi oottana koshshai eta wozanan denddees.
- Eti bantta doonan tamarissiyooode tamaruwa tamarissuwa buussaa kanterrettoi kalali gees (eesotees).

Laatiine Pitalee doorettido gaasotuppe aramidaageeti hagaappe kaallidi de7iyaageeta.

1. Saaba (Amaaratto) pitaliyan koiro doommiyo (kaalettiya) pitalee de7oppe attin wolaittatuwan saabaagaadan kaalettiya pitalee ("gi7iizee") baawa. Heggaa gishshau laatiine pitaliyaa go7ettiyoogee keehippe koshshiyaaba.

2. Wolaittatto qaalai ADUSSAN, QANTTAN, MINUWANINNE LEFAN xafettees. Ha hanotaa xalaalan issi qaalai hara qaalaa dummatees. Ha adussatettan, qanttatettan, minatettaninne lefatettan dummatiya qaalaa shaakkidi xaafanau woikko hassayanau laatiine pitaleppe attin saaba pitaliyan mule danddayettenna.

Lemisuwaa

2.1. Adussaa	Qanttaa
e = qeeri/ ቁር	qeri / ቁር
qeese/ ቁሴ	qese/ ቁሴ
eequ/ ኢቁ	eqqu/ ኢቁ
ecessu/ ኢሱ	essu/ ኢሱ

o = boora/ ቦረ	bora/ ቦረ
koola/ ኮላ	kola/ ኮላ
qoore/ ቆረ	qore/ ቆረ
xoossa/ ኦሳ	xoosaa/ ኦሳ

## Laatiine Pitaliyaa Xaafiyo Wogaa

1. Wolaittatuwan ichchashu nabbabissiyaageeti (vauleti) de7oosona.

- Qanttan xaafiyo wode issi nabbabissiya pitalee xalaalai xaafettees "a", "e", "i", "o", "u"
- Adussan xaafiyo wode naa77u 'issi mala nabbabissiya pitalee xaafettees "aa", "ee", "ii", "oo", "uu"

Leemisuwaa:	Qanttaa	Adussaa
a/aa	batta maraa mata gana atta awaa	baatta maaraa maataa gaana aatta aawaa
e/ee	qera zera zere beta eso	qeera zeera zeere beetaa eeso
i/ii	siriyyaa siqa xira isha	siiriyyaa siiqa xiira iisha
o/oo	tora qosa qore ona oso	toora qoosa qoore oona ooso
u/uu	cuuro buuro duxaa utta	cuuro buuro duuxaa uutta

2. Wolaittatuwan 28 nabbabettiyaageeti (konssonanttetii) de7onsona.

Wolaittatuwan cora qaalatu nabbabettiya pitaliyaa minttiyoogaanne lefissiyooogan dummatoosona.

- Issi nabbabettiya pitalee issi qaalaa gidдон maaraara issikuttan naa77uutoo (daabulan) xaafettiyo wode minnidi nabbabettees.
- Issi nabbabettiya pitalee issi qaalaa gidдон issitoo xalaala xaafettiyo wode leppidi nabbabettees.

Leemisuwaa:

<u>Minniyaagaa</u>	<u>Leppiyaagaa</u>
abbaa	abaa

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buulla/ ቡሊ	bulka/ ቡላ
duulla/ ዱሊ	dulia/ ዱላ
suulla/ ሱሊ	sulla/ ሱላ
utta/ ኡተ	utta/ ኡተ
usaa/ ኡሳ	ussaa/ ኡሳ

2.2 Mintidi Nabbabiyo wode Lefettidi Nabbabiyo Wode

Maattaa/ ማታ	Maataa/ ማታ
Mattaa/ ማታ	mataa/ ማታ
maatta/ ማተ	maata/ ማተ
Katta/ ካተ	kata/ ካተ
ollaa/ ላላ	olaa/ ላላ
bolla/ ቦላ	bola/ ቦላ
qoxxu/ ቆጠ	qoxu/ ቆጠ
maadda/ ማደ	maada/ ማደ
tamma/ ተሞ	tama/ ተሞ
doomma/ ዶሞ	dooma/ ዶሞ

3. Saaba/Amaaratto/ pitaliyaa qoodki 245 gidishin issi pitaliyau de7iya qottai hara pitaliyaappe dummatees. Hegaa gishshau issi tamaaree baawa giishin 200 keena pitaletu qottaa tamarana koshshees. Hegee attiyaabaa gidikko tamaaree xaafananne nabbabana danddayenna. Ha ubba pitaletu qottaanne cenggurssaa tamaranaanne eranau keehippe daro wodiya koshshees. Koshshope attin issi pitaliyaa haraappe shaakkidi erana danddayettenna. Issi naa77u saaba pitaliyaa xeelloos.

Leemisuwaa

1. ሀ - ሁ	4. ሠ - ሡ
ረ - ሩ	ተ - ት
ፈ - ቀ	የ - የ
2. ለ - ሊ	5. ሀ - ሀ
ረ - ረ	ለ - ለ
የ - የ	ሙ - ሞ
ፈ - ፈ	ረ - ረ
3. ሙ - ማ	6. ለ - ለ
ረ - ረ	ሙ - ሞ
በ - በ	ኸ - ኸ
ቅ - ቅ	ኸ - ኸ
ነ - ነ	ወ - ወ
ፈ - ፈ	የ - የ

aatiine pitaliyaa saabaadan 200ne giyo pitalee baawa.

aatiiniyan de7iya pitaletikka qoodan keehippe guutta (33). Hegaa xalaala gidennan qoodaa uutattettaadan qottaikka keehippe guutta (33).

4. Saaba pitaliyaa xaafiyo wode xeellin aifiyan beettiya nabbabissiya pitalee (vaulee) baawa.

Laatiine pitaliyaa ekkikko nabbabettiyaageekka (konssonanttee) nabbabissiyaageekka aifiyan beettees.

Leemisuwaa ጉሳ - ጉ nabbabettiyaagaa

ሰ nabbabettiyaagaa

Nabbabissiyaagee awan de7ii?

I aatiiniyan - usso = "n"ne. "n"ne nabbabettiyaagees.

paacciya wodiya	paaciyaa
maadda	maada
togga	toga
kaallo	kaalo
tamma	tama
gonna	Gona
baqqa	baqa
tirra arssaa	tira gidдон
woossa	woosaa
mattaa	mataa
bawwe	baawee
qoxxu	qoxu
miizza	miza
koshshaa	koshaa
naa77a	na7a

Akeekissuwaa:

2.1. Wolaitattuwan "f"nne "h"nne minnidi nabbabettoekkona; dolinau lefan nabbabettoosona. Hegaa gishshau ai qaalaa giddooninne naa77utoo xaafettokkona.

Leemisuwaa: f= qofaa, lefaa, dafuwaa...  
h= mehiyaa, kehaa, xahaa...

• "f" pitalee qaalau gidдон geleesippe attin doomettan gelenna (Wolaitattuwan)

Leemisuwaa: tufaa, laafaa, daafaa...

• "p" pitalee doomettanikka gidдонka gelana danddayees.

Leemisuwaa: poliis, qoppa, leppa

2.2. "ch" pitaleenne "dh" pitaleenne muletoo aiba qaalaa gidдонka naa77utoo (daabulan) xaafettoosona. Aibissi giikko ubba qaalaa gidдонka eti minniyo gishshaassa.

Leemisuwaa: ch = achchaa, buuchchaa, cuuchchaa, dichchaa  
dh = medhdha, modhdhuwaa, wadhdha

2.3. Minnin leppinkka koiro qaalaa doommiyo nabbabettiya pitalee issitoope attin naa77utoo xaafettana danddayenna. Issi qalalai nabbabettiya pitaliyaa doomettikko he qaalau pitaliyaappe simmin nabbabissiya pitalee de7anau koshshees.

Leemisuwaa: xossaa, keriyaa, phinnuwaa, pirootiiniyaa

2.4. Wolaitattuwan issi issi nabbabettiya pitaleti (l,m,n,r,s,z...) issitoo issitoo qaalaa gidдон nabbabissiya pitaleti bannan xaafettiyo wodee de7ees.

He wodiyan ha nabbabissiya pitalee bannan xaafettiya nabbabettiya pitaletuppe kaallidi yiya (de7iya) nabbabettiya pitaleti naa77utoo xaafettoosona. Hegeekka nabbabissiya pitalee bannan xaafettiya nabbabettiyaageetu cenggurssai keehippe qaammiyo gishshaunne eta kaalliya nabbabettiyaageeti keehippe minniyo gishshaassa.

Leemisuwaa: galbbaa, gomppaa, denda, urqqa, gistiya, dizggiyaa

2.5. Nabbabissiya pitaleti issi qaalaa gidдон nabbabettiya pitaletudan banttana danddaidi nabbabettiyo wode sintatadi de7iya nabbabissiya pitaliyaappe simmidi ha malaatai gelees. Minniyo wode "77" xaafettishin leppiyo wode "7" xaafettees. Hegaadanka issi nabbabettiya pitalee keehippe qaammidi doona gidдон mitettiyo wode, A kaallidi de7iya nabbabissiya pitaliyaappenne appenne gidduwan ha malaatai "7" xaafettees.

Leemisuwaa:	Minniyaagaa	Leppiyaagaa
naa77aa	naa77aa	na7aa
lo77o	lo77o	a7inaa
go77aa	go77aa	do7aa
dee77a	dee77a	

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gal77aa  
gom77iyaa

3. Sunnta ('Noun')

Wolaitattuwan sunntai naa77an shaahettees. Hegeetikka erettidaagaan erettibeennaagaan.

- 3.1. Erettida sunntai sabjjeette gidikko qaalaa wurssettan "-ai", "-oi", "-ee" xaafettees.  
Erettida sunntai objjeette gidikko qaalaa wurssettan "-aa", "-waa", "-yaa" xaafettees.

<b>Leemisuwaa:</b>	<b>Sabjjeettiyaa</b>	<b>Objjeettiyaa</b>
	keettai	keettaa
	donoi	donuwaa
	haree	hariyaa

- 3.2. Erettibeenna sunntai sabjjeette gidiiyo wode qaalaa wurssettan "-i", "-oi", "-ee" xaafettees.  
Erettibeenna sunntai objjeette gidiiyo wode qaalaa wurssettan qantta pitalee xaafettees.  
Hegeekka erettida sunntai "waa"ninne "-yaa" ninne wuriyaabaa gidikko he qaalai erettibeenna sunntan "o"ninne "-e"ninne wurees.

<b>Leemisuwaa:</b>	<b>Sabjjeettiyaa</b>	<b>Objjeettiyaa</b>
	keetti	keetta
	donoi	dono
	haree	hare

4. Issoti issoti hara qaalaa (sunntaara) gaittiyo wode birshshettaa qonccissoosona.  
Hegeetuppe aramidaageeti "-dan", "-kko", "-ppe", "-ssi", "-ra", "-n".

- 4.1. Hageetuppe "-ra"nne "-n"nne atin hara ubbai erettida sunntaa bolli gujjiyo wode, he sunntaa koiro wurssetta pitalee aduqqees. Hageeta erettibeenna sunntaa bolli gujjiyo wode, he sunntaa koiro wurssetta pitalee qaammees.

<b>Leemisuwaa:</b>	<b>Erettida sunntaa</b>	<b>Erettibeenna sunntaa</b>
	na7aadan	na7adan
	na7aakko	na7akko
	na7aappe	na7appe
	na7aassi	na7assi

- 4.2. "-ra" erettida sunntaane erettibeenna sunntaane bolli gujjiyo wode koiro sunntaa wurssetta pitalee ubbankka aduqqees.

<b>Leemisuwaa:</b>	<b>Erettida sunntaa</b>	<b>Erettibeenna sunntaa</b>
	booraara	booraara
	na7aara	na7aara

- 4.3. "-n" erettida sunntanka erettibeenna sunntanka gujjiyo wode koiro sunntaa wurssetta pitalee ubbankka qaammees.

<b>Leemisuwaa:</b>	<b>Erettida sunntaa</b>	<b>Erettibeenna sunntaa</b>
	booran	booran
	na7an	na7an

5. Kiittiyo wode

- 5.1. Kiittiyo wodiyan (naa77antonne heezantonne asa selle (Ne, I, A,) gidikko) qaalaa wurssettan issi nabbabissiya pitalee xalaalai xaafettees.

<b>Leemisuwaa:</b>	<b>Ne=</b> ba	<b>I=</b> bo	<b>A=</b> Bu
	ma	mo	mu

10. Peeshuwaappe ('Verb') sunntai merettiyo wode

Peeshuwaappe ('Verb') sunntai merettiyo wode "-yoogaa", "-yoogee" "-yaagaa", "-yaagee", "-doogee", "-doogaa", "-daagaa", "-daagee" wurssettan xaafettoosona.

<b>Leemisuwaa:</b>	gakkiiyaagaa	Miidaagaa
	gakkiiyoogaa	miidoogaa
	gakkiiyaagee	miidaagee
	gakkiiyoogee	miidoogee

11. Peeshuwaappe qonccissiyaagee merettiyo wode

Peeshuwaappe qonccissiyaagee merettiyo wode he qaalaa wurssetta nabbabissiya pitalee qantta.

**Leemisuwaa:** yiyo wode, gakkido sohuwaa, de7iya asaa, dosida na7iyoo

12. Qonccissiyaagee erettida sunntadan maaddiyo wode

Qonccissiyaagee erettida sunntadan maaddiyo wode wurssetta nabbabissiya pitalee aduqqees.

<b>Leemisuwaa:</b>	<b>Qonccissiyaagaa</b>	<b>Erettida sunntaa</b>
	karetta booraa	karettaa
	qantta na7aa	qanttaa
	lo77o laggiyaa	lo77uwaa

13. Oisha qaalla

Qaalai oisha qaala gidikko wurssetta nabbabissiya pitalee aduqqees.

**Leemisuwaa:** tamaarii? biidee? yiidee? ootii?

14. Sunntaa corayiyo wode

Sunntaa corayiyo wode sunntaa wurssettan "-ta", "-ti" "-tu" xaafettees. Koiro sunntai selle de7iyo wode sunntaa wurssetta pitalee aduqqana danddayees. Hegaa gidoppe atin cora sunntai "-t" "-ppe" kasetidi qaammees.

<b>Leemisuwaa:</b>	<b>Selle sunntaa</b>	<b>Cora sunntaa</b>
	booraa+-ta/tu/ti	boorata /tu/ti
	kafuwaa+-ti/ta/tu	kafoti /ta/tu
	qoriyaa+-tu/ta/ti	qoretu /ta/ti

15. Wolaittato pitaliyaa

• **Wogga Pitaleta**

A B C D E F G H I J K L M N O P Q R S T U V W  
X Y Z CH DH NY PH SH TS ZH 7

• **Qeeri Pitaleta**

a b c d e f g h i j k l m n o p q r s t u v w x y z  
ch dh ny ph sh ts zh 7

• **Qoodaa Maaraa**

0 1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70 80 90 100  
1,000 10,000 100,000 1,000,000

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uya	uyo	uyu
dafa	dafu	dafu
qotta	qotto	qottu

5.2. Naa77anttonne heezanttonne asa cora gidiiyo wode (Intte, Eti) "-ite"nne "-ona"nne qaalaawurssettan xaafettoosona.

<b>Leemisuwaa:</b>	<b>Intte=</b> biite miite uyite dafite qottite	<b>Eti=</b> boona moona uyona dafona qottona
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## 6. Aadhdhida wode

Koiro asa selliyaanne (Ta) heezantto asa selliyaanna (I,A) Aadhdhidabaa yootiya qaalaawurssettai "-aas", "-iis", "-aasu"

<b>Leemisuwaa:</b>	<b>Ta</b>	<b>I</b>	<b>A</b>
	baas	biis	baasu
	maas	miis	maasu
	uyaas	uyiis	uyaasu
	dafaas	dafiis	dafaasu
	qottaas	qottiis	qottaasu

## 7. Polettiyo wode

7.1. Koiro asa coraa (NU), naa77antto asa coraa (Intte), heezantto asa coraanne (Eti) heezantto asa selliyaa (I)

Issibaa poliiddi (oottiiddi) de7iyooabaa yootiya qaalai wurssettan "-iiddi" ekkees.

**Leemisuwaa:** biiddi, miiddi, uyiiddi, dafiiddi, qottiiddi

7.2. Koiro asa selliyaa (Ta), naa77antto asa selliyaanne (Ne) heezantto asa selliyaa (A).

Issibaa poliiddi de7iyooabaa yootiya qaalaawurssettai "-aidda" gidees.

**Leemisuwaa:** baidda, maidda, uyaidda, dafaidda, qottaidda

## 8. Mata wodebaanne polettiiddi de7iyaba

Issitoo issitoo kechi mata wodebaanne issitoo issitoo qassi polettiiddi de7iyaaabaa yootiya qaalaawurssettan "-ais", "-oos", "-eeta", "-ees", "-oosona" xaafettees.

<b>Leemisuwaa:</b>	<b>Ta</b>	<b>Nu</b>	<b>Intte</b>	<b>I</b>	<b>Eti</b>
	bais	boos	beeta	bees	boosona
	mais	moos	meeta	mees	moosona
	uyais	uyoos	uyeeta	uyees	uyoosona
	dafais	dafoons	dafeta	dafees	dafoonsona
	qottais	qottoos	qotteeta	qottees	qottoosona

## 9. Qonccissiyaagaa ("adjective")

Qonccissiyaagaa ("adjective")wurssetta pitalee qantta.

**Leemisuwaa:** gita, iita, bootta, arssa, guutta, irxxa, qantta, minjja maayuwa

JUNE 1992

Intta qafaa

- Aqitamaretti haggaa tanaari simidi eranabai:
- Hanettida keenaa gidinika bantta doonaas bantta taarikkiya meretai ai alakko suure akeekoosona;
- Laatine pitalee ha doonaas aissi doorettidaakko eroosona,
- Laatine pitaliyan bantta doonaas wogaa naagidi suure nabbabanaanne xaafanaa danddayoosona,
- Doonaas xaafiyoo naarara naagidi gaalata walddhiddoo qofata oottanau danddayoosona,
- Bantta doonaas paiduwaabaa, wodiyaabaa, qalamiyaa baa, ginaa baa, saluwa baanne saa baa, asaanne nehiya-do'aa amaliyaa baa mule merete-ttaa baa, asaanne eta heeraa baa yootanaanne xaafanau dandday-oosona,
- Wodiyan wodiyan kiyyaa timirttabaanne
- sainisebaa sunnttiyoo gaalatu birshshettaa loittidi eroosona, bantta tanaaretussikka loittidi erissoosona walikko qonqoosooosona,
- Bilittaa haahotettaa masotaa nerettida gaalatu birshshettaa dammatettaa akeekoosona, bantta koyido qofaa yootanau suure gidiyaa qaala hegeetuppe dooroosona;
- Koiro danajjan eta doonaan linettiyyaa timirttiyyaa tanaarissanau dandday-oosona;
- Bantta doonaan tanaariyoo gaanne tanaarissiyoo gan timirttiyyaa bagaara beettiyyaa go'aa akeekoosona;
- Bantta doonaan tanaariyoo geenne tanaarissiyoo geesi bahuuphebaa barkka qachchanau danddayiyoo dimookraase qaata gidiyoo gaa eroosona;
- Bantta doonaan tanaariyoo geenne tanaarissiyoo gee deriya deretettaa doonaas eta taarikkiyaa, duussaa wogaanne haittaa gityanau gopphiya yeggiyoo gaa gidiyoo gaa eroosona,
- Deretettaa doonaasne duussa wogaa dichhana wolqqaanra aawatettaa hadarai eta walddhiddoo gaa akeekoosona, heggaa yookka minniidi oottana kbshshai eta wozan danddeca.
- Eti bantta doonaas tanoorissiyoo doo tanaarawa tanaarissuwa buusaai kanterettoo kalali gees (eebtees)

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Laatine Pitalee doorettido gaasotuppe araddaareeti haggaa keallidi de'iyaaqoosota.

1. Saaba (Lanaaroto) pitaliyan keiro dooreyyo (kaalettiya) pitalee de'oppe attin wolaittattattaman saabaqaadan kaalettiya pitalee ("gi'izze") baawo. Haggaa gishsuu laaline pitaliyaa go'ettiyoof keehippe keebbhiyaaba.
2. Wolaittatto gaalati ADUSSAN, ALNAGAN, MINUWANINNE LIFAN xaafettees. Ha masotaa xalgalaan aissi gaalati hara qaalaapne durmattees. Ha aduugattettaa, qanttatettaa, ninotettananne lafatetta durmatiya gaalati shaakkidi xaafanau walikko haccayannow laatine pitaleppe attin saaba pitaliyan mule danddayettanna.

2.1. Adussaa

Leerisuwwa = qeerri / qC /

qeeso/ qC
eequ/ h +
eesuu/ h +
o= boora/ nC
koola/ hA
qoore/ qC
xoosaa/ hA
eeso/ hA
ootta/ h +
u= buulla/ hA
duulla/ qA
suulla/ hA
uutta/ h +
uussa/ hA

Qanttaa

qeri / qC
qese/ qC
eequ/ h +
essu/ h +
bora/ nC
kola/ hA
qore/ qC
xoosaa/ hA
eso/ hA
otta/ h +
buulla/ hA
duulla/ qA
sulla/ hA
utta/ h +
uussa/ hA

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2.2. Inttidi Sabbabiyo wode

Leerisuwwa:

Inttata / oq +
Inttaa / oq +
Intta / oq +

Iofettidi Sabbabiyo wode

Iaataa / oq +
Iaata / oq +
Iaata / oq +

Katta/h t  
ollaa/h h  
bolla/h h  
qoxu/ qm  
maadda/ qd  
tamma/ t  
doonna/ d

kata/h t  
olaa/h h  
bola/h h  
qoxu/ qm  
maada/ qd  
tama/ t  
doona/ d

3. Saaba/Amaaratto/ pitaliyaa qoodai 245 gidishin issi pitaliyau de7iya qottai hara pitaliyaappe dummatees. Hegaa gichchahu issi tamaaree baawa giishin 200 keera pitaletu qottaa tamarana koshsees. Hegee attiyaaba gididko tamarana xaafoonna nabbabana danddayenna. Ha ubba pitaliyau qottaanne cenggurssaa tamarancuuma eranau keehippe daro wodiya koshsees. Koshsheppeattin issi pitaliyaa haraappe shaakkidi eyna danddayettenna. Issi naa77u saaba pitaliyaa xeelloos. Leemisuvaa \$

- |   |   |
|---|---|
| 1. U -- U<br>L -- L<br>d -- d                               | 4. w -- w<br>t -- t<br>q -- q                               |
| 2. l -- l<br>L -- L<br>q -- q<br>d -- d                     | 5. U -- U<br>h -- h<br>o -- o<br>L -- L                     |
| 3. o -- o<br>L -- L<br>h -- h<br>t -- t<br>l -- l<br>d -- d | 6. h -- h<br>o -- o<br>h -- h<br>f -- f<br>o -- o<br>q -- q |

Laatiine pitaliyaa saabadan 200ne giyo pitalee baawa. Laatiiniyan di7iya pitaletikka qoodan keehippe guutta(33). Hegaa xalaala gidennan qoodaa guuttatettaadan qottalikka keehippe guutta(33)

4. Saaba pitaliyaa xaafooyi wode xeellin aifiyan beettiya nabbabissiya pitalee(baulee) baawa. Laatiine pitaliyaa ekkidko nabbabettiyaageekkaa (konssonanttee) nabbabissiyaageekka aifiyan beettees.

Leemisuvaa (IM) h' = "h" nabbabettiyaagaa  
"h'" nabbabettiyaagaa

Nabbabissiyaagee tawan de7ii.  
Laatiiniyan - guss="g"nne"s"nne nabbabettiyaageeta  
"U"nne"O"nne nabbabissiyaageeta

Laatiine Pitaliyaa Xaafooyi Wogaa

1. Wolaittattuwun ichchshu nabbabissiyaag'eteti de7oosona.  
111. Qanttan xaafooyi wode issinabbabissiya pitalee xaafooyi  
"a", "e", "i", "o", "u"
- 1.2. Adussan xaafooyi wode naa77u issimala nabbabissiya pitalee xaafooyi  
"aa", "ee", "ii", "oo", "uu"

	<u>QANTTAA</u>	<u>ADUSSAA</u>
Im.a/aa=	batta	baatta
	maraa	maaraa
	meta	maataa
	gana	gaana
	atta	aatta
	awaa	awaaa
e/ee=	qera	qeera
	zera	zeera
	zere	zeepe
	beta	beetaa
	eso	eeso
i/ii	siriyaa	siiriyaa
	siqa	siqa
	xira	xiira
	isha	iisha
o/oo=	tora	toora
	qosa	qoosa
	qore	qoore
	ona	oona
	oso	ooso
w/uu	buuro	buuro
	buuro	buuro
	duxaa	duuxaa
	utta	uuttaa

2. Wolaittattuwun nabbabettiyaageeti(konssonanttee) 28.  
Wolaittattuwun t'ora qaalati nabbabettiya pitaliyaa minttiyoogaa-  
ninne lefissiyooogan dummatoosona.  
Issi nabbabettiya pitalee issi qaalaa gidon maaraara issikuttan  
naa77utoo(daa'ulan)xaafooyi wode minnidi nabbabettees.

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Issinabbabettiya pitalee issi qaalaa gidдон issitoo xalaala \*  
xaafettiyo wode leppidi nabbabettees.

Minniyaagaa	Leppiyaagaa
abbaa	abaa
paaciya wodiya	paaciya
naadda	naada
togga	toga
kaallo	kaalo
temma	tama
gonna	Gona
baqqa	baqa
tira arssaa	tira gidдон
woosaa	woosaa
mataa	mataa
baawee	baawee
qorra	qorra
niinza	niza
koshhaa	koshaa
naa77a	na7a

Akeelissuwaa: 1. Wolaittattuwan "f" nne "h" nne minnidi  
nabbabettokkona, ~~daalinaan~~ lefan nabbabettoosona.  
He <sup>a</sup> gishshau ai qaalaa gidдонinne naa77utoo  
xaafettokkona.

Im f= qofaa, lefaa, dafuwaa...

h= mehiyaa, kehaa, xahaa ...

1.1. "f" pitalee qaalau gidдон geleespe attin doomettan  
gelemma (Wolaittattuwan)

Im tufaa, lafaa, daafaa....

1.2. "p" pitalee doomettankka gidдонka gelana danddayees.

Im poliis, qoppa, leppa

2. "ch" pitaleenne "dh" pitaleenne muletoo aiba qaala  
gidдонka naa77utoo (daabulan) xaafettoosona.  
Aibissi giikko ubba qaala gidдонka etininniyo  
gishshaassa.

Im ch= achchaa, buuchaa, cuuchaa diichaa

dh= nedhdha, modhdhuwaa, wadhha

3. Minnin leppinkka keiro qaalaa doonniyo nabbabettiya pitalee  
issitoope attin naa77utoo xaafettana danddayenna Issi qaalai  
nabbabettiya pitaleen doonettikko he qaalau pitalee simmin  
nabbabissiya pitalee de7inna koshhaa

Im xossaa

keriyaa

phinnuwaa

pirootiniyaa

4. Wolaittattuwan <sup>†</sup>ssiissi nabbabettiya pitalee (I,n,n,r,s,z...)

issitoo issitoo qaalaa gidдон nabbabissiya pitalee bannan  
xaafettiyo de7ees .

He wodiyan ha nabbabissiya pitalee bannan xaafettiya nabbabettiya  
pitaletuppe kaallidi yiya (de7iya) nabbabettiya pitaletinaa77utoo  
xaafettoosona. Teggeekka nabbabissiya pitalee  
bannan xaafettiyo nabbabettiyaageeti cenggurraa keehippe  
qaammiyo gishshau eta kaalliya nabbabettiyaageeti keehippe  
minniyo gishshau.

Im I= galbbaa

n= gaappaa

n= danda

r= urqqa

s= gashshaa

z= dizggiya

3. Nabbabissiya pitalee issi qaalaa gidдон nabbabettiya pitaletu-

dan baattana dandaaidi nabbabettiyo wode sinttatidi de7iya  
nabbabissiya pitalee simmin ha malaati "7" geles.

Minniyo wode "77" xaafettishin leppiyo wode "7" xaafettees.

Hegaadankka issinabbabettiya pitalee keehippe qaammiyo doona  
gidдон minniyo wode, A kaallidi de7iya nabbabissiya pitalee  
iyaappenne appenne galduwan ha malaati "7" xaafettees.

Minniyaagaa

Leppiyaagaa

naa77aa

na7aa

na77o

a7inaa

nao77aa

do7aa

nao77a

de7a

nao77aa

nao77aa

nao77iyaa

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4. SUNTTAA ( "NOHN " )

Wolaitattawan sunntai naa77an shaahettees. Hegeetildaa

Erettidaagaanne Erettibeennaagaanne

4.1. Erettida sunntai sabjjektte gidikko qaalaawurssettan

"-ai", "-oi", "-ee" xaafettees.

Erettida sunntai objjektte gidikko qaalaawurssettan "-aa",

"-waa", "-yaa" xaafettees.

Sabjjekttiyaa

objjekttiyaa

Im	keettai	keettaa
	donoi	donuwan
	haree	hariyan

4.2. Erettibeenna sunntai sabjjektte gidiiyo wode qaalaawurssettan

"-i", "-oi", "-ee" xaafettees.

Erettibeenna sunntai objjektte gidiiyo wode qaalaawurssettan

qanttapitalee xaafettees. Hegeekka erettida sunntai

"-aa"ninne "-yaa" ninne wutiyaaba gidikko he qaalaawurssettan erettibeenna sunntan "-o" ninne "-e" ninne wurees.

Sabjjekttiyaa

Objjekttiyaa

Im	keetta	keetta
	donoi	dono
	haree	hare

5. Issoti issoti hara qaalaara(suuntaara) gaittiyo wode birshshettaa

qonccissoosona. Hegeetuppe aramidaageeti "-dan", "-idoo", "-ppe", "-ssi", "-ra", "-n"

Hageetuppe "-ra"ninne "-n"ninne attin hara ubbai erettida sunntaa bolli gujjiyo wode, he sunntaa koirowurssetta pitalee aduqqees.

Hageeta erettibeenna sunntaa bolli gujjiyo wode, he sunntaa koirowurssetta pitalee qaannees.

Erettida sunntaa

Erettibeebbe sunntaa

Im	na7aadana	na7adan
	na7aalko	na7alko
	na7aappe	na7appe
	na7aassi	na7assi

"-ra" erettida sunntaanne erettibeenna sunntaanne bolli gujjiyo wode koiro sunntaa wurssetta pitalee ubbankka aduqqees.

Erettida sunntaa

Erettibeenna sunntaa

boorara  
na7aara

boorara  
na7aara

"-a" erettida sunntanikka erettibeenna sunntanikka gujjiyo wode koiro sunntaa wurssetta pitalee ubbankka qaannees.

Erettida sunntaa

Erettibeenna sunntaa

Im booran  
na7an

booran  
na7an

6. kiittiyo wode

6.1. kiittiyo wodiyan (naa77anttonne heezanttonne asa sollo (Mo, I, A, S) gidikko) qaalaawurssettan issi nabbabbiya pitalee qaalaawurssettan xaafettees.

Im	ba	I= bo	A= Bu
	na	no	mu
	uya	uyo	uyu
	dafa	dafo	dafu
	qotta	qotto	qottu

6.2. Naa77anttonne heezanttonne asa cora gidiiyo wode (Intto (I, S))

"-ite"ninne "-ona" ninne qaalaawurssettan xaafettoosona.

Im	Intte= ite	Eti= bona
	ite	nona
	uyite	uyona
	dafite	dafona
	qottite	qottona

7. koiro asa selliyanne (Ta) heezantto asa selliyanna (I, S)

Acadhidabaa wutiya qaalaawurssettan "-aas", "-iidi", "-aassi"

	<u>fa</u>	<u>I</u>	<u>A</u>
Im	baas	biis	baasu
	maas	miis	maasu
	uyaas	uyiis	uyaasu
	dafaas	dafiis	dafaasu
	qottaas	qottiis	qottaasu

8. Polettiyo wode

8.1. koiro asa coraa (I, S), naa77antto asa coraa (Intto), heezantto asa coraanne (Eti) heezantto asa selliyaa (I)

Issiba poliiddi (oottiiddi) dejiyoobaa yootiya qaalaawurssettan "-iiddi" ekkaes.

Im	biiddi
	miiddi
	uyiiddi
	dafiiddi
	qottiiddi

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...A

8.2. Koire asa selliyaa, (Ta) , naa77antto/qaq selliyaanne(No)  
heezantto asa selliyaa(A)  
Issibaa poliiddi de7iyobaa yootiya qaalaa wurssetta  
"- aidda" gidees.

- Im. baidda
- naidda
- uyaidda
- dafaidda
- qottheidda

9. Issitoo issitoo keahi mata wodenaabaanne issitoo issitoo qasei  
polettiiddi de7iyobaa yootiya qaalaa wurssettan"-yiis",  
"-oos", "-eeta", "-eeta", "-oosona" xaafattees.

	<u>Ta</u>	<u>Nu</u>	<u>Inite</u>	<u>I</u>	<u>Eti</u>
Im	bayiis	boos	beeta	boes	boosona
	mayiis	meos	meeta	mecs	noosona
	uyayiis	uyooos	uyeceta	uyees	uyooosona
	dafayiis	dafooos	dafeeta	dafees	dafooosona
	qottayiis	qottoos	qotteeta	qottees	qottoosona

10. Qonccissiyaagaa ('adjective') wurssetta pitalee qantta.

- Im. gita iita
- bootta arssa
- guutta iixxa
- qantta minjja naayyaa.

11. Peeshuwaappe ("Verb") sunttai merettiyo wode "-yoogaa", "-yoogee"  
"-yaagaa", "-yaagee", "-doogee", "-doogaa", "-daagaa", "-daagee"  
wurssettan xaafettoosona.

- Im. gakkiiyaagaa miidaagaa
- gakkiiyoogaa miidoogaa
- gakkiiyaagee miidaagee
- gakkiiyoogee miidoogee

12. Peeshuwaappe qonccissiyaagee merettiyo wode he qaalaa wurssetta  
nabbabissiya pitalee qantta.

- Im yiyo wode
- gakkido sohuzaa
- de7iya asaa
- daasida na7iyoo

13. Qonccissiyaagee erettida q nttadan maaddiyo wode wurssetta  
nabbabissiya pitalee aduqqees.

Qonccissiyaagaa

Erettida sunttaa

- Im. laaretta booraa laarettaa
- qantta na7aa qanttaa
- 1677c laggiyaa 1c77u7aa
- 14. Qaalaa eisha qaalaa qidilko wurssetta nabb-bissiya pitalee  
aduqqees.  
Im. qaruarii?  
biidee?  
riidee?  
cottii?
- 15. Sunttaa comiyo wode sunttaa wurssettan "ta", "-ti", "-tu"  
xaafettoes. Fido sunttai selle de7iyo wode sunttaa wurssetta  
pitalee aduqqaa daddyyees. Hagna gidoope attin cora sunttai  
"t"-ppö kasotidi qaarrees.

Selle sunttaa

cora sunttaa

- Im booraa +- ta/tu/ti booraa /tu/ti
- kafuwaan +- ti/ta/tu katoti /ta/tu
- qoriyaa - tu /tu/ti qoretu /tu/ti

27(V)

~~Amharic~~ A.D. June 1992 ~~Amharic~~

1. Laatiine pitaletun go7ettiyoo ogiyaa

- wolaitta doonan xaafanaas laatiine pitale aissi dooretiddes ?
- laatiine pitalee dooretiddoi nuuni saabaa pitaliyaa ixido gishshassa gideman wolaitta doonan xaafuwaa go7etta naayyo giigiyaagee a kanchoha gidiyoo gishshatassa.
- laatiine pitaletu go7aa daro ogiyaan xselbanau danddayettes

1. Issuwaa malatiyaa wolaitta qaalata shaakkidi xaafanaayyoo laatiine pitaletuppe attin hara ogiyaan danddayettenna

Leemisuuwaas:- Maaraa, Maraa, Buuluwaa, Buluwaa, Daaddaa, Dadaa, he-ha

Ha qaalatanne hegandanka hara malatettiyaa qaalata laatiine pitaletuppe attin saaba pitaletun shaakkidi xaafanaa danddayettenna.

Leemisuuwaayyoo hagaappe garssaara issi laappunaa gidiyaa qaalata laatiiniyaa pitaliyaaninne sabiyaa pitaliyaan xaafidi dummattettaa be700s .

- Maatta - ጻ፩ ለተ /
- Maataa - ጻ፩ ለር /
- Maataa - ጻ፩ ለገተ /
- Mataa - ጻ፩ /ፆርገ /
- Mataa - ጻ፩ ገገ /
- Mata - ጻ፩ /ፆርገ /
- Maatta - ጻ፩ ለገገ /

Ha qaalati saabiyaa pitaliyaan xaafetto bare woigi nabbabane? aibin shaakkanee ?

Hegaa dankka hagaappe garssaara de7iyaa naa77u qaalata shaakkanagee meto

- Oonaanee ? - ለፍኔ ለገገ ?
- Oonanne . - ለፍኔ ለገገፍ

Hageeti saabiyaa pitaliyaan xaafettikko shaakkanau metiyaa qaalata.

2. Hara qaalaa (doonaa) gidдон байна pitaleta laatiiniyaa gidoppe medhdhanau danddayettes.

Leemisuuwaayyoo:- "\_\_\_" giyoo pitalle woikko qaalai Anaara doonaa gidon baawa. Yaaniyoo gishshau sabiyaa pitaliyaan Wolaitta doonaa xaafanaagee danddayettenna. Hegaassi "DH" geetettiyaa naa77u laatiine pitaleta gattidi "\_\_\_" giyoo pitaleta nedhdhida. Madhdhee, Badhdheesee, haraatakka

hegaacaa diyaa sunttata saabiyaa pitaliyaan xaafanaa danddayettenna gishshau daro naati tanaare keettaa biidi woikko bantta siiqiyoo sunttaa kaannoosona woikko tiriirttiyaa aggidi soo sinnoosona.

Nu qaalai "kushetike" qaalatu gidдон de7iyaagaa gidishin kushetike doonatusi qassi etan geetettidi nerettida pitalee baa. "DH ( ) = Geetettiyaa qaalai doonaa gidдон diyaabaa gidikkokka pittale xayyaabaa gidikko aibin xaafanee?

Hegaa gidiyoo gishshau saabiyaa pitaliyaan wolaitta qaa eaa xaafanaagee danddayettenna.

3. Adussa wodiyaassi saabiyaa pitaliyaan wolaitta qaalaa xaafanaayyoo nalettidi ainnekka aife immanau danddayetti beernaagee nuuni saabiyaa pitaliyaan go7ettenmaadan oottiyaa ogetuppe issuwaa.

&Leemisuuwaas:- Aadhdhida 17 laittaa gidдон "issippetettaa dichchaa zanachchaa" wodiyaappe doormidi wolaitta doonaan kaine asaassi giigettida tiriirttee xaafettiddaa saabiyaa pitaliyoana.

keehii taanaaridosona geetettiyaa wolaitta naati he maxafaa nabbabana danddayokkona

4. Laatiiniyaa pitaliyaan xaafettida wolaitta qaala oonikka nabbabana danddayes

2. Wolaitta doonaa inettiyaa tiriirttiyaayyoo de7iyaa kunetta sintta qofaa

Doonaa birshshido qaalan tanaariyoogaa go77ai aibbe ?

- Inxxarssaa birshshido qaalan tiriirttiyaa tanaariyaa assi inettiyaa tiriirttiyaa wurssidi eesuwan ekkana danddayes leemisuuwaayyoo nakiinaa koolettaa tekniikivaa (hiilla) :

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asappekka addhdhidaagaa eranau danddayiyoogee qoncoo. Ba qalan tanaarida na7ai ho tiniirttiyaa xeetaappe xeeta (100%) wuressidi ekkanau danddayes giyoogaa. Hintetsaa oosuwa, biittaa goshahaa, taarikiyaa hegaadankka hara tiriirttata woeaitta doonan tanaaris- iyoogee naati eraa eotti ekkanaadan qofettidi giigida oge.

- Issi issi eeyya asati wolaitta qaala wolaitta naati erokkoneayyee? wolaitta doona tanaarissiyooqaa ai koshshii yaagi oichchiyoogaa doonmidosona. Buuphe yo7oi qaala tanaarissiyooqaa gidennan diishin keehii eriyoo qaalan tiniirttiyaa imiyoogaa. Qaala tanaariyoogaanne eriyoo qaalaan tiniirttiyaa ekkiyoogee issuwaa gidenna.

- Doonaa birshsho qaalan tiniirttiyaa imiyoogee Toophiyaa biittaa kanchchiyaab doonettidaagaa gidennan dw7ishiin hagaarunkka dere/ deretettan shaahettidi de7iyaa biittatu ubban oosuwa bolli de7idabaa.

- Leenisuwaayyoo Afrikaa gidon Najjeeriyaa giyoo biittan 36 dere/ deretettaa doonan tiriirttee inettiiddidees.

- Nu shooron de7iyaa suudaanenka 8naa gidiyaa dere/deretettaa doonatun tiriirttee inetees. Haggaa naa oosoi daro Afrikaa biittatun oosettiiddi de7iyaa gidiyoo gishshata nunaan domettidaba malatettidi xeelettanau bessenna.

- Wolaitta dereekka hara deriyaadan taarikee diyoo dere. kase a kawotetta de7ees. A kawotetta kaalettiyaa daannati de7oosona gidoshin deriyaakka gido de7iyaa kaalwttiya asatu taarikiyaa oonee xaafidai ? ai7ai xaafetti beenne ?

- Ha77i gidiyaabaa gididkonne Toophiyaa taarikiyaappe attin woeaitta taarikiyaa eiyaa asati nugiddon wogqee ?

- Toophiyaa taarikiyaa giyoogee qassi issi heera kanchchiyaappe dendiya taarikiyaa.

• He gaadankka aranida anaaraa kawatu dandduwaappe attin nu heeraa bochehennaga.

3- Wolaittatuwan Muuziiqaa  
tanaarissiyoo ogiyaa

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- Anaara qaalan giigida muuziiqaa maxaafayyoo de7iyaa go77ai wolkko daafura niyyee aibee ?  
- Muuziiqaa tiriirttee oiddantta kifiliyaa gakkanaashin giigis. Ichchashanttaayyoone usuppuntaayyo baawa.

- Silabaasenne asttanaaree kaalliyoo maxaafainne issi bolla giigidosona.

- Ubba kifiliyaandka tanaariyaa maxaafai baawa.

- Oiddantta kifiliyaa gakkanaashin de7iyaa silabaasenne asttanaaree kaalliyoo maxaafai wolaitta doonan birshshettidi wuriis

- Birshshettaa wole gakkida netotanne he netota xaissanau ekettida tanggota xeelliyaa ogiyan qonccissi yootiyoogaa.

- Muuziiqaa oosuwaree walahettanau bessiya gixiniyaa giigissiyoo ogiyaa

▼ Gixiniyaa xaafiyaa asati, zeemaa nedhdhiyaa asatinne zeemaa nootaara gattiyaa eranchchati daanau koshshees

▼ Gixiniyaa, zeemaanne nootaa eriyaa asati shaahetti xeelettiyaagetta gidanau besaama

▼ sinetsuufiyaanne muuziqaanne hegaadankka diraanaa oosuwa gaitotetti

4. Muuziiqaa tiniirttiyaayyoo  
de7iyaa kunetta sintta 7ofaa

1. Wolaittatta wogaa yettata ooratta ogiyan giigana nala oottiyoogaa.

2. Benisappe de7iyaa siiqo yettati ooratta gixiniyaan dogonettiidi beni zeemai bar sohwan de7ishiin ooraxxanaadan oottiyoogaa.

Leenisuwaayyoo:- yanbbulle yanbulli  
yanttalaalee naawa

- Gaashsha be7idetii ? Be7i bookko
- Askkuwaara aadhdhiyaagaa-be7i bookko
- suufiyaara suulliyyaagaa-be7i bookko
- Bottiyaara booyiyaagaa- "
- xibabe kutaa godaa - "
- wogeta qophiyaa godaa- " he-ha-ta

Ha yettai hachohi laatamu laittappe kasiyaa heeran nasqqala gazziyaa bolla woikko hegaadankka hara ayyaana gallassan geela7o naati issi bolla gididi soriyaan yexxiyoo yettaa.

### 3. Wogaa yettata mintthyooga.

- Yettatikka gido gixineti aigaa poletikaa ogiyaukka eqqidaageeta gidanau besserna. Ai poletikaa dirjitjyaakka sabbanau koshshenna.

- kawotettaa sabbiyaageeta gidikkokka kawotettai kunddiyooode issippe kunddicosona.

Leenisuwaayyoo aadhdhida 17 laittaa gidдон de7iyaa gixinetinne durma durma kiinete citatun yexettida yettati nuleera darggiyaa bollatettaanne darggiyaa minotetta kanchchiyaa yottiyaageeyaa. Yaaniyoo gishshau ha7inu oottiyoo oosuwaassi ainne etimaaddiyoochai baa giyoogaa- Hega gidiyoo gishshau ha wodiyaaan ossettiyaa era oosota ubbaikka deriyaa bollatettaappo attin haraa oonakka bollaidi xeellennaageeta gidanau bessees. Issi poletikaa dirjitiyaa bollatettaa woikko kawo bolla tettaa kanchche yottiyaageeta gidikko he dirjjitee kunddiyooode woikko he kawoi kunddiyooode etikka issippe kunddiyaageeta gidiyoo gishshau deressi ainneka oottibookkonna giyoogaa.

yaaniyoo gishshan nu gixinetinne nu yettati haiqqennaageeta gidanau bessees. Nu asaa minotettaa, nu deriyaa gitatettaa, nu biittaa duretettaa hegaadankka siiquwaa, oosuwaa hegeeta malatiyaageeta xelliyyaa gixinee xaafettanau koshshees.

## DECLARATION

The thesis is my original work and has not been presented for a degree in any other university and that all source of materials used for the thesis have been fully acknowledged.



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Alemayehu Dogamo Doda

The thesis has been submitted for examination with my approval as university advisor.



Dr. Gideon P. E. Cohen

